





A
P A R A P - H R A S E
A N D
N O T E S

On SIX of the
E P I S T L E S of St. *PAUL*,
V I Z.

I T H E S S A L O N I A N S, || P H I L E M O N,
II T H E S S A L O N I A N S, || T I T U S,
I T I M O T H Y, || II T I M O T H Y.

A T T E M P T E D

In Imitation of Mr. *L O C K E*'s Manner.

To which are annexed,

C R I T I C A L D I S S E R T A T I O N S on several Subjects, for the
better Understanding of St. *Paul*'s Epistles.

The SECOND EDITION, carefully corrected, with large Additions.

By G E O R G E B E N S O N, D. D.

L O N D O N,

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next. Colosse and Thessalonica were cities of inferior rank; and the epistles to the christian churches, there, are placed last.

Next to the epistles, writen to whole churches, are placed those which were writen to particular persons. The two epistles to Timothy have the præcedency; perhaps because there are two of them; or because they are the largest, and were writen to that evangelist, who was a favorite of St. Paul's. Then follows the epistle to Titus; who was, also, an evangelist. And the last of those, writen to particular persons, is, the epistle to Philemon; which is short; and which was writen, not to an evangelist, but to a private christian.

I suppose the epistle to the hebrews is placed the last; because it has not St. Paul's name præfixed to it; and some of the antients doubted whether it was writen by that apostle.

Dr. Wall, [in the conclusion of the preface to his notes on the new testament,] has some judicious remarks to this purpose, which I will transcribe. "I have (sais he) put the notes on the several books, in that order, " which the chronology of the books require; as those on " that prophet, first; which was writen first. And " on those epistles of St. Paul, first; which were writen " first. And I think it adviseable for any reader, that " would understand and remember the sense, to read " them in that order, rather than in the order, in " which they stand, in our common editions. In the " prophets; to see, in one book, Niniveh in Assyria, " or No in Ægypt, &c. spoken of as now destroyed; " and, in the prophet that stands next, to see them
" spoken

“ spoken of, as yet in being. This creates a confusion in
“ the memory, or apprehension of things; which is
“ wrought, by the placing of one prophet first; who
“ lived, perhaps, one hundred, or two hundred, years,
“ after that prophet; which, as they now stand, is
“ read next. Jeremiah has a quotation from Micah,
“ who wrote one hundred years before him. But, in
“ the order, [in which] they now stand, a reader will
“ not know what Micah had said, ’till a great while
“ after; when he will see the words that had been cited.

“ In St. Paul’s second epistle to Timothy, he speaks
“ of himself, as very nigh death; (as he was, indeed.)
“ But, as his letters are now placed, he, in the next
“ letter, means to winter, at such or such a place.
“ And, in the next, bids some in the east to præpare
“ him a lodging, against he came thither, &c. In his
“ letter, that is now set first, he tells the Romans, that
“ he had now, in his hands, the money collected at Co-
“ rinth, and other places, for the poor [christians] at
“ Jerusalem; and was carrying it thither. In his let-
“ ter, which we read next, he is persuading the Co-
“ rinthians to make the said collection. Many such ab-
“ surdities there are, in the order; which would all be
“ rectified, by only placing all the books of scripture in
“ their chronological order. And I think it great pity
“ there is not an edition of them placed in that order.”

Towards remedying this inconvenience, in part, there
is subjoined, to this preface, a table of the order, in
which (I apprehend) St. Paul’s epistles were written, and
ought to be placed.

In this edition, the errata of the first edition are carefully corrected, the former additions and alterations put in their proper place. And, indeed, the whole volume is in a manner worked over anew.

The dissertations, which are now added, are printed separately, for the use of those who have a mind to perfect their former edition.

Those, who are willing to purchase this edition, need not be afraid of such alterations for the time to come.

My friends thought an index might be of service. And it must be owned that indexes are of great use. I have, therefore, subjoined one of the hebrew, another of the greek, words; a third, of the texts, which are occasionally explained; and a fourth, of the most material things contained in this volume.

What I have apprehended to be truth, I have honestly followed, without any regard to my own former sentiments, or the sentiments of any party, or of any fallible man, whatever.

May the father of lights lead us all into truth, charity, and holiness, here: and, hereafter, bring us safe into his heavenly and everlasting kingdom! AMEN.

A T A B L E O F

The ORDER, in which St. *Paul's epistles* ought to be bound up, and read. Or, the order, in which they were written; together with the places, from whence, and in what year of our Lord *Jefus Chrift*, and of the *Roman* emperors.

The epistles.	The places from whence they were written.	The year of our Lord, and of the Roman emperors.
I <i>Theſſalonians</i> - - -	} <i>Corinth</i> - - - -	{ In the year of <i>Chriſt</i> , 52. of <i>Claudius</i> , 12. Towards the conclusion of the same year.
II <i>Theſſalonians</i> - - -		
<i>Galatians</i> - - - -	<i>Corinth</i> - - - -	{ About the end of the year of <i>Chriſt</i> , 53. of <i>Claudius</i> , 13.
I <i>Corinthians</i> - - -	<i>Ephesus</i> - - - -	{ In the year of <i>Chriſt</i> , 57. or the beginning of 58.—of <i>Nero</i> , 3.
I <i>Timothy</i> - - - -	<i>Troas</i> - - - -	{ In the beginning of the year of <i>Chriſt</i> , 58. of <i>Nero</i> , 3.
II <i>Corinthians</i> - - -	Some part of <i>Greece</i> - -	{ In the year of <i>Chriſt</i> , 58. of <i>Nero</i> , 4.
<i>Romans</i> - - - -	<i>Corinth</i> - - - -	
The epistle to the <i>Ephesians</i> , or rather to the <i>Laodiceans</i> - - - -	{ <i>Rome</i> , during St. <i>Paul's</i> first confinement there.	{ In the year of <i>Chriſt</i> , 63. of <i>Nero</i> , 9.
<i>Coloſſians</i> - - - -		
<i>Philemon</i> - - - -		
<i>Philippians</i> - - - -		
<i>Hebrews</i> - - - -	Some part of <i>Italy</i> - -	{ Towards the conclusion of the year of <i>Chriſt</i> , 63. or in the beginning of the year 64. of <i>Nero</i> , 9.
<i>Titus</i> - - - -	<i>Coloſſe</i> - - - -	{ In the year of <i>Chriſt</i> , 64. of <i>Nero</i> , 10.
II <i>Timothy</i> - - - -	{ <i>Rome</i> ; during St. <i>Paul's</i> 2d confinement there, and a little before his martyrdom. - - - -	{ In the year of <i>Chriſt</i> , 67. of <i>Nero</i> , 13.

T H E

T H E

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THE INTRODUCTION.

An essay concerning the unity of sense; to show that
no text of scripture has more than one single sense.

S E C T. I.

IN all other authors, besides the scriptures, before we sit down to read and study them, we expect to find in them one single, determinate sense and meaning of the words; from which we may be satisfied that we have attained to their meaning, and understand what they intended to say.

Exod. xxi. 8. *Moses* is speaking of an *hebrew's* selling his daughter, for a maid-servant, to another *hebrew*, and supposing that other *hebrew* to marry her; and upon that he says, "If she please not her master, who *hath betrothed* her to himself; then shall he let her be redeemed." The reading, which we follow, is in the margin of the *hebrew bible*. But, in the text, according to the *hebrew*, it is, [*that he do not betrothe her.*] The learned commentator, Mr. *Ainsworth*, says, "That *Moses*, hearing it of God, did, by his spirit, write both [*these readings.*] And the margin is that which, in the *hebrew*, is noted to be read. The *hebrew doctors* [*in talmud. Bab. in Nedarim, c. 4. fol. 37. b.*] say, *The words read, and not written; and written, and not read; were the tradition of Moses, from* [mount] *Sinai: i, e, as the hebrew scholion on the place noteth, So Moses received in Sinai, and delivered to Israel.*"

Lev. xi. 21. There is a description of the things which were clean, and might be eaten by the *jews*; and the text says, [*such as have not legs;*] in the margin of the *hebrew bible*, it is, [*such as have legs.*] The same learned commentator says, *Thus both readings were written by Moses.* Lev. xxv. 30. The *hebrew*, in the text, reads, [*The house, that is in the city, which hath not a wall.*] In the margin of the *hebrew bible*, it is, [*the house, that is in the city, which hath a wall.*] Where Mr. *Ainsworth*

again contendeth “ that the text is not corrupted, though we follow the marginal reading.”

The papists have contended for the very same thing; and would have two different readings, in the hebrew of the old testament, or the greek of the new testament, to support two senses; as if they were, both of them, the true sense of the text. [*Vid. Spanhem. Chamier. contract. p. 236.*] But does not this appear very strange, that contradictory senses of a text should be both true; and that these different readings, with contrary significations, should both procede from God, or from the spirit of God?

Some of the jewish rabbies have said *that the scripture hath seventy-two faces*. By which they mean that it may be interpreted many ways. For, under that expression, they comprehend those allegorical senses; which are as many, as there are idle, phansiful rabbies to invent them. However; it is a common saying, not only among the *Karaites*, but also among the more judicious *rabbies*, “ that the scripture does not go beyond the literal sense.” Which the learned *Aben Ezra* professes always to imbrace; scorning the seventy-two faces, or the allegorical and cabbalistic senses; which most of the jews in the east superstitiously observe. [*See Father Simon’s critical history of the old testament, b. 3. chap. 8. or part 3d. p. 47. and his Animadversions on Vossius his oracles of the Sibyls, p. 283. Glaffius philolog. sacr. L. 2. p. 259.*]

Augustin affirms “ that the same place of scripture may be differently explained; and that the providence of God hath given those many several senses to the holy scriptures.” [*See F. Simon’s critical history of the old testament, b. 3. c. 8. p. 47.*]

The following lines in *Homer* have been interpreted four different ways. [*Vid. Hom. Il. Δ, 306, 307.*]

“Ὅς δ’ ἔ κ’ ἀνὴρ ἀπὸ δῶν ὀχέων ἔτερ’ ἄρμαθ’ ἵκηται,

Ἐγχεῖ ὀρεξόμενος ἐπειλὴ πολλὴν ὀφείλοντος ἕταρος.

Upon which passage, Mr. *Pope’s* note, is, ‘ The words in the original ‘ are capable of four different significations, as *Eustathius* observes. *The first* is, that whoever, in fighting upon his chariot, shall win a chariot ‘ from his enemy, he shall continue to fight; and not retire from the ‘ engagement, to secure his prize. *The second* is, that, if any one be ‘ thrown out of his chariot, he, who happens to be nearest, shall hold ‘ forth his javelin, to help him up into his own. *The third* is, directly ‘ contrary to the last, that, if any one be cast from his chariot, and ‘ would mount up into another man’s, that other shall push him back ‘ with his javelin, and not admit him, for fear of interrupting the combat. *The fourth* is followed in the translation, as seeming much the ‘ most natural; viz. that every one should be left to govern his own ‘ chariot; and the other, who is admitted, fight only with the javelin. ‘ The

‘ The reason of this advice appears, by the speech of *Pandarus* to *Æneas*, in the next book. *Æneas*, having taken him up in his chariot, to go against *Diomedes*, complements him with the choice, either to fight, or to manage the reins, which was esteemed an office of honor. To this, *Pandarus* answers, that it is more proper for *Æneas* to guide his own horses, lest they, not feeling their accustomed master, should be ungovernable, and bring them into danger. Upon occasion of the various and contrary significations, of which these words are said to be capable, and which *Eustathius* and *Madam Dacier* profess to admire as an excellence; *Monsieur de la Motte*, in his late discourse upon *Homer*, very justly animadverts, “ that, if this be true, it is a grievous fault in *Homer*. For what can be more absurd than to imagine, that the orders, given in a battel, should be delivered in such ambiguous terms, as to be capable of many meanings. These double interpretations must proceed, not from any design in the author, but purely from the ignorance of the moderns in the *greek* tongue. It being impossible for any one to possess the dead languages to such a degree, as to be certain of all the graces and negligences; or to know precisely how far the licences and boldnesses of expression were happy, or forced. But critics, to be thought learned, attribute to the poet all the random senses that amuse them; and imagine they see, in a single word, a whole heap of things, which no modern language can express. So are oftentimes charmed with nothing but the confusion of their own ideas.”

Dr. *Clarke*, in his note upon these two lines of *Homer*, hath, with great judgment, and with that critical skill, in which he so much excelled, endeavored to support that which Mr. *Pope* mentions as the third sense. But he agrees with Mr. *Pope*, in condemning *Eustathius* and *Madam Dacier*, for applauding this ambiguity, in *Homer*, as profound and excellent; and says, ‘ The ambiguity ought by no means to be ascribed to the poet, but unto us, who are now less skilled in the *greek* language. For the constant and peculiar excellence of *Homer*’s eloquence, is, so great a perspicuity in his most labored and beautiful verses, as no one ever attained in writing of prose.’

There is such another ambiguous passage in *Homer*, [Il. E. 150.] which has been interpreted in three or four different senses. *Eustathius* has there again commended the ambiguity. But Dr. *Clarke* has made the same judicious remarks upon that, as upon the passage already considered.

Now how exactly applicable are these things to the observations of some divines? Who, when they meet with a passage of scripture, which is of more difficult interpretation, and which has been interpreted in divers senses, they are ready to cry out (with *Eustathius* and *Madam Dacier*) *Oh, the depth! oh, the fulness!* Whereas (with *Monsieur de la Motte*) it might be answered, “ If this be true, it is a grievous fault. For what can be more absurd than to imagine that the doctrines, or rules of practice, which relate to men’s everlasting salvation, should be delivered in such

“ ambiguous terms, as to be capable of many meanings. These double
 “ interpretations must procede, not from any design in the author, but
 “ from the ignorance of the moderns in the *hebrew* or *greek* tongue. It
 “ being impossible for any one to possesse the dead languages in such a
 “ degree, as to be certain of all the graces or negligences; or to know
 “ precisely how far the licences or boldnesses of expression were happy or
 “ forced. But some divines, to be thought learned, attribute to the
 “ scriptures all the random senses that amuse them; and imagine they
 “ see, in a single word, or sentence, a whole heap of things, which no
 “ modern language can expresse; and so are oftentimes charmed with
 “ nothing but the confusion of their own ideas.”

S E C T. II.

IT is well known that several of *the fathers* interpreted the scripture in a mystical sense, and were fond of that method of interpretation. *Origen* was very famous for this. Dr. *Lightfoot*, [vol. 1. of his works, p. 373.] is clear in it, that the *fathers* took this method of interpreting scripture from *the jews*; and that seems to be, at present, the most common opinion of learned men, among the christians. But some, nevertheless, suppose that they rather took it from the more learned *beatbens*. And, since there is now extant but very little interpretation of scripture, in the way of commentary, among the *fathers*, 'till the days of *Origen*, who has been justly styled *The father of the mystical interpreters*, as being most eminent in that art, and who was much copied after, by many other *fathers*, we shall now consider whence *Origen* derived that method of interpretation. The best account, which we have of this matter, is, that given by *Photius*, the great critic of the antients, who assures us, that *Philo* the jew taught the way of allegorizing scripture to the christians. [Vid. *Phot. Cod.* 105.] Now it is well known that *Clemens of Alexandria*, who cultivated this mystical art, in all his writings, was the master of *Origen*. And, therefore, *Origen* is reasonably presumed to have learned it more immediately from him. And *Clemens* himself certainly derived it from *Philo*; whom he not only imitates, but transcribes very largely; as very plainly appears in the fifth book of his *Stromata*, and indeed elsewhere. But, though *Philo* was the great pattern of the mystical writers among the *fathers*, yet there is reason to believe that this way of expounding scripture was of greater antiquity than *Philo* himself. [Vid. *Philo. jud. de vita contemplat. sive de therapeutis*, p. 193. edit. Paris. 1640. & *Euseb. H. E. L.* II. c. 17.] In *Philo's* account *Eusebius* acquiesces, that the *Essenes*, or *therapeutæ*, of
 * *Alexan-*

‘ *Alexandria*, had several very antient books of their prædecessors, or founders, full of allegorical interpretations of scripture.’

Le-Clerc [in his life of *Clemens of Alexandria*, english edition, p. 53, &c. & *Histor. Eccles.* p. 24, &c.] thinks that ‘ allegories arose among the *beatbens*; and that their philosophers invented them, to render plausible their fables, or antient histories of their gods; which, understood literally, appeared to be very grosse and ridiculous: and that, when the *jews* got acquainted with the *greeks*, they admired and copied after their method of explaineing religion; and made use of it, with respect to the scriptures of the old testament; which they, by this mean, wretchedly abused. *Clemens of Alexandria* [*Stromat. L. 5.*] intimates that that which chiefly induced him to believe that the holy scripture is full of allegories, is, because the *Ægyptians* and *greeks* were wont to represent the secrets of their philosophy under some emblems and fables.’

Bishop *Smallbroke* sais, ‘ The other account of the original of mystical interpretations of scripture, in the christian church; or, at least, of the greater progresse and improvement of it, is, that which was antiently assigned by *Porphyry*, and he himself a celebrated allegorist. That philosopher [as cited by *Eusebius*, H. E. L. 6. c. 19.] asserts that *Origen* was conversant in the writings of *Cheræmon* the stoic, [who explained the *Egyptian hieroglyphics*;) and of *Cornutus*, [a stoic too, who adapted the *greek mythology* to the knowlege of nature,] from whom he learned the art of allegorizing the scripture, agreeably to the custom of the *greeks*, in explaineing their mysteries. And to these he might have added the names of *Plato*, *Numenius the Pythagorean*, and several other mystical writers, whom *Origen* seems to have studied much on this very occasion. This is, in some measure, confessed by *Jerome*, [*epist. ad magnum*,] when he tells us, “ that *Origen*, in his ten books of *Stromata*, confirmed all the doctrines of our religion, out of *Plato*, *Aristotle*, *Numenius*, and *Cornutus*.” And, indeed, most of these writers, with others of a like nature, are mentioned, in *Origen*’s commentaries, and in his treatise against *Celsus*, as authors that he was intimately acquainted with; and who may, therefore, be supposed to have had some influence on his mystical expositions of scripture, which bear some resemblance to those that were used by themselves. It is very obvious that *Origen* indulged *Platonic* notions to an excessive degree. *Cornutus* and some other explainers of the *greek mythology* (out of great numbers of antient authors, on that subject, which have intirely perished) are extant at this day. And these seem, in several respects; to have been imitated by *Origen*, in his application of their art of mystical exposition to the interpretation of the scriptures themselves. So that it is by no means improbable that *Origen* copied after both jewish and gentile writers, of the mystical kind, in allegorizing the scriptures. And no wonder that there was such a coincidence of the two assigned originals of the mystical exposition of scripture, in a person, who, by his vast

‘ (but

‘ (but irregular) wit, was peculiarly fitted to the nature of mystical expositions; and, by his uncommon learning, knew so well how to support the most lively, though frequently ill-grounded, imaginations. And it need not be here observed that the example of so great a genius, as that of *Origen*, was imitated much by many of the fathers.

‘ *Origen*’s fondness for mystical interpretations led him sometimes to speak of the literal sense of scripture in a very degrading manner, and with too great contempt. But he did not absolutely deny the reality of the literal sense, though he gave the preference to the mystical.’ [*See Bishop Smallbrooke’s answer to Mr. Woolston, vol. 1. p. 93, &c. Glassii Phil. sacra, p. 255.*] *Origen* did, sometimes, plead for a threefold sense of scripture; and so did *Jerome*. Nay; *Augustin* pleaded for a fourfold sense of scripture. [*Vid. Glassii Philolog. L. 2. p. 255, 256; 270.*] These manifold senses tended to confound the understandings of the common people, made them doubt whether the scriptures had any fixed and certain meaning at all, and made them more cold and indifferent about finding out, and retaining, the one true sense; which alone deserves any regard.

The two most learned and celebrated fathers, who imitated *Origen*, and ran into the mystical interpretation of scripture, were *Jerome* and *Augustin*. But what their sentiments of this method of interpretation, were, in their more judicious and riper years, will plainly appear from what follows. Bishop *Patrick*, in the preface to his paraphrase on the *Psalms*, says, ‘ I have forborne a great many mystical and allegorical senses of the words, and rather adhered to the literal meaning, though accounted trivial and vulgar by many men, who had rather indulge to their own phantasies, than be at the pains of making a diligent inquiry after the truth. For, whatsoever is pretended, it is not the easiness and meanness of the literal sense, which hath made it to be despised, and been the cause of allegorizing the scriptures, but the great difficulty and labor, that is required to the finding of it out, in many places. St. *Jerome* and St. *Augustin* confess as much, who spent their younger years in mystical interpretations, as more easy studies. But, when they grew old, applied themselves to historical explanations. Which St. *Jerome* (in his preface to the prophet *Obadiah*) confesses he did not understand, when he wrote upon that book in his youth: and, in plane terms, ingenuously acknowledges those mystical interpretations were the work *puerilis ingenii* of his childish wit; at which he blushed and hanged down his head, even when others cried them up to the skies. But the *historical* explanations (which he then set out) were the work *maturæ senectutis* of his mature age; when he had at least profited thus far, as to know, with *Socrates*, that he was ignorant. In short; he begins that preface with the words of the apostle, *When I was a child, I spoke as a child, I understood as a child, I thought as a child; but, when I became a man, I put away childish things*; and hopes this would excuse him for interpreting that prophet

‘ alle.

‘ allegorically, in the heat of his youth, whose history he did not know.

‘ St. *Austin* acknowledges as much, [in his first vol. of *retractions*, chap. 18.] which I will not transcribe; but only set down the words of *Martin Bucer*, one of the first reformers, upon the sixth of St. *Matthew*, where he says, “That it would be worth a great deal to the church, if, forsaking allegories, and other frivolous devices, which are not only empty, but derogate very much from the majesty of the doctrine of Christ, we would all, simply and soberly, prosecute that which our Lord intended to say to us.”

What *Arnobius* has said, concerning the uncertainty and small authority of the allegorical interpretations of the pagan mythology, will hold as strongly against the allegorical interpretation of scripture. ‘ But whence is it evident to you, when you explain these allegories; that, in your interpretations of them, you have the same sentiments, that the writers of the history, relating to them, had in their own thoughts, and which they did not express in words suitable to their proper sense, but to figurative significations?—Another mystical writer may phantasy a more probable and ingenious sense than yourselves. A third may discover another meaning. And a fourth, a different one from all three. And, according to the qualifications of the several interpreters, every thing may be explained, with an infinite number of pretended expositions. For, when all allegories are taken from things dark and concealed, and do not aim at any certain end, who can immoveably fix one’s opinion of the thing itself, which is treated of? Every one is at liberty to affirm his own conjectures to have been originally designed. And, if this be the case of *allegories*, how can you draw any thing certain from what is in itself uncertain; and assign to it any one unalterable signification, when an infinite variety of expositions may be equally drawn from it?’ [*Vid. Arnob. adv. gent. l. 5. p. 181. edit. Lugdun. Bat.*]

Maimonides [*More Nevoch. p. 473. Bas. 1629.*] gives us the opinion of the Jewish rabbies, concerning allegorical interpretations of scripture. ‘ Our rabbies are wont, as is well known to those that are acquainted with their usual practice, to be mightily delighted with allegories, and to use them frequently; not that they are of opinion that the allegorical interpretation is the true sense of scripture, but that it has somewhat ænigmatical in it, that is pleasant and entertaining.’ [*See Bishop Smallbrooke’s answer to Mr. Woolston, vol. 1. p. 121, &c.*]

S E C T. III.

THE *Cocceians*, which are a numerous party in *Holland*, contend for a mystical interpretation of every part of scripture. And many of our divines have too much given into this. Even the learned and judicious Dr. *Clarke* has given double senses of several passages in the four gospels. I will mention an instance or two. Matt. xx. 1, &c. He contends for the double sense of the parable of the laborers, who were hired into the vineyard at different hours of the day; who all, at last, received equal wages. Which is just and true, when applied to the gentiles, who were admitted to the privileges of the professed people of God, many ages after the jews; and yet were set upon a level with them, as to the privileges of the *Messiah's* kingdom. But it does not seem, by any means, just; when applied to men who repent, at different parts of life. For, if one man keep the commandments of God for twenty or thirty years; and another keep them, with the same care and diligence, only for the last ten years of his life; this man cannot be intitled to an equal reward with the former; neither will God, at last, make them equal. For he will render unto every man exactly according to their deeds. Again; this parable is not to be applied to men's receiving their different rewards, at the day of judgment; in as much as some are represented as murmuring that others should be made equal with them. For, at the day of judgment, there will be no murmuring among the righteous; but every mouth will be stopt, and every mind fully satisfied, by the reasonableness of the divine proceedings, in that day.

Dr. *Clarke's* applying the twenty-fourth chapter of St. *Matthew's* gospel, ver. 6, &c. both to *the destruction of Jerusalem*, and to *the day of judgment*, shall be taken notice of, hereafter. I omit many other instances of double senses, in Dr. *Clarke's* paraphrase and notes on the four gospels.—But I look upon such double interpretations as the principal blemish in that excellent work. Indeed, if the Dr. had given two senses of any text, only where he was dubious; and left it to his reader to judge which of them was the true sense of the place, I should have had no objection. But his expressing two senses of the same passage, and contending for both of them as the true sense of the place, is, what I apprehend to be liable to very great and just exception.

The celebrated Mr. *Locke*, who has shown us the way how to study the epistles: and, in his admirable preface, has quoted a passage from the learned and judicious Mr. *Selden*, to show that no text of scripture has more than one meaning, which is fixed and limited by the connection:—yet that same Mr. *Locke* was so far carried away with the torrent, as, in some few instances, to contend for double senses of one and the same text.

text. 2 Cor. iii. 6. St. Paul, having had occasion to mention the commendatory letters, which the false apostle had procured in his own favor, written with ink; he then rises higher, and speaks of the two tables of stone, on which were ingraven, by the finger of God, the ten commandments, a summary, or principal part, of the law of *Moses*. But he prefers, to both of them, the gospel, written, or ingraven, upon the hearts of the *Corinthians*, by his ministry; written, not with ink, but by the spirit of God; who illuminated the apostle with the plan of the gospel-revelation, and enabled him to work miracles, as a proof of his divine mission. —These things led St. Paul to call the law of *Moses*, *the letter*; and the gospel of our Lord Jesus Christ, *the spirit*. And he declares, that, though, without inspiration and miracles, the apostles could not have been sufficient, of themselves, to have found out the gospel; or to have spread it, as they did: though they could never have thought of such a thing of themselves; yet their sufficiency was of God; who made them able ministers of the new testament, or covenant; *not of the letter*, or law of *Moses*; *but of the spirit*, or gospel of our Lord Jesus Christ. *For the letter killeth*; the law of *Moses* condemneth all offenders to death, without mercy. *But the spirit giveth life*; the gospel promises immortal life to all sincere penitents, and habitually holy persons. [See ver. 7, 8, 9.]

Now, though this appears to be the just interpretation of that text, and exactly agreeable to Mr. *Locke's* second note on ver. 6. and to his note on ver. 9. yet his first note on ver. 6. runs thus, “ [*Not of the letter, but of the spirit.*] By expressing himself, as he does here, St. Paul may be understood to intimate that the new testament, or covenant, was also, though obscurely, held forth in the law. For he says, he is constituted a minister of *the spirit*, or spiritual meaning of the law, which was Christ, (as he tells us, himself, ver. 17.) and giveth life; whilst *the letter killeth*. But both letter and spirit must be understood of the same thing; viz. *the letter* of the law, and *the spirit* of the law. And in fact we find St. Paul truly a minister of the spirit of the law, especially in his epistle to the *hebrews*; where he shows what a spiritual sense ran through the Mosaic institution and writings.”

Now from hence it appears that Mr. *Locke* was of opinion that the law of *Moses*, besides the *literal* sense, had a *spiritual* meaning, which could not be discerned without inspiration. Whereas, by *the letter*, is not meant the letter of the law of *Moses*, or of the gospel of Christ; nor by *the spirit*, the spirit of the law, or the spiritual meaning, either of the law or the gospel. But, by *the letter*, is meant the Mosaic constitution, or the law of *Moses*; a summary of which, was originally written upon two tables of stone. And, by *the spirit*, is meant the gospel; which was originally revealed and confirmed by *the spirit*. And what St. Paul had been saying led him to make use of these terms.

Mr. *Locke* has again had recourse to a double sense of scripture, in the allegory, Gal. iv. 21, &c. which shall be considered hereafter.

I do not mention such instances, from Dr. *Clarke* or Mr. *Locke*, from any dislike I have to those two excellent persons, whose names and memories I very highly reverence. But, when such great names can be alleged to patronize what is apprehended to be wrong, no reverence for their names and memories should hinder us from contending for what we apprehend to be true and right.

S E C T. IV.

THERE are several sorts of persons, who would be pleased with double senses, and glad to have the truth and authority of them established and confirmed.

(1.) All mystical divines and enthusiasts plead for double, or manifold, senses of holy scripture; and greatly delight in texts that are more difficult, and consequently more flexible; because they can more easily bend such texts to their humors or phantasies, inclinations or wishes; and prove, or establish, doctrines by them, which could otherwise never be proved, or established.

Of the antient cant, we have a remarkable example, in the account, which *Irenæus* gives of the *Valentinian hæretics*, and their *Æons*; who, also, informs us of the art, as well as the subject, of their cant. [L. 1. c. 1.] He tells us, they applied the parables of our savior, the discourses of the prophets, and the sayings of the apostles, to quite other purposes, than they, who first used them, ever intended them. And this those hæretics did, by changing and transposing the passages of scripture, 'till the words bore the sense which they imposed upon them.

This *Irenæus* compares to the practice of one, who should dissolve the comely picture of a king, made in bugle-work: and, out of the same strings of bugles, should frame the picture of an ill-favored dog, or fox. And, after such a change, should pretend this new shape is the original picture of the king, which the artist made: and should impose that belief upon the ignorant and foolish. After the same manner, did the *Valentinians* deliver their fables and errors, in the words, phrases, and parables, of scripture.

This artifice, as he says again, [p. 56.] is like theirs, who should take any subject that occurs; and describe it in verses borrowed out of *Homer*; and should pretend that this is part of a poem of his. As he gives an example in one, who represents *Hercules*, as sent by *Euristheus* unto *Cerberus*, in such verses as he there sets down, out of the *Iliad* and *Odyssey*.

We have a fuller instance of this, in *Alexander Ross* his *Virgilius Evangelizans*, or the history of our Lord Jesus Christ described in the words

‘ words and verses of *Virgil*. By the same kind of application, that *Ross* made *Virgil* an evangelist, *George Fox* and others have made *St. Paul*, and the rest of the writers of the new testament, *quakers*. And, by the same art, any one author may be made to deliver the doctrine of another. *Aristotle* may be taught in the words of *Moses*; and the religion of the jews may be represented in the words of *Aristotle*.

‘ But this is so grosse and notorious an abuse of scripture, as no serious christian can judge excusable, or tolerable.’ [See *Dr. Jeffery’s collection of tracts*, vol. 1. p. 342, &c.]

(2.) *The papists* contend for many senses of holy scripture; because that would help them greatly in the proof of a number of their peculiar tenets. From hence they would infer the obscurity of holy scripture, and term it *a nose of wax*, that might be turned any way; and *unsensed letters*; which have in themselves no meaning; but may have a meaning put upon them, just as the church of *Rome* sees proper. [See *Archbishop Tillotson’s rule of faith*, Part II. § 2. and elsewhere. *Glassii Philog. sacr. L. 2. p. 254.*] Hence they would infer the necessity of a living, visible, infallible judge of controversies; and that the scriptures should be taken out of the hands of the common people, who are incapable of understanding them, and in great danger of perverting them. Hence they would prove many things, which could not be otherwise proved; such as the power of the keys, the infallibility of the church, purgatory, transubstantiation, communion in one kind, auricular confession, extreme unction, &c. &c. &c. [Vid. *Spanhem. Chamier. contraet. L. 16. c. 10. p. 605.*] Whoever has a mind to see the popish arguments for double, or more, senses of scripture, with the answers of the protestants, may consult *Spanhem’s chamier. contraet. p. 237, &c.*

(3.) *The jews* are highly delighted with manifold senses of scripture. There has, indeed, been among them a sect, called *Karaites*, who were for a literal and just interpretation of scripture. But that has ever been an unpopular sect, and hated by the *rabbies*, and by the jews in general.

The rabbies (as has been already observed) assert “that the scripture has seventy-two faces.” And the rabbies are the popular, learned men among the jews, who are had in the highest esteem and veneration. The jews, therefore, cannot but be pleased to see christians imitating their rabbies. And, indeed, I know of nothing that could so effectually cover the jews from the attacks of christians; or harden them in their infidelity; as the giving into double interpretations. For a jew might argue thus with a christian, who allows double senses. “Suppose your *Messiah* has come, and fulfilled the prophecies in one sense; the *Messiah*, whom we expect, may come, and fulfil those very prophecies in another sense. And why may not we, jews, take the sense of the prophecies, which we like best; as well as you, christians, take the sense of them, which you like best? especially as you yourselves allow that the prophecies are fairly capable of more senses than one?”

I do not know what solid reply such a christian could make to a jew, who should argue in that manner. Nay; if another *Messiah* should come, and answer the present opinion and expectation of most of the jews; yet such, as would not receive him, might argue, in the same way, for the coming of another;—and so on, without end.

(4.) The enemies of revelation are glad to see christians pleading for double senses; because it affords the greatest advantage to them and their cause. What a poor figure would Mr. *Collins* his two books make; if the prophecies were interpreted in their one, true, and proper signification; and all the mystical, double, senses of them were denied, and rejected, by christians. What indecent rhodomantade would Mr. *Woolston's* discourses on our Lord's miracles appear to be, if you take away the mystical, allegorical interpretations; and explain them in their just and literal meaning? Whenever the author of *Christianity as old as the creation* is pinched with the reasonableness of the literal sense of scripture, he has recourse to a mystical, allegorical interpretation; and then, to support that, he, in a very ridiculous manner, cries out, *The letter killeth, but the spirit giveth life.* The author of *Christianity not founded in argument* would presently be struck dumb, if you denied double senses; and would not allow him to fix his own phansiful, and even contradictory, interpretations, upon texts of scripture, at his pleasure. And all the little dealers in infidelity fly to this refuge; when the one, true, sense of scripture is so apparently reasonable and excellent, that they have nothing to object against it.

Considering these things, methinks it is high time for christians in general to be upon their guard, and not give way to double interpretations; which would gratify their enemies, and render it more difficult to defend the christian revelation.

Words, without a fixed meaning, convey no doctrine; and, in effect, contain no revelation at all. Antecedent to one's opening the bible, if one was told that it was a revelation from God, one would expect that the doctrines essential to salvation should be expressed clearly; because men are concerned to understand and believe them: that the rules of practice, or the precepts of an holy life, should have a single and determinate meaning; because men are concerned to understand and practise them. For, if their sense were dubious, the practice, formed upon them, could not be steady and uniform. The promises should be clear and express; because they are to influence men, as motives, to obedience: and the threatenings should be intelligible, and their meaning fixed; because they are to deter men from sin and disobedience. The rules of divine worship ought to be express and determinate, and the language of our worship clear and intelligible; otherwise, we might as well worship in an unknown tongue. For all divine worship ought to be intirely in subordination to moral virtue, or true holiness. And it cannot influence God in our favor, unless it influence us to an holy temper and life. But what has no
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certain meaning cannot be expected to edifie us, or to have any good and proper influence upon us.—The sacred history should be plane and intelligible; because it relates the most interesting events; events of public concern, and great importance to mankind.

We justly condemn the answers of the *beaten oracles*, as riddles; dark and obscure, vague and indeterminate; capable of being turned many ways; without knowing certainly which sense was intended, or in what way they are to be understood. But divine prophecies should be intelligible, and have one determinate meaning; that it may be known when and how they are accomplished.—We admire it as an excellence in *Homer*, and other celebrated writers of antiquity, that their meaning is expressed clearly; and may not we expect, when God speaks to men, that his meaning should be expressed in as clear and determinate a manner?

In one word, if the scriptures are not to be interpreted, like the best antient authors, in their one, true, and genuine meaning, the common people will be led to doubt, whether, or no, the scriptures have any certain meaning at all. They will be for-ever at a loss what to believe, and what to practise; upon what to ground their comfort, here; and their hope of everlasting salvation, hereafter.

By all that has been said, I would not be understood to intimate, that all texts are to be interpreted alike. No! general expressions must contain a number of particulars under them; though particular expressions must be confined and limited to particular cases. All texts are not to be interpreted in the literal sense; nor all texts in the allegorical, or figurative, sense.—What I contend for, is, that every text has only one meaning: which when we have found, we need inquire no further. Literal passages ought to be interpreted literally; figurative passages, figuratively. Historical narrations are to be understood historically: and allegorical passages ought to be interpreted allegorically. In parables, the fact is nothing, but as it illustrates, or inculcates, the moral, or application. In figurative, or allegorical, passages, the thing alluded to, in the figure, or allegory, is only to inviven, or illustrate, what is said. And he would act as unreasonable a part, who would interpret figurative expressions literally; as he, who would interpret literal expressions figuratively. The obvious and grammatical, or the rhetorical and figurative, sense of the words, the time and place, the character and situation of the speaker or writer; and the relation, which any passage has to his main view, or to the connection, will, in most cases, lead an interpreter easily to distinguish history from parable, or allegory; and literal representations from such as are mystical, or figurative. And the judgment of a true critic, or faithful interpreter of holy scripture, will very much appear therein. But phantasy and imagination are boundlesse; and no rules nor limits can be set to them.

S E C T. V.

THE prophecies have been thought to favor double senses the most, of any part of holy scripture. But perhaps, upon examination, they do not really require, or admit of, such an interpretation. Dr. Sykes, [*in his Connection between natural and reveled religion,*] has a whole chapter to show that the antient prophecies contained only one single sense. And that chapter I would recommend to the reader's perusal.

Some particular passages I would now consider.

(1.) If the *second* and *sixteenth* psalms can be shown quite throughout to agree to king *David*; then they ought to be interpreted of him. But if (as some judicious persons have thought) there be in them some expressions, which are not applicable to king *David*, then they should be interpreted wholly concerning the *Messiah*; to whom they do, in every part, very well agree.

(2.) The *seventy-second* Psalm has generally been applied to king *Solomon*; but some have thought that it was a prophetic of the *Messiah*; and that there are, in it, passages, which were not applicable to king *Solomon*. If so; then, I apprehend, the psalm ought not to be applied to him at all. For, if the interpretation will not go through; that very circumstance seems to be a plain proof that the interpreter has set out wrong. Some of the antient jews were of opinion, that several things, in this psalm, belong more properly to the *Messiah*, than to *Solomon*. And *Theodoret*, in his interpretation, supposes that king *David*, in this psalm, prophesies of nothing else, but the *Messiah*; and that he hath no respect to *Solomon*. The passages, which could not belong to king *Solomon* and his subjects, are such as these, [ver. 5. *They shall fear him, as long as the sun and moon endure, throughout all generations.* Ver. 7. *In his days shall the righteous flourish; and abundance of peace, so long as the moon endure.* Ver. 11. *Yea all kings shall bow down before him, all nations shall serve him.* Ver. 17. *His name shall endure for ever; his name shall be continued, as long as the sun; and men shall be blessed in him. All nations shall call him blessed.*]

As to the passages, which have been thought inconsistent with the psalm's being a prophetic of the *Messiah*, "Ver. 1. He is called [*a King, and the king's son.*]" But was not our Lord *a king*? and *the son of him, who is King of kings, and Lord of lords*? Or, by *the king*, some may understand *David* himself; and, by *the king's son*, his great descendant, the *Messiah*. [See Matt. ii. 1. and xxii. 42. Mark xi. 10.] Though the *Chaldee* interpreteth *the king* to be *Christ*. And several, that interpret the psalm of *Solomon*, suppose that he is called both *the king* and *the king's son*. "Ver. 15. *Prayer, also, shall be made for him continually; and daily shall*
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be be praised." The former part of this verse has been thought to be an objection against interpreting this psalm of the *Messiah*. Some, indeed, have understood it of praying *before*, or *to*, him. But is not prayer made for him continually; when his disciples daily pray, *Thy kingdom come*. "May the kingdom of the Messiah be set up, where it is not; and have more influence, where it is already set up!" Is not this praying for the *Messiah*; or for the enlargement and success of his kingdom; which is, in this psalm, so beautifully described, as a kingdom of truth and righteousness? The latter part of the verse, [*daily shall be be praised,*] is most applicable to the *Messiah*, our blessed lord and savior. And I do not see any thing in that psalm, but what exactly suits his great and glorious character.

(3.) The famous prophecy, Isa. vii. 14. quoted by St. *Matthew*, [chap. i. 22, 23.] has been thought to contain a double sense. Or else, St. *Matthew's* application of it (as it is supposed) cannot be vindicated. It has been said "that *Isaiah* spoke the words, not of the *Messiah*, but of his own child; whose birth of a young woman was given as a sign, that *Jerusalem* should be delivered, before the child should be able to speak plain. The prophecy, then, being literally fulfilled in the prophet's days, it is forced and unnatural to fix a figurative, which is another, interpretation, upon the text."

But this objection will appear to have no foundation, when it is considered that the prophecy was originally and literally intended for our savior's miraculous birth; and literally accomplished in that remarkable event: and that there are, in reality, two predictions, or prophecies, delivered in that chapter; viz. one concerning *the house of David*, which should not be then destroyed; (as King *Abaz* and his people were afraid :) but continue 'till the *Messiah* came, who should be borne of a virgin. And the other prophecy, was, that King *Abaz* his two enemies should, in a few years, be destroyed; and unable to molest him, or his kingdom, any more.

Abaz, king of *Judah*, was then in the utmost distraction, at the invasion, which threatened *Jerusalem*, his capital city, from the two neighboring and confederate kings of *Syria* and *Israel*. To comfort him in this conjuncture, *Isaiah* is sent of God, with a message to king *Abaz*, to let him know that their counsels and attempts should prove ineffectual.

Isa. viii. 18. The prophet himself informs us, "Behold I, and the children, whom the Lord hath given me, are for signs and for wonders in *Israel*, from the Lord of hosts, who dwelleth in mount *Zion*." And, accordingly, he is ordered, [Isa. vii. 3.] "to go and meet king *Abaz*, in such a place; and to take with him *Shear-jashub*, his son." And, when the prophet came up to the king, carrying his little boy in his arms, or leading him in his hand, for a sign, as God had commanded him; he found the king and his nobles viewing the walls of the city, under the utmost dejection. *For his heart was moved, and the heart of his people,*

people, at the rumor of the confœderacy, as the trees of the wood are moved with the wind. [Ver. 2.] And the prophet would have comforted them with the divine message, which he brought. To that end, he compared the two hostile kings to two firebrands, who should smoke, but never burn; and foretold the speedy fate of their kingdoms. But king *Abaz* and his nobles seem to have paid little regard to the divine message. Then the prophet spoke again to the king, and offered him the choice of any sign, in the depth beneath, or in the height above. But king *Abaz*, in a sullen humor, refused to ask any sign. And he and his counsellors despised the prophet, and distrusted God. Since, then, king *Abaz* himself refused to ask any sign, and the house of David was so greatly moved and affected, God, by the prophet, said, "Hear ye now, O house of David, "I will give you a sign, Behold, a virgin shall conceive, and bear a son; "and shall call his name Immanuel, that is, God with us. The line of "David, therefore, shall not be cut off, 'till this remarkable event happen, and the Messiah be borne, in a miraculous manner, and of a pure virgin."

Now this is a literal prædiction, and was exactly accomplished, some hundreds of years after, in the person of our blessed Lord; the only person, to whom such a prophetic can be literally applied. And this prophetic is addressed, in the plural number, to the house of David.

The following is a distinct prophetic, addressed to king *Abaz*, in the singular number; and has a particular regard to him and to his danger, at that time. The prophet, *Isaiab*, pointing (most probably) to his son, *Shear-jashub*, whom God had commanded him to bring along with him, and constituted a sign unto *Israel*;—pointing (I say) to his own son, who was present, though very young, he said, "Butter and honey shall he eat; that he may know to refuse the evil, and choose the good: [that is, this child shall partake of the peace and undisturbed plenty of the land.] Surely; before this child [הנער *hanachar*] shall know how to refuse evil, and choose what is good; the land, which thou, O *Abaz*, abhorrest, shall be forsaken of both her kings. In other words, a year or two's time shall deliver you from all your fears."

Here, then, are two distinct promises, or prophecies. Both of them literal; and both of them, in due time, literally accomplished.

To show that the prophet's own son was, most probably, in the latter prophetic, intended, and pointed at; let it be observed, (1.) That here is the *He* emphatic, or demonstrative, præfixed to the word *Nachar*: and it is said, [*Hanachar, This child.*] (2.) As much must be supposed, in the interpretation of other passages of scripture, as that of the prophet's laying his hand upon his son, or pointing to him; or showing, by some action, at the time of speaking, that he meant his own son. So, when our blessed Lord declared "that one of his own disciples would betray him;" *Peter* beckoned to *John*, to ask, who it was? Then *John*, leaning near the bosom of *Jesus*, and speaking softly to him, said, "Lord, Which

Which of us is it ?” *Jesus* replied, softly and so as *St. John* alone might hear, “ He it is, to whom I shall give the sop, when I have dipped it.” And presently, dipping the sop, he gave it openly to *Judas Iscariot*, the son of *Simon*. [John xiii. 21, &c.] So again; when our Lord had drove the buyers and sellers out of the temple, and cleansed that holy place, the jews were displeased, and said “ *What sign do you show, that you do these things ?* What proof do you give of a prophetic, or extraordinary, mission; that you take upon you to do such extraordinary things ?” By way of answer, our Lord is commonly and justly supposed to have pointed to his own body; or to have laid his hand, in a solemn manner, upon his breast, to intimate that he was speaking of his own body; though, in allusion to the temple, which he had just cleansed, he calls it this temple;—using such an action (I say) our Lord answered, “ Destroy this temple; and, in three days, I will raise it up again.” [John ii. 13, &c.] (3.) Unless you suppose that *Isaiab* laid his hand upon his own little son, or pointed to him, when he spoke to the king, the divine order for taking his son along with him, [ver. 3.] will have no meaning; but be an idle and superfluous circumstance in the history of these remarkable prophecies.

After I had fixed upon this interpretation of the two prophecies, *Isa. vii. 14, &c.* I found that Bishop *Chandler* had mentioned it, and said some very proper things in support of it. And [in his *Defence of Christianity*, p. 329.] he hath this marginal note. “ Since I writ this, I find “ the most learned Archbishop *Usher*, in his annals, [A. M. 3262.] to be “ in the same opinion; viz. that the prophet spoke of two children. “ And, when he passed from *Emanuel* to *Shear-jashub*, he demonstrated “ him with his finger. *Malvenda*, also, an interpreter of the first rank, “ applies what *Isaiab* has said, [ver. 15, 16.] to *Shear-jashub*.”

Bishop *Chandler* goes on, in the following manner; “ The original “ word *Alma*, as learned men have proved, signifies constantly a virgin “ untainted by man *. The greek translators before Christ, who were “ not interested in the controversy, and who knew better the signification “ of hebrew words, than any jew since their last dispersion, render *alma* “ so, in this place. And the prophet must disappoint his hearers exceedingly, after so pompous an introduction, and so important a name, to “ mean no more at last, by a virgin’s conceiving, than that a young woman should be with child.

“ What! doeth *Isaiab* offer *Abaz* a miracle in the heavens, or on the “ grave? And, when he seems to tell them that God, of his own motion, “ would do a greater work than they could ask, does he sink to a sign,

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“ that

* *Alma*, non solum puella, vel virgo, sed cum ἐπιδείξει virgo abscondita dicitur & secreta, quæ nunquam virorum patuerit aspectibus; sed magnâ parentum diligentia custodita fuerit. Linguâ quoque *Punicâ*, quæ de hebræorum fontibus emanare dicitur, propriè virgo *alma* appellatur. [*Hieron. comment. in Is. L. 3. c. 7. F. Simon’s critical hist. of the new testament. Part II. p. 43.*]

“ that nature produces every day? Is that to be called a wonder, (—an uncommon, surprizing, supernatural event,) which happens constantly, by the ordinary laws of generation? How little doeth such a birth come up to the solemn præparation, which *Isaiab* uses, to raise their expectation of some great matter? *Hear ye, O house of David;—behold the Lord himself will give you a sign, worthy of himself. Well, what is it? Why, a young married woman shall be with child!*—Their patience would not have lasted to have heard him out. They must have thought that he came to insult their misery, rather than to comfort them under it.

“ From considering, therefore, the occasion and the importance of the message, the weight and the force of the words, in which it was delivered, they and we ought to understand that the birth here foretold did not relate to an ordinary child. St. *Matthew*, after *Jesus* was so borne of a virgin, had good reason for writing, that *then* this [remarkable] prophetic of *Isaiab* was fulfilled.”

(4.) Some may suppose that another instance of double senses may be found, Matt. ii. 15. *Jesus* fled into *Egypt*, “until the death of *Herod*; that it might be fulfilled which was spoken by the prophet, saying, *Out of Egypt have I called my son.*” Which words are found, *Hos. xi. 1.* but there relate evidently to the nation of *Israel*, and are not a prædiction of what was to come, but an historical account of what was past long ago. When *Israel* was a child, then I loved him, and called my son out of *Egypt*;—they sacrificed unto *Baalim*, and burned incense to graven images, &c. Now it may be thought, by some, that calling our *aviour out of Egypt*, was the mystical, spiritual meaning of these words, intended by the prophet *Hosea*, or by the spirit of God which inspired him; though the literal sense referred to the nation of *Israel*.

But, if they are no prophetic, in *Hosea*, St. *Matthew*’s quoting the words cannot make them a prophetic. Nor is there any reason to think that St. *Matthew* understood them as a prædiction.

Whoever is acquainted with the jewish phraseology, or manner of quotation, knows very well, that they sometimes declared “such or such a saying to be fulfilled,” when the words were mere accommodations, or could properly express their meaning. It is true; that manner of speaking sounds oddly in our language. But we must remember that they did not write in *english*; and that every nation has its own idioms, phrases, and forms of expression. [See Dr. Sykes his essay upon the truth of the christian religion, p. 206, &c.]

There were four ways, in which the jews used this or the like expression, [such a prophet’s words, or such and such texts of scripture, are fulfilled.] (1.) They, sometimes meant, by it, that the prædiction of a prophet was literally accomplished. (2.) That the cases were parallel, or a similar event happened; or that there was a remarkable agreement, in several circumstances, between former and later things. (3.) That a general rule,

rule, or saying, was applicable to a particular case. Just as we say, upon several occasions, "The old proverb is made good. Or, The old saying "is verified." (4.) *The jews* often used such expressions, when they meant no more than "that the words of holy scripture, or of some antient prophet, might be aptly accommodated to the case in hand; or were very proper to express their present meaning." Passages from jewish authors might be alleged to confirm this. And the rule for us to examine any such text by, is plane and obvious. "Go to the place referred to. Examine it according to the rules of grammar or rhetoric, and as it stands in connection. From thence we may gather it's original meaning, in the old testament; and easily see how it is quoted in the new testament."

From such an examination, it plainly appears, that the words of *Hosea*, as quoted by St. *Matthew*, are a mere accommodation; and alleged only to express the present event. And there can be no reason mentioned why St. *Matthew*, who was a jew, might not express himself in their usual forms.—But that need not lead us into any difficulty; nor is this passage any proof of a double sense of holy scripture. The expression had but one sense in *Hosea*; and it has only one sense, as made use of, by the evangelist, St. *Matthew*.

(5.) Our Lord's celebrated prophetic, [*Matt.* xxiv. 1,—35.] does not relate to the day of judgment; but to the destruction of *Jerusalem*; and to that alone.

The reason why it has been supposed that our Lord is there speaking, at all, of the day of judgment, is, what is said, ver. 27,—31. "that the sun shall be darkened, and the moon not give her light, and the stars fall from heaven, and the powers of heaven shall be shaken. Then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn. And they shall see the son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels, with a great sound of a trumpet; and they shall gather together his elect, from the four winds; from one end of heaven to the other."

The coming of the son of man does, indeed, very often signify his coming to the judgment of the last day. But, by *the coming of the Lord*, is, in some texts of scripture, meant his coming to inflict any great and remarkable judgment; either immediately, or by any of his creatures. [*See on James* v. 8.] And *his coming, in the clouds of heaven, with power and great glory*, is a plane allusion to Dan. vii. 13, 14. which Bishop *Chandler* judiciously applies to our savior's receiving the investiture in his new dignity, at the hands of God, or the entering upon the exercise of his universal and everlasting kingdom. 'Clouds are a known symbol of heaven, and of divine power and majesty. And the ascribing this symbol to one like the son of man, is a declaration of the supreme magnificence, and authority, which God shall give that son of man, the messias: saith that eminent jew, *Seadiab Gaon*.' [*See*

Bishop Chandler's defence of christianity, p. 128, &c. *Pearson on the creed*, Art. 7. p. 293. *Mr. Lowman on Rev. i. 7.*] *Sir Isaac Newton*, likewise, [in his *chapter of the prophetic language*,] saith 'The heavens, and the things therein, signifie thrones and dignities.—And *riding on the clouds* is put 'for reigning over much people.' Our savior, therefore, in prophetic language, foretels that all power should be given unto him, both in heaven and upon earth; and, when destruction was coming upon his enemies and murtherers, then should all the tribes of the land mourn, and see evident signs of *Jesus* his being invested with great power and glory; which he would make use of, to take vengeance on his enemies, and to deliver his own people out of their distresses.

It may be further observed, that, at the last judgment, the stars shall not literally fall from heaven; nor the general conflagration reach beyond this globe and it's atmosphere. *Dr. Clarke* has very well paraphrased ver. 29. "For, immediately after these fatal wars, and the destruction of *Jerusalem*, by the *Romans*, the whole jewish polity, government, laws, and religion, shall be utterly destroyed." And *Sir Isaac Newton*, in his chapter, of the *prophetic language*, confirms *Dr. Clarke's* interpretation. For he saith, that, 'in sacred prophetic, the darkening, smiting, or setting of the sun, moon, and stars, is put, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darknesse. Darkening the sun, turning the moon into blood, and falling of the stars; for the same.'

Ver. 30, 31. "And then it will become evident that *Jesus* was the true and only *Messiah*. And then shall all the tribes of the land [of *Israel*] lament and mourn, and be forced to acknowledge the power, and glory, and majesty, of Christ, who will send forth his apostles into the world, who (as it were with the sound of a trumpet) shall gather into one body, all those, that believe and obey his gospel, from all the nations of the earth."

If *Dr. Clarke* had stopped here, I apprehend that his interpretation would have been just. But he then proceeds to apply the same passages to the day of judgment, notwithstanding our savior's expresse declaration, *Verily I say unto you, This generation shall not passe away, 'till all these things are fulfilled*. As if he had said, "All, that goes before, relates to the destruction of *Jerusalem*, and the desolation which is coming upon the nation of the jews. I have no regard, in all that I have hitherto said, to the general judgment of mankind, at the last day; but to events which shall all come to passe, before this generation shall passe away."

To take away the force of this argument, some have supposed that *γενεα* signifies, not an age, but a nation. [See *Mr. Joseph Mede's work's*, p. 752. *Brennii amica disputat. cum jud.* p. 90.] And that, here, it denotes "the jewish nation, which should not perish 'till all these things were fulfilled." But *γενεα* signifies an age, in very many places of the *septuagint*. So one generation signifies one age. *Psal.* cix. 13. *Eccles.* i. 4. *Isa.*

xxxiv. 17. *Another generation signifies another age*, or the children that should rise up after them. Deut. xxix. 22. Jud. ii. 10. Psal. xlviii. 13. and lxxviii. 4; 6. and cii. 18. and cxlv. 4. *From generation to generation signifies from age to age*. Isa. li. 8. Lam. v. 19. Dan. iv. 34. Joel iii. 20. *All the generation signifies all the men of that age*. Numb. xxxii. 13. Deut. ii. 14. *The fourth generation signifies the fourth race, or succession of men, from the time then present*. Gen. xv. 16. Job xlii. 16. *The tenth generation signifies the tenth age, or race of men, from the time then spoken of*. Deut. xxiii. 3. *A thousand generations signifies one thousand ages*. Psal. cv. 8. *Many generations signifies many ages*. Psal. lxi. 6. Isa. lviii. 12. and lx. 15. Joel ii. 2. *All generations signifies every age*. Psal. xlv. 17. and xlix. 11. and lxxv. 5. and lxxxix. 1. and xc. 1. and c. 5. and cii. 12; 24. and cvi. 31. and cxix. 90. and cxxxv. 13. and cxlv. 13. and cxlvi. 10. *And this generation signifies this age, or this present race of men*. Gen. vii. 5.—More such authorities might be collected from *the seventy*.

In the *new testament*, a generation signifies *one age*. Matt. i. 17. Luke i. 48; 50. Acts xiii. 36. and xiv. 16. and xv. 21. Eph. iii. 5. Col. i. 26. *And this generation signifies this age*. Matt. xi. 16. and xii. 41, 42; 45. and xxiii. 36. Mark viii. 12; 38. Luke vii. 31. and cii. 12; 30, 31, 32; 50, 51. and xvii. 25.—More such authorities might be collected from the new testament. Now, why should not [*γενεά a generation*] be taken in it's usual signification, in this place? Especially as, in that sense, it contains a plain answer to the question of the disciples. But, if it be interpreted of the jewish nation, it is no answer at all.

Our Lord had just been talking with some of his disciples, concerning the demolishing of the buildings of the temple, which were strong and magnificent. And they asked him, “When shall these things be? And “what shall be the sign of thy coming, and of the end of the world?”

It is possible that the disciples might think that these events would come to pass, at, or near, the same period of time. But, though they might be confused in their notions, concerning the time; and imagine that these events would happen together, or very soon after one another; our Lord appears to me to have considered them as two questions, and to have answered them separately and distinctly. Ver. 4,—35. he answers the first question, viz. “*When shall these things be?*” i. e. When shall the temple “be destroyed, so that one stone shall not be left upon another? When “shall such a desolation come?” To that our Lord answers, by setting before them several of the signs and tokens of it's approach; and by describing the desolation itself. And then he adds, *This generation shall not pass away, 'till all these things be fulfilled. Heaven and earth shall sooner pass away, than any of my words fail of being accomplished.* But what answer to that question would it be to say, “The jews shall continue a distinct people, down to the day of judgment, or to the end of the world?” Or, according to Mr. Mede, “The nation of the jews shall not perish, 'till “all these things be fulfilled?” What answer (I say) would that be, to the

the question put by the disciples ? Or how would such a declaration connect with the præceding, or following, context ?

Ver. 32, &c. Our savior intimates, that some of his disciples should live to see the signs and forerunners of that desolation, which was coming upon the jews. And, accordingly, he saith, “ Now learn a parable from “ the fig-tree. When it’s branch is yet tender, and it puteth forth “ leaves, then you know that summer is near. So also, ye, when ye “ shall see all these things, Know ye that it is near, even at the doors. “ Verily I say unto you, *This generation shall not passe away, ’till all these “ things be fulfilled.* Heaven and earth shall passe away ; but my words “ shall not passe away.”

Now, what connection has the jews continuing a distinct people, throughout all ages, with the signs and forerunners of that amazing desolation ? Or with the rest of our savior’s discourse in that place ?

Ver. 36, &c. Our savior proceeds to answer their other question, viz. “ What shall be the sign of thy coming, and of the end of the world ? ” And his answer, with respect to the time of his second coming, and of the end of the world, is, *But of that day, and hour, knoweth no person, no not the angels, but my father only.* Dr. Clarke’s note upon this 36th verse, is, “ It is an extraordinary ingenious conjecture of Grotius, to make [ἡμέρᾱ “ ἐκείνῃ *that day,*] here opposed to [ταῦτα πάντα *all these things,*] ver. 34. “ So that the sense may be, ταῦτα πάντα *the destruction of Jerusalem shall “ be presently.* But ἡμέρᾱ ἐκείνῃ *the last day of judgment* is known to “ none.

Indeed, I would propose it, as a much more just division, that the 25th chapter of St. Matthew’s gospel should begin, at what is now the 36th verse of the 24th chapter. For that would preserve a proper connection with what is, at present, the beginning of the 25th chapter ; in which it is said, τότε “ *Then shall the kingdom of heaven be likened unto ten virgins, &c.*” And yet no period of time is assigned, *when* that shall be. Whereas ; if, from Matt. xxiv. 36, &c. our Lord is speaking of the day of judgment, and of the end of the world, it may very properly be said, “ *Then shall the kingdom of heaven be likened unto ten virgins, &c.*”

Upon the whole : our savior’s discourse, [Matt. xxiv. 1,—35.] relates to what was to come to passe, *during that generation.* And, therefore, must relate to *the destruction of Jerusalem only,* and cannot relate to *the day of judgment, and to the end of the world.* In the former sense, it was fully accomplished ; and does not now remain to be accomplished.

(6.) By raising Lazarus so publicly from the dead, Jesus increased the number of his disciples. [John xi. 46, &c.] This alarmed the chief-priests and pharisees, who thereupon held a council, and deliberated what they should do. “ For (said they) if we let him go on thus, all the nation on will believe on him : and, taking him for the *Messiah,* they will set “ him up for their king. Upon which, the *Romans* will come, and take “ from

“ from us our country ; and that share of power and government, which
“ still remains among us.” And yet, on the other hand, if they had rashly
apprehended *Jesus*, and put him to death ; and it had, after all, appeared
that he was an innocent person ; *that*, also, might have proved of dan-
gerous consequence.

Upon hearing them debate thus, and observing that they seemed at a
losse to know what to resolve upon, *Caiaphas*, who was one of the coun-
cil, and also high-priest that year, standing up, said. “ You know no-
“ thing at all ; nor consider, that it is expedient for us, that one man
“ should die for the people ; and that the whole nation perish not.”

Concerning which speech of *Caiaphas*, the evangelist adds, “ This spake
“ he, not of himself ; but, being high-priest that year, he prophesied that
“ *Jesus* should die for that nation. And not for that nation only ; but
“ that he should, also, gather together, into one, the children of God,
“ who were scattered abroad. Then, from that day forward, they took
“ counsel together to put him to death.”

Now this speech is alleged, as a passage, which contains a double sense,
and requires a twofold interpretation. But, in whose design were the
words intended to convey a double meaning ? If we regard the intention
of *Caiaphas*, it is plain he designed to say, “ that one man had better suf-
“ fer death, whether he was innocent or no, than that the whole nation
“ of the jews should perish.”—The holy spirit prophesied, by the mouth
of wicked *Balaam* ; and by the mouth of the false prophet, who deceived
Jadon, and led him to transgress the divine command, which occasioned
his being slain by a lion. And the same spirit of truth and power could
easily cause *Caiaphas* to pronounce a prophetic, in words, whose just mean-
ing and propriety, and full extent and comprehension, he did not under-
stand. Accordingly ; the spirit of God had but one single meaning to the
words, viz. “ that *Jesus* should die, as a sacrifice for the people ; i, e,
“ for the nation of the jews ; and not for that nation only, but for all
“ mankind. And that he might gather together, out of all the nations
“ of the earth, the dispersed servants of God, into one holy church, unit-
“ ed under one head, which is *Christ Jesus* ; and joined together in one
“ holy communion and fellowship ; in the profession and practice of one
“ faith and worship.”—So that, in *Caiaphas* his intention, the words had
but one signification. And, in the intention of the holy spirit, they had
but one signification. And the intention of the spirit is mentioned by the
evangelist : otherwise we should not have known that that meaning was
to be affixed to the words.

(7.) I will mention another passage ; which, though not a prophetic, yet
has been thought to contain a double sense. The passage, is, Deut. xxv. 4.
Thou shalt not muzzle the ox, when he treadeth out the corn. Which St.
Paul applies thus, [1 Cor. ix. 8, &c.] to prove that ministers ought to be
supported, by those, to whom they preach the gospel. “ Say I these
“ things as a man ? [Do I argue thus, from the principles of mere na-
“ tural

“tural reason only ?] Doeth not the law say these things, also ! [Yes, it doeth, in effect, say so.] For, in the law of *Moses*, it is writen, *Thou shalt not muzzle the mouth of the ox, that treadeth out the corn.* Now ; doeth it not say this chiefly for our sakes ? For our sakes, it was certainly writen, that he, who plougheth, should plough in hope ; and that he, who thresheth in hope, should be partaker of his hope.” From hence it has been infered that this, which the apostle hath mentioned, was the allegorical sense of what *Moses* had said. And that, besides giving a law, about oxen, *Moses* intended thereby to intimate “that they, who preach the gospel, should live by the gospel.” But what occasion is there for that ? When the apostle’s argument is good without it ? “If the ox, which treadeth out the corn, is ordered to be unmuzzled, that he may eat of that, about which he labors ; *a fortiore* the ministers of the gospel of Christ should not be denied a support, from that about which they labor.” Thus the law of *Moses* afforded St. *Paul* an argument to his present purpose. And it is a very good one. But it does not appear, that *Moses*, in that law, had any regard to the securing a maintenance for those who preach the gospel of Christ.

(8.) Gal. iv. 21, &c. St. *Paul*, having related the history of *Abraham*’s having *Ishmael*, by *Hagar* ; and *Isaac*, by *Sarah* ; adds, as in our translation, ver. 24. [*Which things are an allegory.*] Mr. *Locke*’s paraphrase of these words, is, *These things have an allegorical meaning.* Whereby it is intimated, that, besides the literal sense, the *Mosaic* history of *Abraham* and his family had, also, a spiritual, mystical, or allegorical, meaning : or that, in the intention of *Moses*, or of the spirit of God which inspired *Moses*, the same passage, in that history, had two meanings ; the one, a plain, obvious, and literal, meaning ; the other, an hidden, obscure, mystical, or allegorical, meaning : that God originally intended, that, by these two women, *Sarah* and *Hagar*, should be præfigured the two covenants ; viz. that of the law of *Moses*, and that of the gospel of our Lord *Jesus Christ* : and that, in the secret meaning of the *Mosaic* history, he had intimated as much.

Whereas ; St. *Paul* was far from saying, or intending, any such thing ; as the learned author of the dissertation, annexed to Mr. *Pierce*’s *paraphrase and notes on Philippians*, has made abundantly to appear. The sum and substance of what is there said, is, “The proper translation of the words, ver. 24. *Ἀτινὸ ἐστὶν ἀλληγορούμενα*, is, *which things are allegorized* : that is, the history of *Moses*, concerning *Abraham* and his family, is *allegorized*, by the prophet, [Isa. liv. 1.] And, in the prophet’s allegorical discourse, the two women, *Sarah* and *Hagar*, represent the two covenants, or the two dispensations, of the law of *Moses*, and the gospel of our Lord *Jesus Christ*.”

Now what occasion is there to suppose a double sense, in that part of the *Mosaic* history ? We may take a passage out of *Rapin*’s *history of England* ; and allegorize that, if we please. But that would not, by any means,

means, prove that *Rapin*, himself, besides the literal, historical, sense of such a passage, intended, also, that allegorical meaning; or, besides the literal sense, comprehended the use and signification, to which we apply his words.

In the book of *Moses*, called *Genesis*, the historical, literal sense, of the account of *Abraham* and his family, is the one, true sense. In *Isaiah's* allegory, the one true sense is the allegorical sense. That allegorical sense has *St. Paul* quoted from the prophet. And, therefore, the one true sense of the words, as used by *St. Paul*, is not the historical, or literal, but the allegorical, sense.

S E C T. VI.

Objections, with their Answers.

Object. I. “**H**AVE not divines, and other writers, in all ages of the church, used the words of scripture, by way of allusion, or accommodation; turned history into allegory; and often used texts, at their pleasure, in a very different sense from that of their primary signification? And would you condemn so general a practice? have authors keep rigidly to the one true sense? take away all the ornaments of style, and spoil so much fine writing? How soon would the orator be struck dumb? What a poor figure would the man of eloquence make? if your one, true sense must, always, be found out, and strictly kept to, throughout the whole discourse, founded on any particular text of scripture?”

Answer. I should be sorry to offend the orator, or strike the man of eloquence dumb. But I am considering what is required in a commentator. And it seems to be his business to find out the one, true sense of holy scripture; and to set it before his reader in as clear a light as he can. However; it might not be amiss for preachers to attend a little more to the one, true sense of holy scripture, than is frequently done. And that it would not spoil their eloquence, but increase and exalt it, was the opinion of one, who will be allowed to be a very good judge. [See the archbishop of Cambray's dialogues on eloquence, english edition, p. 158.] ‘It mangles the scripture to show it to christians, only in separate passages. And, however great the beauty of such passages may be, it can never be fully perceived, unless one knows the connection of them. For every thing in scripture is connected. And this coherence is the most great and wonderful, to be seen in the sacred writings. For want of a due knowledge of it, preachers mistake those beautiful passages, and put upon them
d what

‘ what sense they please. They content themselves with some ingenious interpretation ; which, being arbitrary, has no force to persuade men, and to reform their manners.

P. 159. ‘ I would have them, at least, not think it enough to join together a few passages of scripture that have no real connection. I would have them explain the principles, and the series, of the christian doctrine ; and take the spirit, the style, and the figures, of it : that all their discourses may serve to give the people a right understanding and true relish of God’s word, *There needs no more to make preachers eloquent.* For, by doing this, they would imitate the best models of antient eloquence.

And again, p. 161. ‘ It is here that *our preachers* are most defective. Most of their *fine sermons* contain only philosophical reasonings. Sometimes, they præposterously quote the scripture, only for the sake of decency or ornament. And it is not regarded as the word of God, but ‘ as the invention of man.’ *Thus far the eloquent Monsieur Fenelon, archbishop of Cambray.*

Let me further add, that the true eloquence of a preacher is to make the people wise unto salvation : that the one, true sense of holy scripture will do more towards this, than all the eloquence of *Tully* or *Demosthenes*, without it : and that, however fine, allusions, accommodations, allegories, and figures of rhetoric, may be ; yet they can only serve to imbellish and illustrate the truth. They cannot prove any thing. *That* must be done, by the one, true sense of the various texts alleged. And can be done no other way. And, when they have done that, I have no objection to their making use of allusions, accommodations, or allegories ; in order to imbellish their discourses, or illustrate the truth. Provided they do not insist upon them, as the original and true meaning of such passages of sacred scripture.

Object. II. “ Several texts of scripture are difficult ; and it is dubious “ which is the true sense : must you not there allow of double senses.”

Answer. When a difficult text is considered ; and the person, who attempts to explain it, is dubious which is the true interpretation, he may very rationally give all the senses, which carry any appearance of probability, with the reasons for each interpretation ; and leave it to his readers, or hearers, to judge which is the true sense. But, in that case, there is but one true sense. And his not being able to ascertain what that is, can be no proof of the text’s being originally intended to have more significations than one.

Object. III. “ Do not you allow of types and shadows ? Or that persons “ and actions, under the old testament, were types of *Jesus Christ*, or of “ something under the christian dispensation ? And, if you allow of “ types, you must allow of double senses, in some texts ; or that some “ passages of scripture, besides their immediate and direct meaning, had “ also a further, i, e, a mystical or typical signification.”

Answer.

Answer. I acknowledge that God was the author of both dispensations, viz, *the law of Moses*, and *the gospel of our Lord Jesus Christ*: that, before he put either of them in execution, he had the plan of both clear in his own mind: that in several things there is a resemblance between them: and that God not only foresaw that resemblance, but also intended it: that, wherever *the law* or *the prophets* have declared, that the rites and ceremonies of the *Mosaic constitution* were intended to point out a moral obligation, or to prefigure the *Messiah*, or something in the christian dispensation, there that moral intention, or prophetic prefiguration, is the one, true sense of the text. But, where neither *the law*, nor *the prophets*, have pointed out such an intention, there the resemblance between the two dispensations could not be discovered, 'till the events, which bear a resemblance to former things, were come to pass. Then, indeed, such a similitude would illustrate such events; intimate that the two dispensations had one and the same author; and facilitate the spread of christianity among the jews. But discerning that resemblance between the two dispensations must arise, from having them both before us, and comparing the one with the other: and not from the double sense of any text of scripture, in the old testament, or in the new.

As to *types*, in the common acceptance of that word; there were several, under the old testament. [See Isa. xx. 1, &c. Jer. xiii. 1, &c. and xviii. 1, &c. and xix. 1, &c. and xxiv. 1, &c. and xxvii. 1, &c. and xxviii. 10, &c. and li. 63, 64. Ezek. ii. 8, &c. and iii. 1, &c. and iv. 1, &c. and v. 1, &c. and vii. 23. and xii. 1,—20. and xxxvii. 1, &c. Hos. i. 2, &c. and iii. 1, &c. Zach. xi. 7, &c.] In this sense, also, our savior's cursing the barren fig-tree was typical of the destruction of the nation of the jews, who had leaves, but no fruit; made a great show and profession of religion, without bringing forth the fruits of holiness and righteousness. [Matt. xxi. 18, &c. Mark xi. 12, &c. with which compare Luke xiii. 6, &c.] And so was *Agabus* his taking up *St. Paul's* girdle, to bind his own hands and feet, in order to foretel that the apostle should be so bound, at *Jerusalem*. [Acts xxi. 10, &c.] In all these cases, it is evident that the design was, by such persons, things, or actions, to prefigure such and such future events. And the typical sense, there, is the one, true sense of the place; as any one may see, by examining the several passages with any tolerable care and attention.

Object. IV. “Are not many passages in the new testament taken from “the old testament, and used in a quite different sense, from what “they have, as they stand in the original writer? And must not these be “called double senses of the words of sacred scripture?”

Answer. It is acknowledged that our Lord and his apostles and evangelists have taken several passages from the old testament; and used them in a very different sense from what they have, as connected with the place, from whence they were taken. But that will not prove a double sense of the words. I may quote a passage from

Homer or Virgil, Herodotus or Livy, to expresse my present meaning, and in quite another sense from what it has in those antient authors. But that will not prove that those antient authors intended their words should be understood in two senses. In the original intention, they had only one meaning. In my accommodation of them, they have only one meaning. And, though the same words may have different ideas affixed to them; and be used, by successive speakers, or writers, in various senses; yet that does not prove that, in the original intention, they had more than one signification.

Object. V. "Is not *the epistle to the hebrews* a strong proof of double senses? And has not the author of it abundantly shewn, that, in the spiritual meaning of the law of *Moses*, was contained the gospel of our Lord Jesus Christ?"

Answer. The author of *the epistle to the hebrews* has argued very justly; as will plainly appear, when the design of his writing is attended to, and his argument clearly understood.—*The hebrew christians* were in danger of apostatizing from the gospel, and of returning to the jewish religion again. And they were induced to that change; partly out of fear of persecution from the unbelieving jews; and partly by the subtle arguments, which they alleged. Besides proper arguments to support them under persecution, or the prospect of it, the apostle answers the arguments of the unbelieving jews, and that very solidly. q. d. 'You prefer the law of *Moses* as more excellent than the gospel of Christ. But let us compare them together, and see wherein they resemble one another, and wherein they differ. And, from such a comparison, it will appear, that, in both respects, the gospel has the advantage. And will you go back from a better dispensation to a worse? Was the law given by angels? The gospel was given by our Lord Jesus Christ, who is the head of the angels, and to whom they are all in subjection. Was *Moses*, the servant of God, the great jewish lawgiver? A greater and more excellent person, *Jesus*, the son of God, is the great christian lawgiver. Did *Joshua* give the people of *Israel* rest, after they had passed through the wilderness; and settle them in the land of *Canaan*? That was not the final rest; for king *David* spoke of another rest, long after; even the final rest of God's people; which *Jesus* will give us, in the heavenly *Canaan*, and which is perfect, and durable. There remaineth, therefore, that everlasting rest for the people of God.—Had the jews a succession of mortal men for their high-priests? *Jesus Christ* is our great high-priest, and is not succeeded by any, but has an unchangeable priesthood. A priesthood, which resembles, not that of *Aaron*, but of *Melchizedec*, who was both king and priest of the most high God: who is not represented as coming of any priestly descent, nor as succeeded by any priestly line. In like manner; *Jesus Christ* is actually both king and priest; not descended from any priestly line, nor has he any successor in his high office and dignity.

' Have

‘ Have the jews had a tabernacle, or temple, in which their priests
 ‘ used to minister ? *Jesus Christ* is gone into the holy of holies ; and is
 ‘ a minister of the true, the heavenly, tabernacle, or temple. The law
 ‘ had only the shadow, the rough draught, or imperfect delineation, of
 ‘ good things to come. The gospel has the substance, and contains those
 ‘ very good things themselves. Did the jews offer the sacrifices of bulls
 ‘ and goats ? *Jesus Christ* has offered himself as a sacrifice. And, by that
 ‘ one offering, has perfected for-ever those that are sanctified.—In short ;
 ‘ whereinsoever the law of *Moses* and the gospel of *Christ* resemble one
 ‘ another, there the gospel has the preference : whereinsoever they differ ;
 ‘ there, also, the gospel is more excellent. And would any wise
 ‘ man go from a more excellent dispensation, to one that was evidently
 ‘ much less excellent ? ’

All this must be allowed to be very just reasoning. But wherein does it favor double senses, or double interpretations, of holy scripture ?

Object. VI. “ What ! would you limit the wisdom and power of God ?
 “ When God speaks to men, he can take in a large compass ; and can
 “ easily comprehend more in one sentence, or one word, than short-
 “ sighted, mortal men can do in a whole volume of the most profound,
 “ elaborate, or comprehensive, writing ! ”

Answer. The matter now in debate is not what God can do, but what he has done. Whatever God can do ; whenever he has made a revelation to men, he has always seen fit to revele his mind and will, in such a familiar, condescending manner, as to use words and phrases, in the sense, in which they were commonly used, at the time, and in the place, where such a revelation was first given. And, indeed, if he had done otherwise, men could not have understood him. And a revelation not understood would be no revelation at all.

But this objection may be turned just the other way ; and it may be said to them that make it, “ What ! would you limit the wisdom and
 “ power of God ? When God speaks to men, will you represent him as
 “ speaking with the obscurity, or equivocation, of an heathen oracle ?
 “ Cannot he speak the language of any age, or country, in so clear and
 “ intelligible a manner, as to have one certain and determinate mean-
 “ ing ; so that his words may be understood, and his will complied
 “ with ? Will you allow *Homer* or *Herodotus*, *Xenophon* or *Livy*, to ex-
 “ press themselves clearly and distinctly ? And cannot the wisdom and
 “ power of God equal, or excel, the most plain and intelligible of all the
 “ writers of antiquity ? What method, therefore, can now be taken, to
 “ interpret any passage of scripture ; but to consult the original ; to ex-
 “ amine it according to the rules of grammar, rhetoric, and a close atten-
 “ tion to the age and country, customs and language, of that time and
 “ and place ; the character of the speaker, or writer, and of the persons
 “ addressed to, or spoken of ; and the scope and connection of the whole
 “ discourse ?

“ When

“When God speaks to men, he certainly knows how to speak to their apprehensions. And such is his goodness, that one may reasonably expect that he will do so.”

Object. VII. “Do not you too much confine the sense of the sacred writings? And suppose the design and meaning of the apostles to be less general than it seems to have been? Or, in other words, do you imagine that the apostolic epistles were written only for the use of the churches, or persons, to whom they were addressed, or to whom they were first sent? Or how far do they concern christians, in all ages, and countries, whatever?”

Answer. I look upon this to be a question of very great moment, and which deserves a most careful consideration.

All the books of the new testament (except *the revelation of St. John*) seem, at first view, to have been merely occasional writings; designed for some particular persons, or churches; or, at the most, for some particular countries.

The revelation of St. John, indeed, does not seem to have been an occasional writing. For that apostle was, by the divine command, ordered to write, in a book, what was then revealed to him. And, I am sorry to say it, many christians have exceedingly slighted that book; notwithstanding the expresse order, which the apostle had to write it; and the divine declaration at the beginning of that book; [Rev. i. 3.] “Blessed is he that readeth, and they that hear, the words of this prophetic; and keep [or observe] the things which are written therein;” and the solemn excommunication denounced, at the end of the book, against those who shall add to it, or diminish from it. [Rev. xxii. 18, 19.] The difficulty of some parts of that book may have discouraged many from studying of it. And others may, perhaps, have been induced to slight it, from the prophane and petulant observation of a divine of a sour wit, in the last age; who has been pleased to call it *a mysterious, extraordinary book; which perhaps the more it is studied, the less it is understood; as generally finding a man crackt, or making him so.* [See *South’s Sermons*, vol. 2. p. 467.] Surely; a most indecent way of speaking of any part of sacred scripture!

St. Matthew’s gospel is said to have been written for the use of the *jewish christians*, more especially in *Judæa*; to leave among them, when the apostles were going to preach among the *gentiles*. *The gospel of St. Mark* was written at the request of the brethren at *Rome*; and more immediately for their use and benefit. *St. Luke’s gospel, and the acts of the apostles*, seem to have been the first and second part of the same book, inscribed to *Theophilus*, and perhaps written, at his request, to inform him of the first beginnings of christianity, and of the progress which it had made. And *Theophilus* is thought, by some, to have been governor of a province in *Greece*; or some great man, whom *St. Luke* had converted to the christian faith.

St. John's gospel was written at the request of the christians at *Ephesus*; and as a supplement to the other three gospels. And the several epistles were evidently written to particular churches, or persons, as occasions then required, and more peculiarly suited to their circumstances.—So far were the books of the new testament occasional writings.

But, if *St. Matthew's gospel* was written in *hebrew*, for the use of the *hebrew christians*, (as some suppose) it must have been translated, for the use of the *hellenist*, and *gentile christians*. And the present *greek* does not carry any marks of a translation. *St. Matthew*, therefore, might possibly publish it both in *hebrew* and *greek*. But, however these things be, as it was published in *greek*, it must have been designed for the benefit of christians in general.—And, if the brethren at *Rome* requested it of *St. Mark* to write his gospel; and had it first; others had it afterwards. And it became of public benefit to the christians in general; for whose benefit it was calculated, as well as that of *St. Matthew's*.—*St. Luke's* inscribing his gospel and the *acts of the apostles* to *Theophilus* might, possibly, be no more than our dedicating a book to some person of eminence; when the book is, nevertheless, intended for the use of the public.—*St. John's* writing his gospel at the request of the brethren at *Ephesus*, and that as a supplement to the other three gospels, is a plain proof that the other three gospels were then common among the churches, and well known to the christians; that *St. John's gospel* was intended to be as public; and, finally, that the primitive christians were not indifferent about what their Lord had said and done; but had an ardent desire to know as much as they could, with certainty, of the doctrine, life, actions, and sufferings, of that dear and eminent person.

The apostolic epistles were not circular letters, addressed to the christian church, or to all christians, at large: but were, undoubtedly, written upon some particular occasions; and addressed to some particular churches, or persons. But they, nevertheless, spread into other churches; and were valued and read by other christians. *St. Paul* expressly ordered some of his epistles to be read publicly; and that not only in the churches, to which they were written; but, also, in other churches.—*St. Peter* had read the epistles of his beloved brother *Paul*; not only those written to some of the churches in *Asia minor*, but to other churches also.—It was, doubtless, with a view to their being known and distinguished from any epistles, which might be forged under his name, that *St. Paul* wrote the salutation with his own hand, at the end of all his epistles.

The jews, in our savior's time, are said to have had *Moses and the prophets*. May not we as justly be said to have the evangelists and apostles, in having their writings so common among us? Christians, in former ages, had these sacred writings in the highest veneration; read them, privately, in their families and closets; and publicly, in their churches; spread them far and wide through the earth; and handed them down to us, as a public treasure, designed for the benefit of christians in all ages and nations.

In the essay on inspiration, annexed to 1 Timothy, I have observed that the apostles had the whole scheme of the christian doctrine, by divine illumination; and constantly retained it, during the remaining part of their lives. What, therefore, they preached, or wrote, concerning the christian doctrine, may be depended upon; whatever was the occasion of their so preaching, or writing. If Jesus Christ and his apostles had not first preached and worked miracles, met with such opposition or success, acted or suffered, as they did, the sacred historians could not have had the facts, which they have recorded in their writings; nor the christian religion have been attended with that illustrious evidence, which now appears in the books of the new testament. Besides; there are not wanting some hints of their epistles being designed for general use. For instance: the first epistle to the Corinthians is directed, not only to the christians in Corinth, but unto all, who, in every place, invoke the name of our Lord Jesus Christ, both their Lord and ours. And there is no question, but that every one of their epistles were intended to be of as extensive benefit as they were capable of.

The four gospels and the acts of the apostles seem to contain all the essential parts of the christian religion. But the epistles contain things useful, and of very great moment. The excellent laws, which Solon gave the Athenians, contained the substance of all their laws: but yet the Athenians found it proper to add many particular laws, as elucidations of Solon's general rules.—The laws of the twelve tables, at Rome, contained, in a narrow compass, the substance of the Roman law: but they found it requisite to add many particular laws, to illustrate and explaine those of the twelve tables.—The ten commandments contained the sum and substance of the Mosaic law: but yet God saw fit to add many particular precepts, to explaine and enforce the observation of the ten commandments.—And, finally, the law of Moses contained the rules of the jewish religion and government; but yet God saw fit, by the prophets, from time to time, to give that nation many particular precepts, for enforcing, explaining, and illustrating, the law of Moses.—In like manner; the four gospels and the acts of the apostles contain a summary of the christian doctrine and precepts. They direct us to believe in God; and in Jesus Christ, as the Messiah and savior of the world. They inculcate the necessity of repentance, where men have done amiss; and of prevailing holiness, in all. But they do not, always, apply these general directions to particular cases, so minutely and circumstantially, as do the apostles in their epistles.

The four gospels give an account of the ministry of John baptist, and of our Lord, of the twelve apostles and of the seventy disciples; with what they said and did, as preparatory to the setting up the kingdom of the Messiah in the world. The acts of the apostles contain the history of erecting the gospel-kingdom. In the epistles, several things are cleared up, which are but briefly hinted in the gospels and acts of the apostles. They were written, by different persons, at various times, and upon different occasions :

sions ; and yet they all agree in the doctrines and precepts ; and confirm the main facts, viz. that Jesus died and rose again, ascended into heaven, and poured out the spirit ; and thereby imparted the knowledge of the gospel unto mankind ; and many miraculous powers, in attestation to the christian doctrine.

It might be expected that the religions, which had been long in possession, would obstruct the progress of the gospel ; and that the votaries of each would have their peculiar objections. Accordingly ; we find, in the epistles, that the *jews* and *heathens* did actually make such objections ; and we see, also, in what manner the apostles have answered them ; and that the nature of the gospel and it's evidences were such, and so glorious, that it speedily made it's way against various and powerful opposition. The first professors, and more especially the first preachers, of the gospel, might expect persecution from several quarters. *The acts of the apostles, and their epistles*, inform us that they were actually persecuted ; and let us know how they behaved, and what supported them under such hardships and indignities.

By having christianity set in such different lights ; and the objections of those, who first opposed it, so clearly and fully answered ; we are enabled much better to understand christianity, in it's great extent and glorious evidence ; to clear up such difficulties, as would otherwise have been insuperable ; and to defend it against all it's adversaries.

By showing what pure christianity was, at the beginning ; we are able much more clearly to point out what it ought now to be ; and what are the corruptions of it in later ages ; and we have thereby the proper means, in our hands, of showing which way a reformation might be effected. And, when and where christianity is professed in it's purity, by having the authentic and original records of it, in it's primitive glory and perfection, we can the better maintain the purity of it, and prevent future corruptions.

Some, indeed, have applied passages in the epistles to christians of all ages, which were designed only for some christians, and in some particular cases : but that is one of the abuses of holy scripture, against which we are here guarding mankind. What might be a proper rule, to persons indued with miraculous powers, can be no rule to us, who have no such powers. And yet even such passages are of service now-a-days ; as they are a clear proof that, in the primitive church, there were such powers ; and consequently the most glorious evidence attended christianity, when it first made it's appearance in the world. *Epistles*, written to churches, where the apostles had many and bitter enemies ; and which contain appeals to such churches, that such spiritual gifts and miraculous powers had been communicated by them, and did then subsist and abound ; contain arguments of a peculiar kind, in favor of the truth of the christian religion. For, if there had been, among their converts, no such spiritual gifts and miraculous powers, their enemies would not have failed to have insulted them, and triumphed over them. And christianity must,

in a short time, have sunk, as a most notorious imposture. [See my *reasonableness of the christian religion*, &c. p. 128, &c.]

It has been already observed that the apostolic epistles were not circular letters, nor catholic epistles, originally written to all christians; and equally suited to the cases and circumstances of all christian churches, at all times and in all places. The general doctrines and precepts do, indeed, equally concern all christians. And the apostolic epistles, which were written to particular churches, or persons, and exactly adapted to their case, are fairly applicable to the cases of all churches and of all christians, as far as their cases are like those of the persons, or churches, to which they were originally addressed.—This is not confining their meaning; nor extending it, as I apprehend, beyond what the apostles designed; or beyond the intention of that sacred spirit, by which they were guided and directed, in all that they spoke or wrote, relating to the doctrine of the glorious gospel of our Lord Jesus Christ.

The C O N C L U S I O N.

To conclude : It appears to me that a critical interpreter of holy scripture should set out with this, as a first principle; viz. “that no text of scripture has more than one meaning.” *That one true sense* he should endeavor to find out, as he would find out the sense of *Homer*, or any other antient writer. When he has found out that sense, he ought to acquiesce in it. And so ought his readers too; unless, by the just rules of interpretation, they can show that he has mistaken the passage; and that another is the one, just, true, and critical, sense of the place.

The end of the *Introduction*.

T H E
P R E F A C E

To the FIRST EDITION of a

P A R A P H R A S E and N O T E S

O N

I T H E S S A L O N I A N S.

M^R lord Bacon (*in his book concerning the advancement of learning*) *says, "That all things are to be held possible and performable, which may be accomplished by some persons, though not by every one; and which may be done by the united labors of many, though not by any one part; and which may be effected in a succession of ages, though not in the same age."*

*Our age may (I think) be justly esteemed for it's great advancement in the study of the holy scriptures: and Mr. Locke accounted that one among many, who has thrown a greater light upon St. Paul's epistles.—If he had lived to finish, the unequal task had not been devolved upon others.—However; by the reception, which Philemon * has met with; and the encouragement to procede, which has come from persons of no small figure in the learned world; it is judged eligible to have the work continued.*

If the united labors of many and the assistance of successive ages tend to the advancement of knowlege, the author supposes that the method, which he has taken, will deserve no censure. For he first drew up his own thoughts; and then consulted all the commentators
and

* In the first edition, the paraphrase and notes on Philemon were published before the paraphrase, &c. on any of the other epistles, in this volume.

and critics, which he had the opportunity of perusing ; and made what advantage he could of such assistance ; but without being fond of differing from, or implicitly following, any of them.—For the author takes this opportunity to declare “ that he writes for no party, but “ that of christianity in general ; and that he knows of no interest “ worth pursuing, compared with that of truth and virtue, liberty “ and charity.”

The right understanding of the holy scriptures, and of the design of the whole scheme of christianity, would lead christians into love and unity, and promote the most pious and benevolent temper and practice. “ For (to say here at once, what is, in several places, interspersed in “ the notes.) The whole design of christianity is levelled against sin, “ and to bring men to the love and practice of virtue, or true holiness. “ But the greatest proficiency in the study of the scriptures, without “ an holy life and conversation, will be found to have been of no mo- “ ment, in that great day, when we must all appear before the judg- “ ment-seat of Christ, and receive according to the deeds done in the “ body, whether they have been good or evil.”

A
P A R A P H R A S E
A N D
N O T E S
O N T H E
First Epistle of St. P A U L
T O T H E
T H E S S A L O N I A N S.

*The History of St. PAUL's planting the gospel at
T H E S S A L O N I C A ; and of the state of things, when
he wrote his first epistle to them.*

S E C T. I.

ST PAUL, in his first apostolic journey, having got as far as *Galatia*, had a design to have gone into the *Proconsular Asia*, and afterwards into *Bithynia*, to have planted the gospel there: but, by an impulse of the spirit, he was ordered to go elsewhere. And, arriving at *Troas*, he had a vision in the night, in which there seemed to appear unto him a man of *Macedonia*, who approached him, and intreated him, in an humble and ardent manner, to come over to *Macedonia* and assist them. Thus the

Proconsular Asia was reserved for his next apostolic journey : and (it is very likely) things were now riper for the reception of the gospel in *Macedonia* ; or the gospel would spread with more advantage and speed, in the *Proconsular Asia* and *Bitbynia*, after the *Macedonians* had imbraced it.

When St. *Paul* awaked, he acquainted his companions with the vision ; from which they unanimously concluded it to be the will of God, that they should immediately go, and preach the gospel there. Accordingly, the apostle with his two assistants went to *Philippi*, and planted a christian church there. But he and *Silas* [or *Silvanus* ^a] were barbarously treated, being apprehended, severely whipt, and clapt into close custody, by the order of the *duumviri*, the magistrates of that *Roman* colony. *Acts* xvi. chap. To this he planely refers, 1 *Thess.* ii. 2. However ; that violent insult, and base usage, did not deter them from going to plant the gospel elsewhere. For *Paul*, *Silas*, and *Timothy*, passing through *Amphipolis* and *Apollonia*, arrived at *Thessalonica*, the metropolis of that part of *Macedonia*, very famous for its origin, situation, and amplitude. It was a maritime town, remarkable for its trade and commerce ; in which many *jews* had settled. It stood upon the *Thermaian* bay ; and, being rebuilt and enlarged by *Philip*, the father of *Alexander the great*, upon his victory over the *Thessalians*, it was, in memory of the fact, called *Thessalonica* ; which signifies the victory of *Thessalia*. It is now, by a corrupt pronounciation, called *Saloniki*, and is a maritime, trading town, in the possession of the *Turks*.

Upon his arrival at *Thessalonica*, the apostle found that the *jews* had a synagogue there, into which (according to his never-failing custom) he first went, and preached the christian doctrine to the *jews*, and devout *gentiles*, who attended the synagogue service ; and that for three sabbath-days successively ; confirming his doctrine from the scriptures of the old testament ; laying open the meaning of those sacred writings ; and showing evidently, that, according to the antient prophecies, [such as *Isa.* liii. *Dan.* ix. 26.] the *Messiah* was to suffer death ; but, as he was also to have a widely extended and everlasting dominion, he was to rise again from the dead, and to enter upon and possesse his kingdom : and that, as all these prophecies centred in *Jesus of Nazareth*, and in him alone, he must be the promised and long-expected *Messiah*.

Some

^a Dr. *Mill* (in his note on 1 *Thess.* i. 1.) says that *Silas* is a contraction of *Silvanus*, as *Lucas* is of *Lucanus*.

Some of the *jews* yielded to the evidence, and imbraced the christian doctrine; and a great multitude of the devout *gentiles*; and of women of some distinction not a few. *Acts* xvii. 1, &c.

Either the idolatrous *gentiles* had flocked to the synagogue, after the first sabbath-day, induced by the rumor of those new teachers being come to the city (which was the case at *Antioch in Pisidia*; *Acts* xiii. 44.) or else, upon the opposition, which the apostle had, for three sabbath-days, met with, at the synagogue, from the body of the *jews*, he had left them, and taught in some other place; perhaps in the house of *Jason*, as he did at *Ephesus*, in the school of *Tyrannus*, *Acts* xix. 9. and as he seems to have done at *Corinth*, in the house of *Justus*, *Acts* xviii. 6, 7.—I am apt to believe, indeed, that the latter was the case; because *St. Luke* has taken no notice of the idolatrous *gentiles* frequenting the synagogue, nor of the indignation of the *jews*, which they never failed to show upon such occasions. However; it is evident, that he and his assistants tarried much longer than three weeks at *Thessalonica*; and preached the gospel to the idolatrous *gentiles* there. For, while they were at *Thessalonica*, the generous *Philippians* did, once and again, send presents to him and his companions, to supply their necessities. *Phil.* iv. 16. And they themselves labored, night and day, to provide a subsistence; that they might preach the gospel *gratis*, and not burthen any of the christians at *Thessalonica*, 1 *Thess.* ii. 9. Now, it cannot be thought that, in the space of three weeks, the *Philippians* would send them presents, once and again; or that the apostle and his assistants could have had any occasion to have labored so hard with their own hands for a subsistence, for so short a time; if the *Philippians* had sent them presents, once and again, to supply their wants.

But the numerous conversion of the idolatrous *gentiles* in *Thessalonica* might, alone, have induced us to suppose that they tarried in that city for some considerable time. For the apostle himself addresses that church, 1 *Thess.* i. 9. as turning from lifeless idols and fictitious gods, to serve the living and true God:—From whence one would be ready to conclude that the body of that church consisted of converts from among the idolatrous *gentiles*; to whom this and the following epistle are evidently addressed. However, I suppose, that all the christians of *Thessalonica* assembled together for religious worship; that these two epistles were read publicly to them; and that such parts, as contained the general doctrine, precepts, or evidences

dences of christianity, might be of advantage to all; and were so far, by the apostle, intended for general benefit.

In the history of St. *Paul's* planting the church at *Thessalonica*, St. *Luke* has given us no account of the conversion of those idolatrous gentiles; or even of St. *Paul's*, or his assistants, preaching to them. Perhaps he thought it needlesse, as having such frequent occasion to mention the conversion of idolatrous gentiles, throughout the whole course of St. *Paul's* apostolic journies; and so much studying brevity, as not to take notice of a fact, which could afford no new observations. However; St. *Luke* has given us many instances of St. *Paul's* preaching to idolatrous gentiles elsewhere: and St. *Paul*, in this epistle, has intimated to us that he converted a number of such, when he planted the gospel at *Thessalonica*.

In order to plant a church there, the apostle worked miracles, and exercised several spiritual gifts: and, by the laying on of his hands, he imparted some spiritual gifts or miraculous powers unto his converts there. 1 *Thess.* i. 5. From St. *Luke's* taking no notice of these things being done at *Thessalonica*, they seem to have been things of course, or commonly done, wherever the apostle planted a christian church. St. *Luke* hath not mentioned the miracles which were worked, nor the spiritual gifts conferred, by St. *Paul*, elsewhere; and particularly at *Corinth*; though it is evident, from the two epistles to the *Corinthians*, that that church abounded with spiritual gifts and miraculous powers. St. *Luke's* designed conciseness prevented his mentioning any miracles, but what were great and uncommon, or attended with remarkable and extraordinary consequences. And it is the plainest indication of the great modesty of the sacred writers; that, instead of enlarging, or taking all occasions to mention the miracles which were actually worked, they have contented themselves with the particular mentioning of some few; and have with design avoided a particular enumeration of much the greatest number.

The miracles worked at *Thessalonica*, together with their holy lives, and open, disinterested behavior, brought in many converts. And, with so much readinesse and alacrity did numbers turn christians, that (though the unbelieving jews raged, and exasperated others against them) they became patterns of zeal and fortitude unto all the christians, and unto such as were disposed to turn christians, throughout *Macedonia* northward, and *Achaia* southward.

S E C T.

S E C T. II.

WHEN the unbelieving *jews* in *Thessalonica* saw what progress the apostle and his assistants made, and how much they succeeded, they were full of envy and indignation; and, taking along with them certain loose, profligate fellows, belonging to the *forum*, (for the *forum* was made use of, like many of our market houses, that is both for a place of trade, and a court of judicature:—having collected such a mob) they put the city in a tumult; and they particularly attacked the house of *Jason*, and broke violently into it. He was, perhaps, a *jewish* christian, at whose house *St. Paul* and his companions commonly lodged. Their view was to have seized them, and to have brought them out to the populace, that they might have used them at their mercy.

But, not finding the apostle and his two assistants there, they dragged *Jason* himself, and some others of the christian brethren, to the rulers of the city; loudly clamoring against them, and saying, “These men who, by attempting to introduce a new religion, have turned the world upside down, are come hither also. Now this *Jason* hath received them into his house, and entertained them there. But we have apprehended him and some other of their disciples; and brought them before you, as persons dangerous to the state. For they all contradict the decrees of *Cæsar*, in affirming that there is another king, or governor of the world, *viz.* *Jesus*, who is the head of their sect, or faction.”

[From whence I cannot forbear remarking, how very proper it was that our Lord should ascend, before his disciples declared him to be lord, or king; when this accusation at *Thessalonica*, though relating to a person, gone away, some years before, to another world; and his kingdom, not a kingdom of this world, but a merely spiritual kingdom; could yet give umbrage to the higher powers, or (at least) afford matter of accusation against his disciples.]

Groundlesse as the pretence was, it at first alarmed, not only the populace, but even the magistrates of that city, who thought it worth their while to examine into it. For the *Romans*, within the bounds of the empire, would not suffer that any should be called king, without their permission. And, in the nature of things, they could not be supposed to allow of any potentate, in the *Roman empire*,

pire, that should stand in competition with the power of *Cæsar*. But, when they found that the king, of whom they had spoken, was supposed to be in another world; that he laid no claim to a temporal kingdom, so as to interfere with the rights of *Cæsar*, or any other temporal governor; and that the apostle and his companions had not attempted any thing of any dangerous consequence to the *Roman empire*, or to the peace of that city; they only took security of *Jason*, and of the other christians, who had been brought before them, that they would behave like peaceable and good subjects; and appear again, if called for; and so dismissed them.

The christians, not knowing what new crimes the unbelieving *jews* might allege, or what fresh tumults might be excited, sent away *Paul* and *Silvanus*, directly, by night, to *Beræa*; and soon after *Timothy* followed them. And, notwithstanding their base usage at *Philippi*, and the furious opposition of the unbelieving *jews* at *Thessalonica*, they entered, as chearfully as ever, upon preaching the gospel in the synagogue at *Beræa*, the first opportunity after their coming thither. And there they met with a much better reception. For they found the *jews* in *Beræa* to be of a much more candid and generous spirit than those at *Thessalonica*: which they testified, by receiving the christian doctrine with all readiness, upon the most careful inquiry; daily searching and examining the scriptures of the old testament, to see "whether things were as the apostle had represented them; and particularly whether the prophecies, concerning the *Messiah*, were fulfilled in *Jesus of Nazareth*?" And many of them, upon such a scrutiny, were convinced and imbraced christianity. So did many of the women, who were devout *gentiles*, and persons of some distinction: and of the men also, who were devout *gentiles*, not a few.

But, when the unbelieving *jews* of *Thessalonica* understood that *Paul* and his companions had preached the gospel at *Beræa*, they were so malicious as to follow them thither also. And there again they endeavored to excite the populace against them.

Then the christian brethren (apprehending that the weight of the storm would probably fall upon him) sent the apostle away by the road which led to the sea: but, to elude the pursuit of the unbelieving *jews*, he and his guides turned into another road. And, passing through *Thessaly*, they conducted him by land to *Athens*. *Silvanus* and *Timothy* tarried behind him at *Beræa*. But, when

when they, who conducted the apostle to *Athens*, had received his orders to his two assistants, to come up to him as soon as they could, they left him and returned to *Beræa*. *Timothy* came, accordingly, to the apostle, while he was at *Athens*: but *Silvanus* tarried still at *Beræa*. How far the affairs of the infant-church at *Beræa* might want the presence of an evangelist; or the ingenuous and noble spirit of the *Beræans* might induce *Silvanus* to tarry a little longer among them;—cannot now be determined.

The apostle had left the christians at *Thessalonica* in such an hurry, and amidst such restless and implacable enemies; that, when he considered it, he was very uneasy; and would, once and again, most gladly have returned, himself, to fortify and to comfort them. But his adversaries, particularly the unbelieving jews, had hitherto prevented his return. [1 Thes. ii. 17, 18. and iii. 1.] However; the more he was hindered, the more his anxiety for them increased. And, when he saw no prospect of returning to them in person, he chose to be left alone at *Athens*, amidst the opposition of the jews, and the insolence and contempt of the *heathen* philosophers; in which situation it must have been a very disagreeable thing to have no body to stand by and assist him. But, notwithstanding such inconveniences, so great was his anxiety for his young and persecuted converts at *Thessalonica*, that he chose to be left alone at *Athens*, and to send back *Timothy* thither; to rectify any thing, which he might find amiss; and especially to comfort them, under their persecutions, from the unbelieving jews or others; and to establish them in the christian faith. For, though *Timothy* was but a mere youth, the apostle could trust him with the most important affairs of the christian church. What he now feared, was, lest the fierce opposition and persecution, which had befallen him, their apostle, at *Philippi*, *Thessalonica*, *Beræa*, and other neighboring places, should cause the *Thessalonians* to apostatize from christianity to their old religions again; as terrified with his sufferings, and discouraged with what had befallen themselves, and with the apprehensions of what might farther befall them. While he was among them, he had endeavored to prepare them for the worst; honestly acquainting them, that afflictions from a wicked world was what he always expected; and what upright men most commonly meet with. But he sends back *Timothy*, for fear he had not armed and fortified them sufficiently.

S E C T. III.

FROM *Athens*, the apostle went alone to *Corinth*. There (as in other places) he frequented the jewish synagogue, every sabbath-day; arguing both with the *jews* and devout *gentiles*; and convincing some of them that christianity was true and worthy their regard.

After he had been for some time at *Corinth*, *Timothy* came up to him again from *Thessalonica*, and *Silvanus* from *Beræa*. And *St. Paul*, hearing of the succeſſe of his and their labors in *Macedonia*, was roused with the report. And, being desirous of like succeſſe at *Corinth*, he resolved to push the matter in the synagogue; and, in the plainest terms, to assert, and bear his testimony, that *Jesus* was undoubtedly the christ.

This freedom and plainness of speech presently caused the unbelieving *jews* to discover themselves; which they did, by contradicting the christian doctrine, and blaspheming Christ and his religion. And all the answer, which the meek apostle made, was, to shake the dust off from his loose, upper garment, and say, "Your blood be upon your own heads. I am clear of your guilt. Your blood will not be required at my hands. However; I must go, where I shall not labor so much in vane: and, therefore, I will from henceforth apply myself to the *gentiles*, in this city; and no longer attempt the conversion of you, *jews*, at the synagogue." Upon which he left frequenting the synagogue: and went to the house of one *Justus*, a devout *gentile*, whose house joined to the synagogue. And there he taught the christian doctrine unto all, *jews* or *gentiles*, who would come and hear him.

This occasioned a most violent opposition from the unbelieving *jews*, enough to discourage the apostle from proceeding there; and to make him begin to think of going elsewhere. Upon which the Lord *Jesus* appeared unto him in a vision, by night, and said, "Be not afraid, *Paul*, but publish the gospel-doctrine; and hold not thy peace. For I know there are many persons in this city; who, by thy preaching, will become my disciples." Upon this encouragement, he continued there a year and an half, teaching the word of God among them.

During

During that interval, he, most probably, wrote this his *first epistle to the Thessalonians*, and that from the city of *Corinth*. It was not long since he had been among them there in person. He had strove, once and again, to return to them. When he was prevented, he had sent back his beloved *Timothy*. By him, he had received an agreeable account of the stedfastnesse of their faith, of their affectionate remembrance of him, and of their desire to see him again, as he longed to see them. But all this did not fully satisfie him. He, therefore, wrote this excellent epistle to them; which I place (as the best chronologers have done) the first of all St. *Paul's* epistles; and suppose that he wrote it, after he had been some time at *Corinth*; i. e. in the year of Christ 52. of *Claudius*, 12.

S E C T. IV.

THERE are three different accounts, which I would mention, with my reasons for rejecting them.

I. "*Grotius* has contended that this, which is commonly called 'the first, was in reality the second, epistle to the Thessalonians; and 'that what we call the second, was really wrote first.'" But he has not supported that conjecture with any historical evidence. He seems to have started it, merely to serve his hypothesis about *the man of sin*. But what we have farther to offer, concerning it, may be deferred 'till we come to the second epistle.

II. Others have thought, that this epistle was written a year or two sooner, and from the city of *Athens*. And the subscription, printed at the end of this epistle, positively asserts that it was written from *Athens*.—But the subscriptions, at the ends of the epistles, are of no authority. And it is most probable that this epistle was not written from *Athens*. For the apostle's stay at *Athens* was of no very long continuance. And he did not write this epistle, 'till after *Timothy* was returned from *Thessalonica*, and had brought him an account of the state of that church, 1 *Thess.* iii. 6. Now *Timothy* did not come up to him at *Athens*; but some time after his arrival at *Corinth*, Acts xviii. 1; 5. And we have no account of the apostle's returning to *Athens*.

III. Mr. *Whiston* [in his *Essay upon the apostolic constitutions*, p. 46, &c. and 110.] argues "that the two epistles to the Thessa-

“ *Ionians*, commonly placed the first of all St. *Paul*’s writings, were
 “ not written ’till the year 67. or a little before St. *Paul*’s death.
 “ (1.) Because they are so seldom referred to, in the *constitutions*.”

Answer. Suppose one should allow the high antiquity and genuineness of the *apostolic constitutions*, this argument seems not to have any great force. For, if these two epistles to the *Thessalonians* are there referred to, tho’ but seldom, it is evident they must have been written before those *constitutions*: but how long, or how short a time before, the quoting them seldom or frequently does not determine.

(2.) He argues for the late date of these two epistles; “ because we
 “ find therein that the *Thessalonians* fame was then spread over all
 “ *Macedonia* and *Achaia*; and in every place. 1 *Thess.* i. 7, 8.”

Answer. As a pretty large christian church was planted, in such a short time, in a celebrated city, which had a constant communication with many other places, by means of its trade and commerce, the news thereof must have spread very swiftly into the neighboring towns and countries. And places at a greater distance, in a year or two’s time, would hear of it. And, of course, it would become a frequent subject of conversation.

(3.) It is alleged “ that St. *Paul*
 “ would have come to them, once and again; but had been hinder-
 “ ed by *satan*. 1 *Thess.* ii. 18.”

Answer. It is probable that St. *Paul* had had some thoughts of returning to them from *Beræa*: but the unbelieving *jews* of *Thessalonica* pursued him thither, and drove him from thence to *Athens*. He seems, also, to have had thoughts of returning to *Thessalonica* from *Athens*: but the virulent temper of the unbelieving *jews* at *Thessalonica* was sufficient to make him look upon a speedy return as improper. He therefore chose to be left alone at *Athens*, and to send *Timothy* back to *Thessalonica*. To this he seems plainly to refer, 1 *Thess.* ii. 16, &c. and iii. 1. And, from the *Acts* of the apostles compared with this epistle, it appears that the unbelieving *jews*, and such as they could influence, were intended by *satan*, or the adversary.

(4.) It is argued, “ that
 “ he was now under persecution. 1 *Thess.* iii. 3, &c.”

Answer. The persecutions, to which the apostle here refers, were very likely no other than those which arose from the fury of the unbelieving *jews* at *Thessalonica*, *Beræa*, and *Corinth*. So St. *Paul* himself has led us to think, 1 *Thess.* ii. 15. and iii. 4. And St. *Luke* has confirmed this, *Acts* xvii. 5, &c. and xviii. 6, &c. Besides; 1 *Thess.* iii. 4. the apostle seems to intimate that he was there speaking, not of what he suffered at present, but of persecutions which were past.

His

His words are, "For, even when we were with you, we told you beforehand that we should suffer tribulation; even as it came to passe, and you have known." καὶ ἵδασθε. (5.) It is alleged, "that many" of the *Thessalonians* were dead for their religion, and that they "wanted comfort thereupon. 1 *Thess.* iv. 13, &c." *Answer.* As to any of them dying martyrs for their religion; *that* does not appear. But, in the year 52. several of them might be dead; enow to occasion all that the apostle has said upon that particular. For, supposing St. *Paul* to have been three quarters of a year at *Thessalonica*; that he had made 100 converts there; that his stay at *Beræa* and *Athens* took up a quarter of a year more; and that he had been a year and a quarter at *Corinth*, before he wrote this epistle. And farther; supposing that, since he left the *Thessalonians*, only four christians had died; at whose interment they had made the same doleful, funeral lamentations, which were used by the *heathens*, who had no hope of a resurrection to a glorious and happy immortality:—then the apostle might justly reprove them for their not duely considering the state of the dead; and for expressing like sorrow and lamentation, as those did, who were without such hope. And then assure them that, as Christ was himself raised from the dead, he will come and raise all the dead, and transform the living, and make the righteous perfectly happy. And they might justly comfort themselves and one another with these words. (6.) It is argued "that the apostle expressly mentions those persecutions, which the *Thessalonians* indured, all probably under *Nero*, after the year of "our Lord 64." *Answer.* He does indeed, once and again, speak of the christians at *Thessalonica* as afflicted and persecuted. But, instead of pointing to their sufferings under *Nero*, in or after the year 64. he says, that, "when the gospel came [*first*] among "them, they received it with *much affliction*." 1 *Thess.* i. 6. and that "they became imitators of the christian churches in *Judea*, in that "they had suffered from their own country-men, as those of *Judea* "had from their neighbors." 1 *Thess.* ii. 14. plainly leading us to what is recorded, *Acts* xvii. 5, &c.

As to the arguments, which peculiarly concern the second epistle to the *Thessalonians*, we choose to defer them 'till we come to that epistle.

The arguments for placing this the first of all St. *Paul's* epistles, or for supposing that it was written from *Corinth*, soon after the planting of the christian church at *Thessalonica*, are such as these:

viz., that *St. Paul*, *Silvanus*, and *Timothy* planted this church: that they took that rout from *Theſſalonica*, through *Beræa* and *Athens*, to *Corinth*: that they were now all together at *Corinth*: that, as they had joined in planting that church at *Theſſalonica*, so they join in writing this epistle to their converts there: that the unbelieving *jews* fiercely opposed *St. Paul*, and drove him away from *Theſſalonica*, and followed him to *Beræa*, and drove him from thence also: that the christians of *Theſſalonica* had received the gospel, with joy; in such a turbulent state of things:—With these things the Acts of the apostles and this epistle acquaint us.

Now, from this state of things, the propriety of every part of this epistle will appear. It was proper to comfort such young converts under persecution; to exhort them to steadfastness in the faith; to commend what had been right in them, and to excite them to go on as they had begun; to fortify them against the discouragements, which might arise from considering the persecutions, that every where befell the apostle and his assistants; and to express a peculiar affection and tenderness for such young converts, in the midst of their distresses. Adultery, fornication, and great impurity were prevailing vices in the *heathen* world: and christians, just come out of the state of heathenism, would stand more in need of being earnestly cautioned against such enormities; and to be told that such things were inconsistent with that purity which christianity requires. Such young converts were more likely to retain the *heathen* custom, of funeral lamentations, than christians of several years standing; as not being so clear in their notions, and so confirmed in their belief, of a resurrection to a glorious and happy immortality.

In one word, every thing seems to fall in with this date, of its being written at *Corinth*, in the year 52. and more particularly the history of the Acts of the apostles, the grand key to all the epistles: which things cannot be said of another place, or date.

I can find no satisfactory account by whom this letter was sent. *Silvanus* and *Timothy* (who have, by some, been supposed to have carried it) joined in the writing of it; and were with the apostle, when he wrote his second epistle to the *Theſſalonians*. Nor can I discern any hint, in that second epistle, that either of them had then been a third time, at *Theſſalonica*, or in *Macedonia*.

Imagine the great apostle of the *gentiles* to be full of a just resentment and generous indignation against his country-men, the unbelieving *jews*, who had lately treated him and his assistants, as
well

well as the christians at *Thessalonica*, in such a fierce and cruel manner: and having, at the same time, the most tender and parental care and affection for his young converts in that city; and you will have the very posture of his mind, during the writing of this epistle. For these two things appear every where throughout the epistle.

S Y N O P S I S.

“ **S**T. PAUL wrote this epistle to the christian church at *Thessalonica*, in his own name, and in the name of *Silvanus* and *Timothy*, his two assistants in planting and watering that church:—wishing them all happiness from God through Christ. Written from *Corinth.*
Anno Christi 52.
Claud. 12.

“ He thanks God for their faith, love, and patient expectation of Christ’s second coming. He puts them in mind of the evidences which attended the gospel, *viz.* miracles and the gifts of the spirit. He commends the *Thessalonians*, as the elect of God, for their ready reception of the gospel, amidst a fierce persecution; and that with such alacrity, as to become examples to their neighbors, on all sides. For, in the surrounding countries, it was commonly talked of, what reception the apostle and his assistants had had at *Thessalonica*, and how readily they turned from lifeless idols and fictitious deities, to serve the living and true God, and to wait for the second appearance of Christ, to deliver them from the wrath which will then come upon the wicked. Chap. I.

“ They could appeal to the *Thessalonians* themselves, for the success, which they had had; as well as for the zeal and cheerfulness, with which they had entered upon preaching the gospel among them; after the base treatment which they had met with, at *Philippi*. And, in the midst of harsh censures and fierce opposition at *Thessalonica*, they had acted in the most upright and disinterested manner; foregoing that respect and support which they might have claimed; and laboring, night and day, with “ their Chap. II.

“ their own hands; that, while they preached the gospel to them, they might not be burthenfome to any of them. The *Theſſalonians* could not have forgot, how inoffenſively they behaved; and with what tenderneſſe and affection they had treated them; exhorting them earneſtly to live becoming their chriſtian privileges. And he thanks God that they had received the gospel, not as the contrivance of man, but as the word of God: and that they had imitated the antient prophets, Chriſt, and his apoſtles, in ſuffering for righteouſneſſe ſake, at the hands of the *jews*, who would gladly have prevented the gospel’s being preached to the *gentiles*.

“ He often profeſſes his ardent affection and vaſt concern for the *Theſſalonians*; and mentions his great deſire to ſee them again; which he had attempted more than once: but the adverſary had prevented.

Chap. III. “ When he could no longer forbear, the apoſtle choſe to be left alone at *Athens*; and ſent *Timothy* to eſtabliſh and comfort them. *Timothy* brought him back a very pleaſing account of the ſtedfaſtneſſe of their faith; of their love to him, their apoſtle; and of their deſire to ſee him again; as he ardently deſired to ſee them. This afforded him great joy, under all his perſecutions and difficulties. He earneſtly prayed that God would order matters ſo, as that he might viſit them again, and farther inſtruct them; that they might abound in love to one another, and to all men; and that they might live ſuch holy lives, as to find acceptance with their judge at his coming.

Chap. IV. “ His practical directions were peculiarly ſuted to the ſtate of that church. The firſt direction of that kind, was, that they ſhould live chaſtely, and carefully abſtain from that impurity, to which the *gentiles* were much addicted. For chriſtianity requires the greateſt purity.

“ The chriſtians at *Theſſalonica* loved one another, and all the chriſtians in the neighborhood, ſo affectionately; that the apoſtle recommended it to them, only to abound therein more and more.

“ He exhorted them to behave in a becoming manner, and particularly to mind the duties of their own proper callings; that they might live in credit, be eſteemed by the world around them, and recommend their religion to others.

“ *The theſſalonians* had ſuch imperfect notions and wavering expectations of a future ſtate, that they uſed to howl at funerals; and
“ exceſſive-

“ excessively lament over their dead, as if they were utterly lost, and
 “ never to live in any other state. But the apostle advised the christi-
 “ tians, not to sorrow like those who had no hope of a resurrecti-
 “ on to an happy immortality. For Christ’s rising from the dead
 “ to immortal glory and felicity, was to them a sure proof that
 “ they and their friends also should arise to a glorious and happy
 “ state. And he acquaints them with the order in which things
 “ are then to happen : first the dead are to be raised, and the living
 “ to be transformed ; and, after that, all the righteous are to be
 “ taken up together, to meet their Lord, and to live in perfect hap-
 “ piness with him for ever. Such expectations were sufficient for
 “ their consolation.

“ The second coming of Christ will be sudden and unexpected : Chap. V.
 “ and therefore christians should be always prepared.

“ The christian brethren were to show respect unto such as pre-
 “ sided over their church and instructed them. Such as presided
 “ were to instruct, admonish, support, and comfort the christian
 “ brethren, as the case required.

“ No christian was to render evil for evil ; neither were they to
 “ be dejected with the opposition which they met with. They
 “ were to pray daily, and to give thanks for every mercy. They
 “ were not to quench the gifts of the spirit, and they were parti-
 “ cularly to prefer prophesying : though they were not to receive
 “ every thing which was called so ; but to examine all things, hold
 “ fast the good, and reject the evil.

“ The apostle prays, for them, that they might be thoroughly sanc-
 “ tified ; and desires their prayers. He sends salutations ; strictly
 “ orders the epistle to be read publicly : and then concludes with
 “ his usual benediction.”

A
P A R A P H R A S E
A N D
N O T E S

On St. P A U L's First Epistle to the
T H E S S A L O N I A N S.

S E C T. I.

I N T R O D U C T I O N.

Chap. i. Ver. 1.

T E X T.

P A R A P H R A S E.

<p>1 P A U L, and Silvanus, and Timothy, unto the church of the</p>	<p>P A U L ^a, who planted the gospel among them, together with <i>Silvanus</i> ^b and <i>Timothy</i> ^c, who were his assistants in that work: unto the church</p>	<p>An. Christi 52. Claud. 12. Chap. I.</p>
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N O T E S.

1. ^a Why he does not here call himself *an apostle*; see on *Philem.* ver. 1.

^b *Silvanus.*] See on 1 Pet. v. 12. I take *Silvanus* to have been a free-man of Rome, as well as St. Paul. See Acts xvi. 37. and that this was his *Roman*, as *Silas* was his *jewish*, name. In writing to christians, who had been *gentiles*, and who lived in a *Roman* province, Paul and *Silvanus* very properly used their *Roman* names. Nor is there any reason to suppose (as *Grotius* does) that the latter wrote his name [*Silas*,] in the beginning of the second epistle.

^c The character of *Timothy*, at large, may be found in the history before 1 *Timothy*.

PARAPHRASE.

TEXT.

An. Christi church^d of the *Theſſalonians*, which is the Theſſalonians, which is in
 52. Claud. 12. diſtinguiſhed from the idolatrous gentiles, by God
 Chap. I.

NOTES.

^d *To the church of the Theſſalonians.*] *Grætius* obſerves “that *St. Paul* does not here name the *preſbyter*; and *deacons*; becauſe this church had been lately planted, and had not yet received its full form.” And *Chryſoſtom* ſays, “It is very probable that — they were not yet formed.” Very likely they had, as yet, no ſuch fixed officers among them, as *Biſhops* and *deacons*; and therefore the apoſtle wrote to the whole church. [See the eſſay annexed to 2 *Timothy*, chap. ii.]

How the fathers of the firſt three centuries uſed the word [*church*], ſee *Lord King's conſtitution of the primitive church*, chap. i. Our buſineſs is to ſhow how that word was uſed by the writers of the new teſtament. The word *ἐκκλησία* ſometimes ſignifies any *aſſembly* whatever. See *Acts* xix. 32; 39, 40. But, in the new teſtament, it is moſt commonly applied to the diſciples of *Chriſt*, and uſed in a religious ſenſe. (1.) It, in many texts, ſignifies, all, who profeſſe the *chriſtian religion*, in all parts of the earth. *Acts* v. 11. 1 *Cor.* xii. 28. *Eph.* iii. 10; 21. *Phil.* iii. 6. and other places. This has been called *the viſible, the univerſal*, or *the catholic church*. (2.) It ſometimes denotes only true and faithful *chriſtians*. *Eph.* i. 22, 23. and v. 25,—29. *Col.* i. 18; 24. This has been ſometimes called *the true or inviſible church*. (3.) The word moſt commonly ſignifies *one aſſembly*, or *congregation*; or “ſuch a number of profeſſed *chriſtians* as ſtatedly met together, for “the worſhip of *God*, and a participation of the ordinances of the goſpel.” Thus we read of the church of *Corinth*, *Antioch*, *Ephesus*, *Philippi*, *Coloſſe*, and other places. And, in this ſenſe, the apoſtle wrote *To the church at Theſſalonica*. In the ſame ſignification, we often read of *churches*, in the plural number. (4.) When a family were all *chriſtians*; and, as ſuch, joined together, in worſhipping *God*, through *Chriſt Jeſus*, they were called *the church in ſuch a one's houſe*. See on *Philem.* ver. 2. (5.) It often denotes the profeſſed people of *God* on earth, which have been called *the church militant*: and, in ſome few texts, it denotes good men in a ſtate of perfect happineſs; ſee *Eph.* v. 27. compared with *Eph.* v. 23. which have been called *the church triumphant*. (6.) I would propoſe it as a query, whether, 1 *Cor.* xiv. 34. the word [*churches*] may not ſignifie *the aſſemblings* of the ſame *chriſtians*, at different times, for *chriſtian worſhip*? Some fathers and antient verſions read there [*the church*] in the ſingular number; which reading, or interpretation, is countenanced by ver. 35. But the common reading ſeems beſt ſupported.

Theſe are all the ſenſes, in which I have found the word [*church*] uſed in the new teſtament.—It has, indeed, been ſaid that the word denotes, ſometimes, the houſe, or building, where the *chriſtians* uſually aſſembled for religious worſhip. But it does not appear that, in the apoſtles days, particular places were ſet apart, or conſecrated to a religious uſe; ſo as to be intirely free from all the common uſes of life: nor, indeed, was it poſſible, in thoſe early days, to follow any other rule than that of meeting together by agreement, in ſuch place, and at ſuch time of the day, as might be moſt convenient for all, and moſt ſecure from danger. [See the *plane account of the Lord's Supper*, p. 61.] And *Le-Clerc* [on 1 *Cor.* xvi. 19.] obſerves,

TEXT.

PARAPHRASE.

God the father, and in the Lord Jesus Christ: Grace be unto you, and peace from God our father, and the Lord Jesus Christ.

by believing in God the father; and from the unbelieving jews, by believing in the Lord Jesus Christ. May favor be granted unto you, and all happiness; from God our father, the fountain of all good; and from the Lord Jesus Christ, the mediator, through whom God communicates his favors to mankind!

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N O T E S.

serves "that using the word for a place, was a signification of it wholly unknown, " in the times of the apostles; in which the word ἐκκλησία was always used for an " assembly, as well among the christians, as by the greeks."

1 Cor. xi. 22. has been most frequently and plausibly alleged, in behalf of the word [church's] signifying the building, or place of worship. But the church of God is not there opposed to a private house, as we oppose one place to another, or a public place to a private: but what was done before the church of God, the society of christians at Corinth, assembled for religious worship, is there opposed to what was done in private. If any person does that in public, which he ought to do at home, and secretly, if at all, we might justly say unto him, "Have you not an house for retirement? or, do you despise the city, that you act such things publicly, and "in the face of every body?" In such a reproof, we should not understand, by the city, the streets, or the buildings; but the persons, who appeared publicly in the city.—The poor, who were put out of countenance, were a part of that church, which the disorderly christians at Corinth despised. [Vid. Cameron. in 1 Cor. xi. 18; 22.]

* The two fundamental articles of christianity, are, that there is only one, living, and true God; and that Jesus is the Christ, or the great prophet and savior of the world. See ver. 9, 10. The idolatrous gentiles believed neither of these. The jews and devout gentiles believed the first of them only. The christians believed both. And, without believing both, they could not have been christians, nor intitled to christian communion. [See Locke's reasonableness of the christian religion, &c.] These two are the articles, which the scriptures have represented as fundamental to christian communion. What number of articles are fundamental to the salvation of any particular person, cannot be determined by men. Of that, God alone is judge. It is fundamental to salvation, that a man be honest and upright; and that he understand and explicitly believe as many articles, as can be reasonably expected at his hands, when all due allowances are made. But, as the circumstances of men differ so widely, the number of such articles must proportionably differ.

† Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. and vi. 23. Phil. i. 2. Col. i. 2. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. ver. 3. 1 Pet. i. 2. 2 Pet. i. 2. 2 John, ver. 3. Jude, ver. 2. See note (n) 1 Pet. i. 2. Concerning the form of the salutation, or the introduction to the epistle; see on 2 John, ver. 1.—The last words of this verse, [viz. from God

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An. Christi *our father, and from the Lord Jesus Christ,*] are not found in some antient MSS.
 52. versions and fathers; nor have the greek commentators explained them. Other
 Claud. 12. MSS. versions and fathers have them, and they are generally found in the other
 Chap. I. epistles of St. Paul.— This is one of the many various readings, which makes
 no material alteration in the sense; as these words must be understood, if not expressed. For God the father is every where, in the new testament, represented as the source of all favor and blessings; and Jesus Christ, as the medium, through whom they are conveyed to men.— [See on 2. *Theff.* i. 1, 2.]

S E C T. II.

Chap. i. 2, — Chap. iii. 13.

C O N T E N T S.

THIS section contains the main business of this epistle; which was to comfort, strengthen, and establish the christians at *Theſſalonica*; and to excite them to persevere, under all the discouragements, which he, their apostle, or they themselves, might meet with.

I shall divide the section into several numbers, according to the apostle's different arguments; and consider them in the order, in which they follow one another.

S E C T. II. N^o. I.

Chap. i. 2, — 10.

C O N T E N T S.

IN his entrance upon the chief design of this epistle, the apostle gives vent to what lay most upon his heart, thanking God for their conversion from idolatry to christianity, amidst so many discouraging circumstances; and praying to God to enable them to persevere: in which he takes all occasions of speaking well of the *Theſſalonians*, as he does throughout this epistle.

TEXT.

PARAPHRASE.

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembring without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the fight of God, and our father :

Know-

We give thanks^c unto God constantly for you all; making mention of you in our prayers, evening and morning, every day^a : Remembring before God, even our father, your behavior, which was the fruit of your faith ; and the labor and toil, which was the effect of your love to us ; and that remarkable patience, which arises from your hope of our Lord Jesus Christ's coming finally to your salvation^b.

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2. ^a See on Philem. ver. 4. — I have joined [*ἀδιαλείπτως* *without ceasing*,] to ver. 2. as several versions and commentators, antient and modern, have done. And not only does the order of the words in the greek fairly admit of this ; but St. Paul has elsewhere spoken of his praying *always*, and *without ceasing*, for the churches, or persons, to whom he wrote. See Rom. i. 9, 10. 2 Tim. i. 3. As to the meaning of the phrase ; see on chap. v. 17.

There is no reason for supposing that, in their daily prayers, the apostle and his two assistants mentioned every one of them by name. It was enough, if they prayed daily for all the members of the church at *Thessalonica*.

3. ^b *Your work of faith.*] See 2 Theff. i. 11. St. James represents faith without works, as dead ; that there is no other way for a man to show his faith, but by his works ; that faith co-operates with works ; and that, by works, faith is perfected, James ii. 14. &c. By *the work of faith*, the apostle does not seem here to mean their first embracing the christian faith, or their continuing to adhere to it ; [see John vi. 29.] but keeping the commandments of Christ, or practising the good works which were required in consequence of embracing the christian faith. Gal. v. 6. 1 Theff. i. 5, 6. and particularly their so patiently suffering persecution for their profession of the gospel of Christ. So, by *the labor of love*, we are to understand the labor which flowed from their love. See Heb. vi. 10. The unbelieving jews violently opposed St. Paul, raised a mob, and excited the unbelieving gentiles to persecute the apostle and his two assistants. They also attacked the house of *Jason*, and fought them there ; being desirous to have brought them out, and delivered them up to the fury of that incensed rabble. But, not finding them there, they dragged *Jason* and some other christians before the magistrates ; and there falsely accused them, as enemies to the state. Now these young converts appearing before the magistrates ; screening the apostle and his two assistants ; sending him away privately to *Beræa* ; and giving security for a peaceable, good behavior for the future ; was evidently *their labor of love*.

By

PARAPHRASE.

TEXT.

An. Christi ^{52.} Claud. i 2. Having assuredly known, dear brethren, Knowing, brethren beloved, 4
 Chap. I. beloved of God, your election to the your election of God. For
 honor and privileges of christians.^c In

4

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By *the hope of our Lord Jesus Christ*, the apostle meant hope in Christ and his favor, when he cometh as judge. So *the faith of God*, Mark xi. 22. is put for faith in God. By *the patience of hope of our Lord Jesus Christ*, we may understand the patience of the *Thessalonians* under afflictions, and especially under persecutions, arising from the hope of Christ's appearing to their salvation, when he comes as universal judge. See ver. 6; 10. and ii. 14. and v. 8, 9, 10. Rom. v. 3, 4, 5. and viii. 17,—25. 1 Cor. xv. 19, 20. 2 Cor. iv. 17, 18. Col. i. 5. 2 Thess. i. 4, 5; 7; 10. and iii. 5. 1 Tim. i. 1. 2 Tim. iv. 8. Tit. ii. 13. Heb. vi. 10; 18, &c. and x. 36. James v. 7. This was their temper of mind, while the apostle and his two companions were at *Thessalonica*. They seem, afterwards, to have acted, in some instances, unbecoming such hope: for which they are reprov'd, chap. iv. 13, &c.

In the sight of God, even our father.] Some have supposed that these words are wanting in the *Syriac*, *Arabic*, and *Æthiopic* versions. But the *Arabic* and *Æthiopic* have them at the end of the verse, and the *Syriac* near the beginning. [See the *English Polyglot*, and *Scaaf*.]

It would have been an high commendation of their work of faith, labor of love, and patience of hope, to have represented them as performed in the sight of God, and approved of him. But the *Syriac* and other versions place the words thus, *Remembering before God, the father, your work of faith, &c.* which connection is followed in the paraphrase, and confirmed by chap. iii. 9.

4. ^c Some would render the words [*seeing ye know, &c.*] But, ver. 2. it is [*we give thanks, &c.*] and the speech is all along continued in the first person plural.—Our common English version joins the words, thus, [*Knowing, brethren beloved, your election of God.*] But the most proper way of joining and interpreting them seems to be, [*Knowing, brethren, beloved of God, your election.*] For (1.) Several versions, both antient and modern, have so rendered the words. (2.) To have favored our common English version, the words in the greek should have stood in a different order, *viz.* τῇ ὑπὸ θεοῦ ἐκλογῇ ὑμῶν. (3.) The strongest proof of this last interpretation, is, *St. Paul's* own use of the phrase, 2 Thess. ii. 13. where he calls these same *Thessalonians, brethren, beloved of the Lord.*

That they were not elected absolutely and unconditionally unto everlasting life, see on chap. iii. 5.

Before the coming of Christ, *the jews* were the professed people of God, the called, the chosen, the elect of God, holy and beloved. These titles, after Christ's coming, were given unto such jews and gentiles, as embraced the gospel. But such, as rejected the gospel, were themselves rejected, or reprobated. [See the doctrine of *predestination reviewed*, in my volume of *Traſis*.]

The unbelieving jews, and judaizing christians, would not acknowledge that the gentiles were the *elect* people of God; at least 'till they were circumcised and become subject to the law of Moses. *St. Paul* is here writing to such christians as had turned

TEXT.

PARAPHRASE.

5 For our gospel came not unto you in word only, but also in power, and in the holy Ghost, and in much assurance: as ye know what manner of men we

In as much as the gospel, preached by us, did not come unto you, in word only; but was also accompanied with a miraculous power, and with our imparting unto you the holy spirit, and with full and abundant conviction to your minds^d. As you very well know how faithfully we labored, how meekly and patiently we suffered, and how disinterestedly we behaved among you; that we might convert you to

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NOTES.

turned from lifeless idols and fictitious deities to serve the living and true God, and to wait for Christ's second coming: [See ver. 9, 10.] and being himself apostle of the gentiles, and having had a divine revelation that they were to be received into the christian church, and a divine commission to receive them, without any subjection to the law of Moses; with what force and emphasis could he assure them of their election to the advantages of christians? [see on the next verse.] Besides this general revelation, he had had a particular order to go and preach the gospel in Macedonia. [See the history before this apostle, p. 1, 2.]

5. ^d See chap. ii. 1; 13, &c. Mark xvi. 20. Rom. xv. 18, 19. 1 Cor. i. 6, 7. and ii. 4, 5. and iv. 20. 2 Cor. vi. 6, 7. Heb. ii. 4. By power, I understand the power of working miracles, exerted by the apostle or his assistants; and by the holy spirit, the gift of the spirit, as imparted unto the Thessalonians. How the spiritual gifts and miraculous powers differed from each other; and what they were; see The history of the first planting of the christian religion, Vol. 1. p. 38, &c. These Thessalonians had some of the gifts of the spirit. 1 Thess. i. 6. and v. 19, 20. And, when St. Paul speaks of working miracles, and imparting the spirit among his converts, Gal. iii. 2; 5. he seems plainly to speak of the miracles which he himself had worked, and of the spiritual gifts which he had conveyed unto them.

Some think that, in the word *αληγοροποιία*, there is an allusion to a ship's running forward with a full gale. The gospel at Thessalonica had sailed with a full and prosperous gale, met with a ready and glorious reception among many; though others fiercely opposed it. The apostle could appeal to the christians at Thessalonica, that he had not only preached among them, but also worked miracles, and imparted unto them the holy spirit: and that such evidence attended his doctrine, that it worked a full and abundant conviction in their minds.

Their readily embracing the gospel, upon the apostle's preaching and working miracles; and their having thereupon received the spirit; were the clearest proofs of their election. God imparted the spirit unto none but those that believed; i. e. only to his professed people, who were called and chosen.

* See

PARAPHRASE.

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An. Christi to the christian faith, and establish you therein ^e.

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6

And we can bear witness to your amiable behavior: for you became imitators of us and of the Lord Jesus Christ ^f; in that you steddily adhered to the truth, amidst great difficulties and discouragements; after you had received the gospel, in much affliction ^g, with the joy which arises from your having the holy spirit ^h. So that you are become patterns of stedfastness and patience, zeal and fortitude, unto all the christians in *Macedonia*, where you live; and in *Achaia*, the neighboring country, where we now are ⁱ.

8

For from you the gospel went out, like the sound of a trumpet ^k, not only through

we were among you for your sake.

And ye became followers of us, ⁶ and of the Lord, having received the word in much affliction, with joy of the holy Ghost.

So that ye were ensamples to ⁷ all that believe in Macedonia and Achaia.

For from you sounded out the ⁸ word of the Lord, not only in Mace-

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^e See chap. ii. 2, &c. 2 Thess. iii. 7, &c. Acts xx. 33, &c. 2 Cor. ix. 12, &c. They had not only given clear proofs of a divine mission; but could appeal to the *Thessalonians* for their own diligence, sincerity, and disinterestedness.

6. ^f 1 Cor. iv. 16. and xi. 1. Phil. iii. 17; 20. 2 Thess. iii. 9.

^g See ver. 3. & ii. 14. and iii. 3. 2 Thess. i. 5.

^h The receiving the holy spirit was an evidence of their being the children of God, or of their election. [See on ver. 5.] It was, also, a pledge of their title to a glorious and happy immortality. Well, therefore, might it cause them to rejoice, even in the midst of afflictions and persecutions. Acts v. 41. Rom. xii. 12. and xiv. 17. 2 Cor. i. 21, 22. and v. 4—8. Ephes. i. 13, 14. Col. i. 11. Heb. x. 34. See on 1 Pet. iv. 14.

7. ⁱ *τύπος* a type.] i. e. a plan, model, or pattern; and, by a metaphor, used for an example, or moral pattern. Phil. iii. 17. 2 Thess. iii. 9. 1 Tim. iv. 12. If the *Thessalonians* were the type, the other *Macedonians* and the *Achaians*, were to have been antitypes, or formed upon that model. *Philippi* and *Beræa* were in *Macedonia*, as was also *Thessalonica*: *Athens* and *Corinth* were in *Achaia*. The *Philippians* embraced the gospel just before the *Thessalonians*; the *Beræans*, *Athenians*, and *Corinthians*, soon after. The *Thessalonians* had so imitated Christ and his apostles and evangelists, as to become excellent patterns unto all around them; whether they had embraced the gospel before or after them.

8. ^k Ps. xix. 4. Rom. x. 18. It was an honor to any church or city, to have the gospel go out from thence, to other places. The christian church, at *Antioch*

TEXT.

PARAPHRASE.

Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak any thing.

through Macedonia and Achaia; but also in every place, where persons are acquainted with the affairs of *Thessalonica*¹, your faith in the true God, and in that revelation which he hath made of his will, in the gospel^m, is so much gone abroad, that we have no occasion to mention it. For, before we speak of

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9 For they themselves shew of us,

to mention it. For, before we speak of it, 9

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tiob in Syria was honored in that particular, with respect to the gentile churches. And, when St. Paul was at liberty, he took that city in his way, before he set out upon any of his apostolic journies. There he and Barnabas were recommended unto God for his blessing, before they set out upon their first apostolic journey. Acts xiii. 1, 2, 3 and xiv. 26. From thence St. Paul set out upon his second apostolic journey, after he and Silvanus had been there recommended to the grace of God. Acts xv. 40. From thence he set out upon his third apostolic journey. Acts xviii. 22, 23. In the beginning of his fourth apostolic journey, he was carried prisoner from Jerusalem to Rome; and therefore had not the liberty to set out from Antioch, according to custom. And, as to his fifth apostolic journey, we have such broken and imperfect hints, that we cannot trace it with any certainty.

But Jerusalem was honored, above all places, for the gospel's going out from thence. Of this, the ancient prophets had prophesied, Is. ii. 3. Mic. iv. 2. And our Savior expressly ordered his apostles to begin there. Acts i. 4; 8. There all the apostles of the circumcision received their illumination and miraculous powers, when the holy spirit was poured out upon them: and there they collected the first christian church; that church, from which every church had its begining, as Irenæus expresses it, L. III. c. 12. There St. Paul had his extasie; when (I suppose) he received the revelation of that gospel, which he was to preach unto the gentiles, upon his praying in one of the courts of the temple. And from thence he was sent out with a commission, as apostle of the gentile world. 2 Cor. xii. 1, &c. Acts xxii. 17,—21. Alluding to the honor, which, in a distinguishing manner, belonged to the church at Jerusalem, St. Paul reprov'd some proud and aspiring persons at Corinth, who would have introduced new customs and practices. 1 Cor. xiv. 36. *What! came the word of God out from you? Or came it unto you alone?* As if he had said, "Are you the first church, or the only christian church in the world, that you take so much upon you; and exalt yourselves after this manner?"

¹ Rom. i. 8. and x. 18. and xvi. 10. 2 Thess. i. 4. *Thessalonica* being a city of so much trade and commerce, the notice of their conversion to christianity would spread swiftly, and into many and distant places.

^m That faith in, or towards, God signifies, in some places, imbracing the christian religion; see on 1 Pet. i. 21.

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it, christians in distant places proclameⁿ,
not without wonder and astonishment,
what sort of an entrance we had among
you^o; and how readily and chearfully
you turned^p from lifelesse idols and
false gods^q to serve the living and true
10 God^r: and to expect from heaven his
son,

us, what manner of entring in
we had unto you, and how ye
turned to God from idols, to
serve the living and true God,

And to wait for his Son from 10
heaven,

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9. ⁿ *They themselves declare concerning us:*] i. e. the christians, in distant places, mentioned this. See ver. 7. In other places, the apostles and evangelists did, very probably, relate the successe, which they had already had elswhere; to incourage new converts to come in; and such, as had been converted, to persevere. Rom. xv. 19. But in the towns of *Macedonia* and in *Achaia*, they had no occasion to mention the number, zeal, alacrity, patience, and fortitude of the *Thessalonians*. For, when they were going to relate these things; those, to whom they were about to speak, prevented them; and told them how things had gone at *Thessalonica*; and how readily, at their first entrance, numbers had turned from idolatry to the true God and to the christian religion.—The apostle's telling this again to the *Thessalonians* would be a motive to them to go on as they had begun. See Rom. i. 8. 2 Cor. ix. 1, &c. 2 Thess. i. 4.

^o See ver. 5, &c. and 2. 1, &c. For [*ἔχομεν we have,*] which is the common reading in our printed Greek testaments, several of the antient MSS. versions and fathers, and some printed copies read [*ἔχομεν we had,*] which seems to have been the genuine reading; and, as such, is followed in our common *English* translation.

^p *Grotius* has observed that *ἐπεστράφη* has the force of a reciprocal: i. e. it signifies *you turned yourselves*. It is here in the active voice, as the word is used frequently elswhere. See Luke xvii. 4. Acts ix. 35; 40. and xi. 21. and xiv. 15. It should not, therefore, have been translated [*Ye are converted, or be ye converted,*] like a passive; as it is in the following texts. Matt. xiii. 15. Luke xxii. 32. John xii. 40. Acts iii. 19. and xv. 19. and xxviii. 27.

^q Pl. cxxxv. 15, &c. Il. xlv. 8,—20. Wisd. 13, 14, and 15 chapters. Acts xiv. 15. and xvii. 23, &c. 1 Cor. xii. 2. Gal. iv. 8. Their having turned from idols, to the true and living God, plainly shows that the persons, to whom *St. Paul* is here writing, had been idolatrous gentiles.—In what sense the word [*idol*] is used in scripture, see on 1 John v. 21.

^r We may observe that *δουλεύειν* is here used, concerning the worship of the one true God, as *λατρεύειν* is elswhere. And therefore there is no foundation for appropriating [*doulia*] to the worship of God, and [*latría*] to the worship of some of the creatures; as *the church of Rome* has sometimes done.

In what sense the scriptures call the *father*, the living and true God, as distinguished from *Jesus Christ*, see on 1 John v. 20.

TEXT.

PARAPHRASE.

heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

son¹, whom he raised from the dead, as a pledge of our resurrection to an happy immortality², even Jesus, who will deliver us from that signal punishment, which will come upon the unbelieving and the wicked; and to which you, in your former state of idolatry and wickedness, stood exposed³.

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10. ¹ In this and the preceding verse, their believing the two fundamental articles of christianity is again repeated; viz. "that there is one, only, living and true God; and that Jesus is his son, or the Christ." See note^o ver. 1.

To expect his son from heaven.] See Acts i. 11. and iii. 19, 20, 21. 1 Theff. iv. 16. 2 Theff. i. 7; 10. Tit. ii. 12, 13. 2 Pet. iii. 12, 13. Rev. i. 7. As to Phil. iii. 20. which is commonly quoted to this purpose, *Grotius* has given the words a different interpretation, arising from the construction of the greek; viz. that ἐξ² does not signify [from whence, or from which place;] but from which heavenly conversation, &c. And, in confirmation of *Grotius* his criticism, it may be observed that it is ἀπ' οὐρανό, 1 Theff. iv. 16. 2 Theff. i. 7. and not ἐξ, as Phil. iii. 20. However, if any good authority can be produced, where τῶν must be supplied; and ἐξ², after οὐρανό, or any other plural antecedent, must evidently signify [from which place,] I shall have no objection to the common interpretation. Hitherto I have met with no such authority.—There is no reason to think that St. Paul here speaks in the person of those who shall be found alive on this earth, when Christ comes to judge the world; [as he does, chap. iv. 15.] All christians expect that great and second coming of their Lord.

¹ Acts ii. 24. and iv. 10. St. Paul has mentioned the resurrection of Jesus from the dead, as a proof of God's having constituted him universal judge. Acts xvii. 31. Heb. ix. 27, 28. That would account for his mentioning Christ's resurrection here, after he had spoken of his coming from heaven, as judge. He has, likewise, mentioned the resurrection of Christ, as a pledge of our resurrection, 1 Cor. xv. 23. And, as the same connection occurs in this epistle, chap. iv. 14, &c. I have preferred it, in this place. He, who arose from the dead, as the first-fruits of them who sleep the sleep of death, will also raise us up from the dead, and deliver us from the wrath to come, by putting us in possession of an immortal state of glory and felicity.

² The present is put for the future tense, both in ῥύσμενον and ἐρχόμενος. The apostles and prophets often speak of future events as present, to denote the certainty of them.

There is, properly speaking, no *wrath*, nor any other passion, in God. But, because men often punish those, with whom they are angry, therefore the great God is spoken of, after the manner of men; and *wrath* is here put for the punishment, which awaits wicked men in the future state of retribution. See Matt. iii. 7; 10. John iii. 36. Rom. i. 18. and ii. 5; 8, 9. and v. 9. Eph. v. 6. Col. iii. 6. 1 Theff. v. 3. 2 Theff. i. 6,—10. Rev. vi. 16, 17.

S E C T. II. N^o. 2.

Chap. ii. 1,——12.

C O N T E N T S.

An. Christi
52.
Claud. 12.
Chap. II.

IN the conclusion of the former chapter, the apostle took notice of what the christians in distant parts said, of the *Thessalonians* turning from idolatry and imbracing the christian religion, upon his first preaching to them. Here he appeals to the *Thessalonians*, themselves, for the truth of that report; and puts them in mind how patiently he and his assistants had suffered, how holily they had lived, and with what fidelity and fortitude they had preached the gospel among them; and likewise, what condescension, tenderneſſe, and affection they had manifested towards the *Thessalonians*. They had not fought honor from men, but behaved with humility: they had not been burthenſome to any of the *Thessalonians*, but had worked with their own hands for a subsistence, while they preached the gospel among them.—Such were the reasons why their coming to them had not been in vane.

P A R A P H R A S E.

T E X T.

- I** We have no need (I say) to speak any thing of your zeal and readineſſe in imbracing the christian religion. For you yourselves, brethren, know very well our coming to preach the gospel unto you, that it was not in vane^a.
- For yourselves, brethren, know our entrance in unto you, that it was not in vain.
- But
- But,

N O T E S.

I. ^a There is an instance of such a syntax, Acts xvi. 3. And *Raphelius* has observed that, in *Arrian*, such instances are very numerous.

The word [*for*] leads us to look back for a connection between this and the former chapter. The connection is plainly this. Chap. i. 5, &c. the apostle had taken notice of the success, which he and his two assistants had met with, at *Thessalonica*; and that this was so well known, through *Macedonia*, *Achaia*, and other places, that he had no need to speak of it; for the christians there talked very much

TEXT.

PARAPHRASE.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

For

But^b, soon after we had suffered and been treated with great injustice and indignity at *Philippi*, a town in your neighborhood, as you very well know, we were induced of our God with courage and fortitude, to preach the gospel unto you of *Thessalonica*, in the midst of much danger^c.

An. Christi
52.
Caud. 12.
Chap. II.

2

For

N O T E S.

much of it. In connection with that expression, chap. i. 8.—*So that we have no need to say any thing*;—he here adds [*For you yourselves, brethren, know, &c.*]

[*That our coming unto you was not in vane.*] The word [*vane*] has had a variety of interpretations, viz. *empty, light, idle, deceitful, fabulous, without strength, without evidence, attended with difficulty, fear, or danger.* What has led commentators to differ thus, seems to have been a solicitude to preserve a connection with what follows; and their imagining that the apostle is there explaining what he means by his saying [*our coming unto you was not in vane.*] Whereas a clear connection with the following context will be preserved, if we suppose that the apostle proceeds to assign the reasons of their success, viz. “that he and his assistants had been persecuted, and yet continued to preach the christian doctrine in purity; that they had behaved with the greatest integrity; that they had not sought glory from men, but the glory of God; that they had not pursued riches, but the salvation of souls; that they had treated the *Thessalonians* with the utmost tenderness, and faithfully taught them the truth.” After assigning these reasons, he proceeds to explain, ver. 13, &c. what he meant by saying, [*our entrance unto you was not in vane.*] *Vid. Est. in loc.* In the words [*not in vane*] there is a *meiosis*, i. e. less is expressed than was intended. It was so far from being *in vane*, that it produced much fruit, was attended with abundant success.—That this is the meaning of the apostle’s words, see chap. i. 5, &c. and ii. 13, 14. and iii. 5. 2 Thess. iii. 1. 1st. xlix. 4. and lv. 11. Jer. ii. 30. and viii. 8, 9. 1 Cor. xv. 10; 14; 58. 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16.

2. ^b See on ver. 1.

^c The base and injurious treatment, which they had suffered at *Philippi*, is recorded, Acts xvi. 19, &c. *Paul and Silvanus* were seized, as the worst of malefactors; dragged to the *forum*; there brought before the magistrates of that city; accused of sedition; the mob arose; and the magistrates, having torne off their clothes, commanded them to be whipt with rods. Their sentence was executed with great severity. And, after scourging, *Paul and Silvanus* were clapt into the inner prison; and their feet, there, fastened in the stocks. To innocent men, and freemen of *Rome*, these were very great indignities. And, accordingly, the magistrates of that Roman colony quickly perceived and acknowledged their error, in treating *Paul and Silvanus* in that manner. With the marks of those stripes upon them (which the apostle mentions as honorable wounds, Gal. vi. 17.) they went and preached,

with

PARAPHRASE.

TEXT.

An. Christi 52.
 Claud. 12.
 Chap. II.
 For ^d our exhorting you to receive and retain the christian doctrine did not proceed from imposture; it was not a fable of our own devising^e: nor did we
 3 preach it from any impure views, to gratifie our lusts, or support us in our vices^f: neither did we preach it in guile;

For our exhortation was not ³ of deceit, nor of uncleanness, nor in guile:

But

N O T E S.

with undaunted courage, amidst fresh and violent opposition, in the neighboring city of *Theſſalonica*. As to the *παρρησία* courage, or fortitude, of the apostles; see *Miscellan. Sacra*, Essay II. p. 47, &c. and *The hist. of the first planting of the christian religion*, Vol. I. p. 61, &c.

In our God.] The gods of the heathens, in which the *Theſſalonians* had lately trusted, were not able to inspire their votaries, priests, or pretended prophets, with such courage and constancy, in promoting religion and virtue, amidst such insults and persecutions.

That ἐν πολλῶν ἀγῶνι signifies [*in many dangers, or in much danger,*] see *Chrysostom*, *Erasmus*, *Grotius*, and others. *Raphelius* has alleged an instance of *Arrian's* so using the word. The danger, which arose to them, upon their preaching the gospel at *Theſſalonica*, is mentioned, *Acts* xvii. 1, &c. and referred to, 1 *Theſſ.* iii. 3; 7.

3. ^d The connection with the preceding verse is plainly this, “After we had suffered in an infamous manner at *Philippi*, we were induced, of our God, with courage to preach the gospel unto you at *Theſſalonica*, in the midst of many dangers. For we preached nothing but truth, and acted an honest and faithful part. Whereas such fortitude could not have been expected from impostors, libertines, or deceitful teachers.”

^e Πλάσμα signifies [*error, deceit, or imposture.*] Here it seems to be used in the last of these senses. To understand it of *deceit* would make it coincide with the *guile*, mentioned in the third place. And the apostle is not here saying that the *Theſſalonians* were in an error, in believing the gospel; but that he and his two assistants did not preach it to them ἐκ πλάσματος from imposture. If they themselves had invented it, and endeavored to impose it upon the world, as a divine revelation, it could not have been in them a simple error, or mere mistake in judgment; but an *imposture*, a designed artifice, or imposition upon mankind. The doctrines of many of the heathen philosophers, and of the wicked teachers among the jews, were doctrines of mere human invention. But the gospel was a divine revelation, and not a cunningly devised fable, 2 *Pet.* i. 16. though its enemies were apt so to represent it. [*See the antithesis in the next verse.*]

^f Nor of uncleanness.] 2 *Cor.* vi. 6. and vii. 2. By *uncleanness*, or *impurity*, the apostle does not seem to have meant *insincerity*, or the corruption of the mind in general; but lewdness, or lust, in particular. My reasons for thinking so, are these,

TEXT.

PARAPHRASE.

4 But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

For

guile; that is, misrepresent or corrupt ^{An. Christi} it, to sate the taste of our hearers ^{52.} ^{Claud. 12.} But, as we have been approved of God, ^{Chap. 11.} to have the revelation of the gospel committed to our trust ^b, even so we speak it to the world, with all simplicity and faithfulness; not as seeking thereby to please men, but God, who searcheth our hearts, and approveth of our conduct ⁴.

For

NOTES.

these, (1.) The constant and invariable meaning of the greek word, in the writings of St. Paul, is *uncleanesse*, or lust. (2.) To understand it, in this place, of *insincerity*; or a general corruption of the mind; would make it coincide with *imposture* and *guile*, which are also particularly mentioned in this verse. Some of the heathen philosophers and jewish teachers were men of impure lives; and their doctrines were calculated to the gratifying of the flesh. From among the jews, came the judaizing christians, *Nicolaitans*, and other corrupt teachers, condemned by the apostles of our Lord, 1 Cor. iii. 16, 17, 18. and vi. 13,—19. 2 Cor. xi. 13, 14, 15. 2 Pet. ii. 15; 18, &c. Jude, ver. 8. Rev. ii. 14, 15. See on 2 Pet. ii. 2; 10; 18. and note ^b on Jude, ver. 4.

^a *Neither in guile.*] As their doctrine did not procede from *imposture*, or *impurity*, so neither did they preach it *in guile*. They used no craft, or artifice, in the preaching of it; did not artfully conceal some parts, and mix or adulterate others; did not assert the necessity of the gentile christians observing the law of Moses, in order to please the jews; did not model christianity according to the old heathen religion, or contrive methods to make them easie in their vices, in order to draw in great numbers of the gentiles. St. Paul's enemies often charged him with such mean artifice; but he fully vindicated himself, and justly charged his enemies with practising such dishonest and base arts. 1 Cor. iv. 1, &c. 2 Cor. i. 12. and ii. 17. and iv. 1, &c. and xii. 16, &c. 1 Tim. vi. 3,—11. Tit. i. 10, 11. 2 Pet. ii. 3. Compare Isaiah xxx. 10. Ezek. xiii. 10, &c.

4. ^b See on the preceding verse. See also, 1 Cor. ix. 17. Gal. ii. 7. 1 Tim. i. 11, 12. Tit. i. 3. Their doctrine was not an *imposture*, but a *trust committed to them of God*; committed to St. Paul, and the other apostles, by immediate revelation; to *Silvanus* and *Timothy*, by the preaching of the apostles. [See the Appendix to 1 Timothy.]

ⁱ Instead of preaching the gospel with *impure* views, or *in guile*; they spoke, not as seeking to please men; but God, who tried and approved their hearts.

St. Paul strove to please men, as far as he could honestly, and for their real good. Rom. xv. 2. 1 Cor. x. 33. but he never studied to please men, when thereby he must have been unfaithful, and displeased God. Gal. i. 10. 1 Cor. iv. 1, &c. and vii.

PARAPHRASE.

TEXT.

An. Christi 52.
 Claud. 12.
 Chap. II.
 5

For neither have we at any time used flattering speech, as you very well know : nor carried on any covetous design, under a fair pretence, God is witness^k. Nor

For neither at any time used⁵ we flattering words, as ye know, nor a cloke of covetousness : God is witness.

Nor

NOTES.

vii. 25. 2 Cor. ii. 17. and iv. 2, &c. If the unbelieving jews had suggested that St. Paul, in converting idolatrous gentiles, without requiring of them to become subject to the law of *Moses*, sought to please men ; and, accordingly, calculated his doctrine to their inclinations ; the charge would have been unjust. For that was a part of the gospel-revelation, which was committed in trust unto him ; and therein he approved himself unto God.

5. ^k Dr. Hammond says that “ λόγος signifies *talk, discourse* of men : and so ἐν λόγῳ ἔναι to be on the tongues of men ; and ἐν λόγῳ κολακείας γενέσθαι to be talked of for flattery, to be accused by men for this fault.” He, likewise, contends that what is rendered a *cloke of covetousness*, should be interpreted an *accusation of lust*, brought against them by their enemies. He, therefore, here understands the apostle, as saying, “ that they had never been accused of flattery, or lust.”

With respect to these observations, *Le Clerc* says, “ I easily assent to Dr. Hammond’s interpreting the word λόγος to be *talk, or report*. For λόγος has often that signification, as H. Stevens will show. I see also that *Constantine* produces out of *Aristotle* ἐν λόγοις ἔναι [*to be the subject of men’s discourse, hominum sermonibus celebrari*:] So that, St. Paul’s words would be rightly translated, *We were never reputed to flatter.*”

Indeed, *Le Clerc* corrects Dr. Hammond for translating πέρασις an *accusation*, and πλεονεξία *lust* ; though I think that πλεονεξία is, in some other texts, so to be understood. However, he so far agrees with Dr. Hammond, as to understand the apostle to say, “ that he never gave any man the least pretence, or occasion, to accuse him of covetousness.”

To what has been said, I would add, that I find another authority in Stevens, “ ἐν λόγοις ἔναι hominum sermone celebrari. *Bud. ex Xenophontis Cynegetico.*”—And yet, after all, I rather incline to the sense, which is usually given, of this text, by all the versions and commentators, which I have seen, whether ancient or modern : which interpretation is followed in the paraphrase. The passages, cited from *Aristotle* and *Xenophon*, do not seem fully to come up to the point. For, not only is the word plural there, and here in the singular number ; but it is not here said simply, ἐν λόγῳ ἤμεν, or ἐν λόγῳ ἀνθρώπων ἡμεν, but ἐν λόγῳ κολακείας ἐγενήθημεν. And, λόγος κολακείας signifies a *flattering speech* ; just as λόγος ἀκούης signifies the *word heard*, and λόγος ἀληθείας the *true word*, or doctrine, of the gospel. 2 Cor. vi. 7. Col. i. 5. And τῆς δόξης τῆς ἰαχύος αὐτοῦ his *glorious power*, 2 Thess. i. 9.

Our english translation seems most easy and natural, and agrees with the sense of the word γινέσθαι, in other greek writers, and esse in latin writers, who use them for *versari*, or *occupari* in re aliqua. So *Isocrates*, γινόμενοι ἐν ποίησει, *versati in poesi*. *Hermogenes*, γίνομαι ἐν τέττις, in his *versor*, vel *occupor* : apud Stephan. In like manner,

TEXT.

PARAPHRASE.

- 6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdened, as the apostles of Christ. But Nor did we seek to gain glory from men, neither from you, nor from any other men, when we might justly have claimed honor and dignity¹ as apostles^{52.} of 6
- An. Christi
Claud. 12.
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NOTES.

manner, *Cæsar*, speaking of his soldiers, *sais, Pluresque partitis temporibus erant in opere*: h, e, *occupabantur*. B. G. L. viii. c. 24. And Horace, *Sermon*. L. 1. Sat. 9. init. *Ne scio quid meditans nugarum, totus in illis*: h, e, *et eram totus, &c.* And *Epist.* 1. L. 1. *Quid verum atq; decens, curo et rogo, et omnis in hoc sum*. So also the slave in Terence, *Jandudum animus est in patinis*. *Eun.* iv. 7. 45. And another in Plautus, *Animus in navi est meus*. *Perla.* iv. 6. 21. So St. Paul, 1 Tim. iv. 15. *ἐν ταῖς ἰσθμῖν* *employ yourself in these things*.

But it seems quite improbable that St. Paul should say "that they were not accused of such things;" when, in this very chapter, he is wiping off such aspersions; ver. 3, 4; 9, &c. as he does often elsewhere. See Acts xx. 33, 34. 2 Cor. ii. 17. and iv. 2. and vii. 2. and xii. 14, &c. Gal. i. 10. See on 2 Pet. ii. 3. And what occasion was there for this solemn and repeated appeal to the *Thessalonians* themselves, [as you know, or remember; see ver. 1, 2; 9, 10, 11.] if some persons had not suggested such accusations unto them?

If Dr. Hammond's interpretation of these two expressions were true, [viz. *that they had never been accused* of either of these crimes;] why should the apostle appeal to the *Thessalonians* for the truth of one of them; and to God, for the truth of the other; when the *Thessalonians* seem to have been as capable judges of the latter, as of the former? Whereas, *they* might easily have known, if the apostle and his companions had flattered them; and therefore, as to that, they appeal to the *Thessalonians* themselves: but they might have entertained covetous views, in their hearts, which men could not easily have found out; and therefore, as to that, they appeal to God. [God is witness.]—Such an appeal to God is in the nature of a solemn oath, which is lawful on proper occasions. See on James v. 12.

6. ¹ St. Paul seems to have been charged, by his enemies, with these six things. (1.) Imposture. (2.) Impurity. (3.) Guile. (4.) Flattery. (5.) Covetousness. (6.) Vane-glory. And, in the text and context, he clears himself of every one of them.

He declares here *that he sought not glory of men*: and appeals to the *Thessalonians* themselves, as he had often done before; insisting upon it, that they could clear him of such an accusation. If his enemies had objected, "Though you sought not glory of the *Thessalonians*; yet you love the admiration and applause of mankind. You are much pleased that your converts in *Macedonia*, *Achaia*, and other places, speak so much of your success at *Thessalonica*: and your view was to gain such applause." To such an objection, the apostle replies, by denying the charge: *We sought not glory of men: neither of you, nor yet of others*. And, indeed, that would have been a poor reward for all their astonishing labors and great fatigues, their cold, hunger, and nakedness, their buffetings, and scourgings, their insults, dangers, and the many and grievous sufferings, to which their faithful and assiduous preaching of the gospel exposed them.

PARAPHRASE.

TEXT.

An. Christi of Christ *: but ^m we were mild and But we were gentle among⁷
 52. Claud. 12. condescending among you ⁿ.
 Chap. II.

As

7

N O T E S.

In our common English translation, the latter part of this verse is rendered thus, [*When we might have been burthensome, as the apostles of Christ.*] But in the margin, it is, [when we might have used authority, &c.] This is according to the old version, in King Henry the Eighth's time, which renders the words thus, [*When we might have been in authority, as the apostles of Christ.*] And, in this, as well as several other passages, the old version seems to me to be preferable.

The hebrew word כבוד *chabad* signifies both [weight, and glory:] and is accordingly, in the seventy, sometimes rendered by the one of these words, sometimes by the other. Mr. Locke, on 2 Cor. iv. 17. hath this note: "What an influence St. Paul's hebrew had upon his greek, is every where visible. כבוד *chabad*, in hebrew, signifies [to be heavy, and to be glorious.] St. Paul, in the greek, joins them, and "sais [weight of glory.]"

It is very true, the hebrews did so use the word: but it was not peculiar to that language. For so the greeks used the word βαρὺ *weight*, to denote honor, or dignity; yea even the regal dignity. [Vid. Plutarch. Demetrio 283. laudat. ab H. Stephan.] Lucian. Dial. 32. § 7. βαρεὺς οὖλος who were in honor. And, in english, we use the word [weight,] in both these senses. Thus we say of a worthless, expensive, and wicked son, "that he is a dead weight upon a poor family." And of a worthy magistrate, we say, "he is a man of weight:" meaning that he has great influence and authority.

As the word is fairly capable of this sense, several versions and commentators, ancient and modern, have, in this place, interpreted βαρὺ of honor or dignity, glory or authority. And their interpretation is greatly confirmed by the connection with both the preceding and following context: "We sought not glory of men; when "we might have been in glory and honor, as apostles of Christ; [1 Cor. iv. 21. "2 Cor. x. 10, &c.] but (instead of assuming the honor, to which we had a just "claim) we were mild, gentle, and condescending among you."

And, finally, it is a great confirmation of the apostle's not clearing himself here, of being burthensome to the christians at Thessalonica, that he does speak of that expressly, ver. 9.

*As apostles of Christ.] ver. 2. it is said "We were shamefully treated at Philippi;" though Timothy was not there included, but only Paul and Silvanus. Here St. Paul, himself alone, seems to be intended; though he uses the plural number for the singular, as he does often elsewhere. And, indeed, when he was speaking of the dignity of his character, as an apostle of Christ, it would have been invidious to have said [even I Paul,] as he has said with propriety, ver. 18. But Silvanus and Timothy were not apostles of Christ. No! strictly speaking there were only twelve apostles of the circumcision; and two apostles of the gentiles, Paul and Barnabas. Silvanus and Timothy were properly evangelists; persons next in dignity to apostles, who assisted the apostles in planting and watering the churches of Christ.

7. ^m A learned person published some remarks upon several texts of scripture, in the Literary Journal, 1731. and p. 189. he proposed to alter the reading here, from

TEXT.

PARAPHRASE.

you, even as a nurse cherisheth her children :

8 So, being affectionately desirous

As a nursing mother cherisheth her own children ° ; so we being affectionately

An. Christi
52.
Claud. 12.
Chap. II.
8

N O T E S.

from [ἀλλ' *but*,] into [ἄλλοι *others* ;] and to join the words thus, ver. 6. " We did not seek glory of men ; neither of you, nor of others. ver. 7. When we might have been burthenſome as the *other* apoſtles of Chriſt, we were gentle in the midſt of you, even as a nurſe cheriſheth her own children." But that alteration is needleſſe. For the connection is clear and plane without it : and there is no MS. verſion, or father, to ſupport ſuch an alteration. And we ſhould not be fond of conjectures.

^a The punctuation, in our common english verſion, ſeems to be wrong. There ought to have been a period after theſe words ; [*but we were gentle among you.*] And the following words placed at the beginning of ver. 8. [*Even as a nurſe cheriſheth her own children, ſo we being affectionately deſirous of you, &c.*]

For ἡπιοι *mild, or gentle,*] ſome antient MSS. verſions, and fathers read [νήπιοι *infants.*] Whereas the apoſtle and his two aſſiſtants were not comparing themſelves to *infants* ; but to a mother nurſing her own children ; who with tenderneſſe cheriſhed them, and condeſcended to their weakneſſe and infirmities. And it is a very eaſie and natural way of accounting for this variation, that in the moſt antient MSS. there is no ſpace left between every two words, but all the letters in one line are cloſe together ; and the words muſt be diſtinguiſhed, as the judgment of the reader directs. And, as in this ſentence the preceding word ends with the letter [ν,] it was an eaſie miſtake to join that letter with the following word ; and then to ſup-
ply another, as thinking it omitted at the end of the foregoing word. And what might confirm tranſcribers in ſuch a conjecture, is, that the apoſtle is, in the next ſentence, ſpeaking of a nurſing mother and her *infants*.

Dr. *Whitby*, indeed, ſaith that, " if νήπιοι were the original, the ſenſe would run " thus, *But we, O children, were among you, as a nurſe that cheriſheth her children.* " See ver. 11." This interpretation would remove one of the principal objections againſt reading νήπιοι *infants* : becauſe, then, the *Theſſalonians* would be compared to *infants*, and the apoſtle and his companions to a *nurſe* tenderly taking care of them. If it had been ἡ νήπιοι, then the caſe had been plane. As it is ; no other commentator, or verſion, hath ſo rendered the words. Nor was it St. *Paul's* manner to call his converts νήπιοι *babes, or infants* ; unleſſe he was finding fault with them. Upon the whole ; as the common reading ſeems beſt ſupported, and very well ſutes the connection, it appears moſt reaſonable to retain it.

^o Deut. xxii. 6. the word ὄρνις is uſed for a bird's ſitting brooding upon her eggs, to hatch them ; or upon her young ones, to keep them warm and cheriſh them, till they are able to ſhift for themſelves. Compare Matt. xxiii. 37. Here it is beautifully applied to a mother's nurſing *her own children*, τὰ τέκνα ἐαυτῆς, not her nurſe, or ſoſter children ; for whom ſhe could not be ſuppoſed to have ſo ſtrong a natural affection.

PARAPHRASE.

TEXT.

An. Christi
52.
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tionately desirous of your welfare, would have taken pleasure, to have freely imparted unto you, not only the gospel of God; but our own lives also; if that could have been of any benefit unto you: so dear were you in our esteem^p.

- 9 For you must needs remember^q, brethren, our diligent labor, and the great fatigue, which we underwent, at *Theſſalonica*; when we labored, early and late, with our own hands, for a subsistence; and preached the gospel *gratis* unto

ous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

For ye remember, brethren, 9 our labour and travel: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

Ye

NOTES.

affection.—But there is yet more in the apostle's words: "A nurse imparts her milk to her babe; he had imparted the spiritual milk of the word; and would, if occasion had been, have imparted unto them his own life also.

Great was the mildness, condescension, and tenderness, which the apostle expressed to his converts; whom he looked upon, and treated, as his own dear children. 1 Cor. ii. 3. and ix. 1, &c. 2 Cor. x. 1, 2. and xiii. 4. Philem. ver. 8, 9. 2 Tim. ii. 24. 2 Theſſ. iii. 9. with which compare Numb. xi. 12. Isa. xlix. 33. 2 Cor. xii. 15. 2 Tim. ii. 10.

8. ^p For [*ἡμερόμενοι* being affectionately desirous of you,] several MSS. read [*ὑμειρόμενοι* being bound unto you; i, e, by the cords of love.] Dr. Mill [*Prolegom.* 990.] approves of the latter; and says, "The transcribers have put the other, which is a more usual word, into its place." But *Raphelius* hath well observed "that the "other is not so unusual a word as some have thought; and that, though *Grotius* "hath called it a poetical word, yet it occurs in the historians, *Herodotus* and *Polybius*, who sometimes used poetical words."

Dr. *Whitby* [in his *Examen*, &c.] first produces Dr. *Mill's* words, and then says, "But all the versions, *Chrysostom*, *Theodoret*, *C. Alex.* *Hilary the deacon*, and "*Oecumenius* read as the text does; which word *Theophylact* interprets. [*How- ever; it is not very material which reading we follow: for*] the two words signify very nearly the same thing. Vid. *Hesych.* and *Phavorin.*"

9. ^q It has been already taken notice of, that St. *Paul's* frequent appealing to the *Theſſalonians* themselves, and saying, [*you know*, and *you remember*] renders it highly probable that his enemies had accused him of such and such particular crimes; and that the *Theſſalonians* were too apt to regard such insinuations.

TEXT.

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10 Ye are witnesses and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe :

As

unto you; that we might not be burthen-
some unto any of you ^r.

You are witnesses; and God also is our witness, who must be our judge ^r; how holily, and righteously, and unblameably we behaved among you who believe, and who had opportunity most narrowly to inspect our con-

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^r Ministers have a right to a maintenance, from the people to whom they preach; and it is not their duty, in all cases, to labor for bread, with their own hands. This appears from the reason of the thing, as well as from the following texts. Matt. x. 10. Luke x. 7. 1 Cor. ix. 4, &c. Gal. vi. 6,—9. 2 Thess. iii. 8, 9. 1 Tim. v. 17, 18. St. Paul often gave up his own just rights, for one or other of the following reasons. (1.) That he might give no occasion to charge him with covetous and worldly views; but that his generous zeal and disinterested benevolence might clearly appear: Acts xx. 33, 34, 35. 1 Cor. iv. 11, 12. and ix. 1,—15. 2 Cor. xi. 7,—11; 23; 27. and xii. 10; 13,—18. 1 Tim. iv. 10. 2 Tim. ii. 10. (2.) That he might cut off all occasion from the false apostles to claim a maintenance under the shelter of his example: 1 Cor. ix. 12. 2 Cor. xi. 12, 13 compared with Tit. i. 11. (3.) That idle and slothful christians might not pretend, under his example, to vindicate their own idleness. Acts xx. 35. 2 Thess. iii. 7, 8, 9. (4.) That by such extraordinary virtue, he might increase his future reward. 1 Cor. ix. 15, 16, 17; 23; 26. See on 2 Thess. iii. 9.

It was a custom among the jews to teach their children a trade; even though they gave them a liberal education. St. Paul's trade was to make tents of skins; in which soldiers, or others, might lodge, when in the field. Acts xviii. 3. Perhaps *Silvanus* and *Timothy* worked at the same trade with him. This handicraft trade was of great service to the apostle, in his planting the gospel, in various cities and countries. And there was something very noble and grand in such disinterested behavior.

I cannot here forbear observing somewhat of the propriety and decorum of the apostle's conduct. It was necessary for him to clear himself of covetousness and sinister views: and it was very proper, to that purpose, to mention his preaching the gospel *gratis*. For nothing could have been a more clear and effectual vindication of himself. But it was not necessary to this end, to put the *Thessalonians* in mind, that the *Philippians* had sent him presents, once and again, while he was planting the gospel at *Thessalonica*. To have hinted at such a thing, in writing to the *Thessalonians*, would have shamed and upbraided them: and might perhaps, by some, have been understood as an insinuation, that they ought still to pay him for his labor among them. See 1 Cor. ix. 15. But, in writing to the *Philippians*, it was highly proper to mention that circumstance (as he does, *Phil. iv. 16.*) for fear of being reckoned ungrateful.

10. † See on ver. 5; 9.

† How

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 11 conduct^t. As you also know very well
 12 how we treated every one of you^u,
 with like care and tender affection, as
 a father doeth his own children^w; ex-
 11 horting you to persevere in the faith;
 12 comforting you under all your persecu-
 tions and afflictions; and testifying that
 it was your duty to walk worthily of
 that God, who hath called you out of
 your heathen state of darknesse, into the
 christian church, his glorious kingdom
 of knowlege and holinesse^x.

As you know, how we ex- 11
 horted and comforted, and charg-
 ed every one of you, (as a father
 doth his children)

That ye would walk worthy 12
 of God, who hath called you un-
 to his kingdom and glory.

NOTES.

^t *How holily* they behaved towards God, and *justly and blamelessly* towards men, and particularly among the christians, with whom they conversed most frequently and most intimately. Their enemies neither judged candidly of them, nor knew them so well. There was no reason, therefore, to listen to their accusations. See verses 2,—9. 2 Thess. iii. 7.

If ἐν be supplied before ὑμῖν, then it may very properly be rendered [*among you.*]

11. ^u The word [*you*] after [*every one of you,*] has been called an *hebraism*: but that phraseology is not peculiar to the hebrews. See *Blackwall's sacred classics*, Vol. I. p. 66. and Vol. II. p. 138.

Either we must supply some such words, as [*we treated;*] or, before the participles, we must understand ἡμεν. See like instances, Rom. v. 11. 2 Cor. v. 5, 6. and vii. 5. Phil. iii. 4.

By the apostle's saying “that they had exhorted, &c. *every one* of the *Thessalonians* ;” many think that he refers to their instructing them privately and particularly, or from house to house; as well as when assembled in public. See Acts xx. 20.

^w Ver. 7. He had compared himself to a mother *nursing* and cherishing her own infants; here he compares himself to a *father* educating and instructing his own children. In both images there is great propriety, and remarkable tenderness and affection expressed to the *Thessalonians*.

12. ^x *Kingdom and glory* are here put for *glorious kingdom*, by an usual *hendyadis*, common to the *latins*, *greeks*, and *hebrews*. *The glory*, in God's temporal kingdom, was the *Shechinah*, that resplendent cloud, which resided between the two cherubim, overshadowing the ark of the covenant, in the holy of holies. Exod. xiii. 21, 22. Lev. ix. 6. Numb. xvi. 42. 2 Chron. vii. 1, 2, 3. Ezek. i. 28. and x. 4. and xliii. 2. To *that*, the apostle seems here to allude; but the christian church has no such external and visible glory. It's glory is truth, charity, and holiness. This is the glory of this spiritual kingdom.

N O T E S.

Here are two motives suggested to induce the christians at *Thessalonica* to live an holy life. (1.) The nature and character of the true God, whose servants, or worshipers, they now were. His character is not like that of the heathen gods, which were stained with various kinds of impurity and other vices. Nothing but holiness becomes his worshipers. See on 1 Pet. i. 15, 16. (2.) This holy God had called them into *his glorious kingdom*: i. e. not to the heavenly felicity (for they were not yet possessed of that) but into the christian church:—from a state of gross ignorance, idolatry, and vice, into the glorious liberty of the sons of God, Eph. ii. 11, &c. having translated them, out of the kingdom of darkness, into the kingdom of light. Col. i. 12, 13. As to that phrase, of his having *called* them, see on 2 Pet. i. 10. God's having called them to the unspeakable advantages of christians, was a strong argument for their leading an holy life: and, as such, is often mentioned. Rom. viii. 1, &c. and ix. 23, 24. 1 Cor. i. 8, 9, 10. Gal. i. 6. and v. 7, 8. Eph. iv. 1. Phil. i. 27. and iii. 14. Col. i. 4, 5. 1 Thess. v. 21,—24. 2 Thess. ii. 13, 14. 2 Tim. i. 9. Heb. iii. 1. 1 Pet. v. 10.

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S E C T. II. N^o. 3.

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C O N T E N T S.

HAVING, in the foregoing verses, mentioned several things; in the conduct of himself and his two assistants, which conduced to their success, the apostle now comes to explain what he had but just hinted, ver. 1. viz. “that their coming to preach the gospel at *Thessalonica* had not been in vane.” To this end, he sets forth, and commends, the behavior of the *Thessalonians*. They had readily received the gospel, as a revelation from heaven. They had imitated the patience, steadfastness, and fortitude, of the christian churches in *Judea*; in adhering to christianity, notwithstanding they suffered very ill treatment from their own country-men, as the christians in *Judea* had suffered from theirs.

These things are mentioned to their honor, to support and comfort them under their persecutions, and to incite them to persevere.

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We are thankful to God, who has called you into his glorious kingdom: and for this cause, also, we give thanks unto God ^a evening and morning every day ^b, that you have complied with this divine call; and that, when you heard us preach the word of God ^c, you cordially imbraced it ^d, not as the word of men ^e; but as (in truth it is) the word of God ^f; which also is, since that, operative ^g in you that believe, and has a remarkable influence upon your minds and lives.

For

For this cause also thank we ¹³ God without ceasing, because when ye received the word of God which ye heard of us, ye received it not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

For

N O T E S.

13. ^a Col. i. 9.^b See on chap. i. 2.^a and v. 17.

^c As to the phrase *λογον ακουεις* the word of hearing, or the word heard, see on ver. 5. The word of God does not here mean the word concerning God; or the word, by which you have learned God; but the word which is from God, or of divine original; and which had been published among them, by Paul, Silvanus, and Timothy. See Rom. x. 16, &c.

^d Beza and Raphelius have observed that *παραλαμβάνειν* has not so strong a meaning as *δέχεσθαι*, though we have translated both of them [to receive.] The former denotes their hearing the gospel with the ear; or, through that medium, receiving the knowledge of it into their minds: but the latter denotes their assenting to it, or approving, imbracing, and retaining it.

^e According to the greek, it is, [You received not the word of men, but—the word of God.] But our english version has expressed it, like the Syriac, vulgate, and greek scholias, [You received it not as the word of men, &c.:] and there are other texts, where the particle [as] must be understood, though it is not expressed. See in the hebrew. Psal. xiv. 4. and xxii. 14. 1 Sam. xxv. 37. And in the greek, 1 Pet. ii. 4. So Virgil, Georg. i. 29. *An Deus immensi venias maris*; i. e., ut Deus.

^f The doctrine of the gospel was not the suggestion of evil spirits, nor the invention of men; but its original was from God: and the apostles were only as the divine heralds, to publish it to men. Luke x. 16. Gal. i. 1; 11, 12. 2 Cor. iii. 5, 6. 1 Pet. iv. 11. 2 Pet. i. 20, 21. [See the Appendix to 1 Tim.] How great must its influence needs be, where it is thus regarded! See Chap. i. 6. Matt. x. 40. Gal. iv. 14. Heb. iv. 2; 12. 2 Pet. iii. 2. with which compare Isa. vi. 9, 10. and liii. 1. Jer. v. 20, 21. Ezek. xii. 2. Matt. xiii. 9,—17. Mark iv. 11, 12. Luke viii. 9. John xii. 37,—40. Rom. xi. 8.

^g *Ενεργῆται* worketh, or is operative.] Grotius remarks “that this word is in in found, a passive; in sense, an active: as it is, Rom. vii. 5. Gal. v. 6. Eph. iii. 20.”

The

TEXT.

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14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own country-men, even as they have of the Jews:

Who

For you, brethren, upon your embracing the gospel, became imitators of the churches of God, I mean the christian churches, which are in *Judea*^h; in that you suffered like things from your own country-men, as the christians in *Judea* suffered from their neighbors and country-men, the unbelieving jewsⁱ.

Which.

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NOTES.

The antecedent to [*ὅς* which] is not *God*, but *the word of God*. And the phrase, [*ἐνεργῆσαι* *worketh*, or *is operative*,] is here applied to the word of God; as elsewhere to the spirit of God. Eph. i. 19, 20. And to the evil spirit. Eph. ii. 2. See on 1 Pet. i. 22. and on 1 John iii. 9.

14. ^h Under the law, the jewish church was a national church; under the gospel, every congregation is a church. See note ^d, chap. i. 1. The jewish synagogues in *Judea* might once have been called *the churches of God*, there; but they were not *the churches of God in Christ Jesus*. And, because they rejected Christ, they themselves were rejected; and God would not any longer acknowledge them as his. Believing in God and in Christ Jesus was fundamental to their being christians. See note ^c, chap. i. 1.

ⁱ The Romans allowed the jews the free exercise of their religion, not only in *Judea*, but also in many gentile cities, in the Roman empire. They considered the christians, also, as a sect of the jews, as they worshiped the same God, appealed to the same scriptures, and arose originally from among the jews. The Roman governors, therefore, could not legally disturb them: but the jews, though they had not the civil power in their hands, could raise tumults, and exasperate the rabble against the christians, and sometimes prevail with the Roman magistrates to persecute them. And, from the scriptures and some of the most ancient fathers, it appears, that most of the persecutions before the destruction of *Jerusalem*, proceeded from the enmity and opposition of the unbelieving jews. See Dr. Lardner's *Credibility of the gospel-history*, P. I. p. 363; 378, &c. 438, &c. third edition. See also on 2 Thess. iii. 2.

The Jews at *Jerusalem* had desired *Pilate*, a gentile, to crucify our Lord. Matt. xxi. 38. and xxvii. 20; 22. Mark xv. 11,—15. Luke xxiii. 18,—24. John xviii. 38, 39, 40. Acts ii. 23; 36. and iii. 13, 14, 15. and v. 30. and vii. 52. They afterwards persecuted his apostles and other disciples; as appears abundantly from the Acts of the apostles, and other places: and the christians endured such ill treatment with great patience and fortitude. The jews of *Thessalonica* exasperated the gentiles of that city against the apostle and his two assistants, and against the christians there. Acts xvii. 5, &c. 13. How the christians behaved, is intimated here, and chap. i. 6, &c. As to the honor and happiness of such sufferings, see Matt. v. 11. and x. 24. 1 Pet. iv. 12, &c. There were still christian churches

G

in

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TEXT.

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Who both killed the Lord Jesus, and their own prophets, and have

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in *Judea*, notwithstanding the grievous and repeted persecutions, which were there raised against them by the unbelieving jews. And it was a particular honor to the church at *Thessalonica* to be compared to the christian churches of *Judea*; especially to that at Jerusalem, the first of all the churches.

15. ^k As to the jews murdering our Lord, and persecuting his disciples, see the note on ver. 14. Our Lord had foretold such things, to prepare his disciples for them. Matt. xxiii. 34; 37. Luke vi. 22, 23. and xiii. 33, 34. John xvi. 1, — 4.

¹ [*idius their own*,] is wanting in some of the antient MSS. versions, and fathers. *Tertullian* says, it was added by *Marcion*, who pretended that the jewish prophets were not the prophets of the true God, but *their own* prophets; and that the God of the old testament and of the new, were two very different beings. [*Vid. contra Marcion. L. 5. c. 15.*] Dr. *Mill* thinks that it was not added by *Marcion*; but was the note of some orthodox scholiast, who wrote it in the margin, to exaggerate the malice of the jews, who not only slew the Lord Jesus (which, the apostle says, they did through ignorance, Acts iii. 17.) but *their own prophets* also, whom they knew to be true prophets; and, what is yet more, who were peculiarly sent, of God himself, unto that nation. From the margin, the word, [*idius their own*] passed into the text; where it now is, in our printed copies; but it was not in the first and more approved copies. [*Vid. prolegom. 324, 325; 683.*] On the other hand, Dr. *Whitby* contends for the common reading, as the true one: alleging others of the antients, who retained the word; and then he asks, “And what other prophets, I pray you, had the jews slain, about the year of the Christian æra 51?” It may, indeed, be objected, against Dr. *Whitby*, “that, if we leave out [*idius their own*.:] “we may, then, by the prophets, understand the christian prophets. For (1.) St. *Stephen* and St. *James* had been put to death by the jews, before the year 51. (2.) *Jesus* is mentioned before the prophets; for he lived before the christian prophets, but not before the old testament prophets. (3.) The unbelieving jews, “in the days of Christ and his apostles, could not have been guilty of the death “of those prophets of their own nation, who were slain some ages before they were “borne.”

But to these things, I would answer. (1.) It is true, St. *Stephen* and St. *James* had been slain by the jews: but, in the style of the new testament, they are not called prophets: For, though the christians, who were inspired, were sometimes intitled prophets, there is in such texts something, besides the mere name, to lead one to understand it of Christians. And it was not the usual phraseology to call apostles and evangelists by the name of prophets. (2.) The order, in which persons are mentioned, is far from determining the order of time, in which they lived. Ezek. xiv. 14. *Daniel* is mentioned before *Job*; and yet he lived some hundreds of years after him. And 1 Thess. i. 6. St. *Paul* mentions himself and his two assistants before

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have persecuted us; and they please not God, and are contrary to all men.

For-

were in former times sent unto them from God. They have likewise persecuted us, who preached the gospel unto you: by which behavior they very highly displease God, and may be looked upon as the common enemies of mankind^m; particularly in doing all they can

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16

can

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fore our *Lord Jesus Christ*; and yet it is evident that they lived upon earth, and were persecuted, after our Lord: Compare 2 Thess. ii. 16. (3.) Though the *jews* of that age could not kill such of the prophets of their own nation, as had lived in former ages: yet that is often ascribed to a people, which has been done by some of the same sect or nation, people or kindred. The *jews*, who slew the antient prophets, and those who persecuted *Jesus* and his disciples, were all of the same nation, and of the same wicked, perverse, and cruel spirit. Thus the *jews*, in very distant ages, are spoken of, as one people, and as if they had all lived in the same age. Deut. xviii. 9; 15. Is. ix. 6. John vi. 32. Acts iii. 22. So are christians spoken of. 1 Cor. xv. 51. 1 Thess. iv. 17. And so our Lord spoke of the persecuting *jews* in his day, as the same people who slew the prophets and righteous men in former generations. Matt. xxiii. 29,—37. They manifested the same perverse spirit as their forefathers, who slew the antient prophets; and they would, most probably, have slain them; if they had lived in their days.

And what confirms me in it, that we are here to understand the antient prophets, is, that the *jews* are often charged with the murder of their own prophets. See 1 Kings xix. 10; 14. Neh. ix. 26. Jer. ii. 30. Luke vi. 23. and xiii. 33, 34. Acts vii. 52.

Jesus Christ condemned their false opinions and wicked practices; and was not a temporal prince, as the jewish nation, through a worldly spirit, had imagined the *Messiah* was to be. They, therefore, put him to death, under the pretence of his being a deceiver and false prophet. Their own prophets had, likewise, reprov'd them for their errors and vices; and therefore they slew them. The apostles and evangelists preached doctrines contrary to what they held, and condemned their vices. They, therefore, with amazing bitterness and unrelenting rage, continued to persecute them. Those parts of the apostles doctrine, which most offended them, were, “that the *Messiah* was not to be a temporal prince, but a spiritual governor, “ruling over the consciences of men: that the law of *Moses* was abolished: and “that the gentiles might be admitted into the church, and among the professed “people of God, without submitting to circumcision and the other precepts of the “jewish law.” [See *Mr. Taylor's key to the apostolic writings*, 270, 271.] Upon these accounts, the *jews* fiercely opposed the preachers of the gospel, and particularly *St. Paul*.

^m Several authors have given the *jews* the character of an obstinate people, and unfriendly to men of other nations; such as *Tacitus*, *Juvenal*, *Dio*, and others;

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 can to hinder us from preaching the gospel unto the gentiles, though it is in order to their salvation; whereby they are filling up the measure of their sins every day. But, though they have for many ages looked upon the gentiles as the children of wrath, and thought themselves secure of the divine favor; yet the wrath of God is at last coming upon them, and their destruction is at hand ⁿ.

Forbidding us to speak to the 16
 Gentiles, that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost.

NOTES.

and particularly *Josephus*, their own historian. They have also had the character of a seditious people, given to riots and tumults; and that contemned all other nations, when compared with their own. But the chief reason why the apostle here represents them as *displeasing God and the common enemies of mankind*, was, their hindering the spread of the gospel, especially among the gentiles.

The apostle *Paul*, being himself a jew, and having a strong affection for his own nation, generally speaks of them with great tenderness. See Rom. ix. 1, &c. and x, xi chapters, and Mr. *Locke* on the following texts, Gal. i. 4. Rom. ii. 1, 2. and vii. 7. and x. 15. and xi. 33. The unbelieving jews at *Thessalonica*, by persecuting St. *Paul*, and his two assistants, in that city; by pursuing them to *Beræa*, and driving him from thence also; and by persecuting the lately-planted christian church at *Thessalonica*; had discovered such rancor and malice, as had made a deep impression upon the mind of the apostle; and it was right to mention what is here said, and to give them their proper character; that the christians at *Thessalonica* might not be moved with their pretences to uncommon regard, as being the ancient church and people of God; nor be shocked at their zeal and cruelty. "If they had slain Christ and their own prophets; if they had persecuted the apostles and evangelists; if they offended God, and were the common enemies of mankind; what regard was to be paid to such a people? And, if they had treated Christ and their own prophets in that manner; what better could the christians at *Thessalonica* expect, at their hands?" Matt. x. 24, 25, 26. Luke vi. 40. John xv. 18,—21. 16. ⁿ See on the preceding verse.

The sins of the jewish nation were many and great; but the murdering the Messiah, and opposing the spread of the gospel, filled up the measure of their sins: in which expression there is an allusion to filling a vessel up to the brim. See Gen. xv. 16. Matt. xxi. 32. with which compare Jer. xlv. 22, 23. Ezek. xxii. 4. Rom. ii. 5. The vessel was filled a great way, before; but this filled it up to the brim. Accordingly; our Lord represents this their guilt to be so aggravated, as if in it all the guilt of mankind had been united; and intimated that their punishment should be as it were a collection of the punishment of sinners. Matt. xxiii. 31,—39.

N O T E S.

Some have rendered [*for* :] others, [*certainly*.] I do not see why it may not here be translated [*but*,] which is its usual signification.

By [*the wrath*,] some understand the wrath of the jews, or their fury against the gospel and the professors of it. But I suppose that phrase, [*the wrath*,] without something added to it, never signifies the wrath of the jews, or of any other men; but must evidently be understood of the wrath of God.

Ἐφθασε being an aorist, I would render it, [*It will come upon them shortly* :] and the aorist seems to be used, here, for the paulo post futurum, to denote the near approach of their destruction. *H. Stevens* says, “though τέλος signifies [*an end* ;] yet, “when it has a preposition before it, it ought to be rendered by an adverb. For “ἐς τέλος signifies [*lastly, finally, at length*.]” According to that observation, the apostle’s meaning is. “that (though formerly the heathens were the children of wrath, and the jews the holy and beloved people of God) now the tables “were turned, and the wrath of God was at last come upon the jews.” See *Grotius* and *Sir Norton Knatchbull*.

Though I incline to the sense, which has been already mentioned; yet several learned men have contended for another interpretation, which I will lay before the reader, with the arguments alleged in favor of it.—ἐς τέλος, in the seventy, signifies [*till there is an utter consummation, or destruction*,] Num. xvii. 13. Josh. viii. 24. and x. 20. 2 Chron. xxxi. 1. Job vi. 9. Ps. xiii. 1. and xlv. 23. Amos ix. 8. And *Theophylact* and others have interpreted the words thus; viz. “that the wrath “of God was then coming swiftly upon the jews, and that it would remain upon “them ‘till there would be an end of their being a nation, and for many ages after “that.” Thus *Daniel*, prophesying of their destruction, says, it should be “until “the consummation; and that, which was determined, should be poured out upon the “desolate.” This is what our Lord himself seems to have meant by τὸ τέλος the end, Matt. xxiv. 6. See also on James v. 3; 8. 1 Pet. iv. 7. 1 John ii. 18. Formerly the jews were sometimes oppressed by their enemies, or by other calamities; but, when they repented, they were delivered. When they were carried into captivity, after some years they were brought back into their own land. But now, their temple and city have been laid in ruins, and their nation dispersed over the face of the earth, for above 1600 years. And this their dispersion shall indure, and Jerusalem continue to be troden by the gentiles, untill the time, which God hath appointed for the gentiles possessing of it, be fulfilled. Luke xxi. 24.

This wrath upon the jewish nation has been so great, and lasted so long, that many of their learned men have been puzzled to account for it. But christians, who consider that they murdered the *Messiah*; and that they persecuted his disciples, with unrelenting rage and fury, even during those forty years which were indulged to them to repent of that aggravated crime;—can easily discern that the misery, which has come upon their nation, is such as never befell any people; and that it was the effect of their having filled up to the measure of their sins, ‘till they were ripe for ruine.

That desolation was drawing nigh, when the apostle wrote this epistle; and the destruction of their temple, city, and nation, happened within twenty years after.

S E C T. II. N^o. 4.

Chap. ii. 17,——20.

C O N T E N T S.

An. Chriffi
52.
Claud. 12.
Chap. II.

AS St. *Paul* had commended the behavior of the *Thessalonians* in the midst of persecution and trouble, and expressed a most tender and ardent affection for them; his enemies might be ready to say, “ If you know that they are persecuted, and have such an high regard for them, how came you to leave such young converts so soon? and to be absent from them, so long? Why have you not returned to them, to comfort them in their distresses? and shown, by your actions, that you are, indeed, their father and friend? and most affectionately concerned for their welfare?”

To these things, the apostle says, (1.) That he was violently forced away from them. (2.) That it was not long since he had been among them. (3.) That he was absent in body only, not in heart. (4.) That he vehemently longed to see them again. (5.) That he had attempted to return to *Thessalonica*, more than once; but his enemies had hitherto prevented it.

After these allegations, he repeats his professions of love and affection to them, and rejoices in the prospect of meeting them, as his converts, in the presence of the judge, at the last day.

P A R A P H R A S E.

T E X T.

17 Such is the character, and such will be the end, of the unbelieving jews:— but as to us, brethren^a, when we were torne

But we, brethren, being taken 17 from you for a short time, in pre-

N O T E S.

17. ^a The apostle has called his converts at *Thessalonica* by such tender and in-dearing appellations, as *brethren*, *beloved*, or *beloved brethren*, no less than seventeen times in this epistle: whereby he not only testified his very ardent affection for them, but acknowledged the gentile (as well as jewish) converts for christian brethren; how much soever the unbelieving jews or judaizing christians might despise them,

TEXT.

PARAPHRASE.

presence, not in heart, endeavoured the more abundantly to see your face with great desire.

torne from you with anguish, like that of a tender parent bereaved of his dear children^b; though it was but for a very short time, and that as to mere bodily presence, and not at all in heart or affection; yet we, out of a great desire to see your face, did more abundantly endeavor to come unto you^c. Therefore^d it is evident we were willing to have

An. Christi
Claud. 52.
12.
Chap. II.

18 Wherefore we would have come

18

N O T E S.

them, or think them unworthy of the privileges of the professed people of God, or of being ranked among the number of such.

^b Ὀρφανός generally signifies a child bereaved of its parents; and therefore ἄπορφανισθέντες has, by many, been understood here as denoting distress, like that of little children seeking after their deceased parents, or lamenting their immature, orphan state. But H. Stevens well observes that the word Ὀρφανός is sometimes used in a more lax or general sense, i, e, either for a parent deprived of his children, or a child deprived of its parents, which is confirmed by Hesychius, who says, Ὀρφανός, ὁ γονέων ἐστερημένον καὶ τέκνον. Now, as the apostle had, ver. 11. compared his behavior towards the Thessalonians to that of a father towards his children, it is more natural to suppose that he carries on the allusion, and represents himself as under the same anxiety for them as a tender parent for the loss of his children, of whom cruel, unrelenting death has bereaved him.—In what a forcible manner did this express the reluctance, with which the apostle parted with his young converts at Thessalonica, and continued hitherto to be absent from them?

^c How does he, almost in every word, make the Thessalonians feel the present situation of his mind, and particularly his distress and concern for them! For, if upon comparing his anguish to that of a tender parent lately bereaved of his beloved children, any one should have said, “What, then! shall we see you no more?” he immediately intimates that it was not like a parent’s losing his children for ever. No! it was but a very short separation, but for the space of an hour. For, in a very little time, he hoped to see them again. And this very short separation was only in face, or bodily presence; not in heart, or affection. He daily thought of them, he had the same tender regard for them as when he was with them. And, during this short absence, he had diligently and more abundantly endeavored to see their faces; and that with great desire. But our english reaches not the emphasis and vehemence of the greek. Compare Rom. i. 11; 13. and xv. 22, 23, 24. 1 Cor. xvi. 7. 2 Cor. xii. 14. 2 John, ver. 12. 3 John, ver. 14.

18. ^d Διὸ therefore:] i, e, “as we have such a strong affection for you, and have very diligently endeavored to see you again, therefore you have no reason to doubt of our willingness to return unto you.”

^e There

PARAPHRASE.

TEXT.

An. Christi have come again unto you (and in particular I, *Paul*^e, was desirous of it) but^f hitherto the wicked and malicious adversary hath prevented us^g. And
 19 nothing but violence could have prevented

come unto you (even I *Paul*) once and again; but Satan hindered us.

For

NOTES.

^e There were some reasons for his saying [*even I Paul*] in particular. (1.) They knew that *Timothy* had returned to them from *Athens*. See chap. iii. 2. (2.) Tho' the apostle himself had not returned, he intimates that nothing but violence could have kept him away. It was our Lord's direction to his disciples, when they were persecuted in one city to flee to another: and, though St. *Paul* never declined danger, when his duty called him to run any hazard; yet prudence directed him to take all wise methods to preserve his life for farther usefulness.

^f *Kai but* :] So the *vulgate*, *arabic*, and *æthiopic*, as well as *english*, have rendered it; and so it frequently signifies. See on 1 John ii. 20.

^g *Satan hath hindered us*.] When the *hebrews* endeavored to express any thing remarkably great or excellent in its kind, they added the name of God to it. So the cedars of God are put for tall cedars; the mountains of God, for high mountains; a prince of God, for a mighty prince; the city of God, for a great city; wrestlings of God, for strong and mighty wrestlings; a trembling of God, for a great trembling; a lion of God, for a great lion; the voice of God, for the loud voice of thunder; the river of God, for a great and noble river; harps of God, for excellent harps: and so of other things.—*Homer* has used the same form of speaking, when he puts the divine sea for the great sea. *Il. A.* 141. *Odyss. T.* 153; 158. and a divine river, for a great or noble river. *Il. B.* 522. and applies the word [*divine*,] in other places, to express any thing great or excellent in its kind. See Dr. *Clarke's notes on Hom. Il. A.* 141. *T.* 352.—In like manner, when the *hebrews* described the most wicked men, they added the name of Satan, or the devil; and called them the ministers, servants, or children of that wicked one, and sometimes the devil, or Satan, or the tempter himself. See chap. iii. 5. John viii. 44. and xiv. 30. compared with John xiii. 2. and xviii. 2. Acts xiii. 10. 2 Cor. xi. 15, 16. 2 Theff. iii. 3. 1 Pet. v. 8. Rev. ii. 10. For he is at the head of the grand apostasy from God; they imitate his example, and fall in with his scheme.

There is another way of accounting for this phraseology; viz. by observing that the word [*Satan*] signifies an adversary, or enemy; and may be applied to any enemy: [See Dr. *Sykes his inquiry concerning the daemons*; and the note on 1 Pet. v. 8.] but more especially to a wicked and malicious enemy, who acts upon diabolical principles: for which reason such a person may, by a very common metaphor, be justly called *Satan*, not only as acting like him, but as if he was instigated by him. The enemy, here intended, was evidently a number of the unbelieving jews at *Thessalonica*, who raised a persecution against the apostle there, and afterwards drove him from *Beræa*; whose fury had hitherto prevented his return to *Thessalonica*; and whose amazing virulence seems to have made deep impressions on the apostle's mind.

19. ^h *Theo-*

TEXT.

PARAPHRASE.

19 For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye in the presence of our Lord Jesus Christ, at his coming?

For

vented us. For what is the foundation of our hope, or joy ^h, or of having our heads adorned with a beautiful crown of glorying ⁱ, in the presence of our Lord Jesus Christ, when he comes as universal judge? Are not even you ^k, our converts,

An. Christi
52.
Claud. 12.
Chap. II.

N O T E S.

19. ^h *Theodore* and *Chrysostom* thought that, as the apostle had, ver. 7. compared himself to a mother nursing her own children, he here falls into her manner, and imitates her indearing expressions; calling his young converts at *Thessalonica*, "his hope, his joy, his crown of glorying," and the like.

ⁱ *Le-Clerc* observes justly, but with too great asperity of language, that "ἐσπῶν καυχῆσθαι is a crown, of which a man boasts; not in which he rejoices. For, tho' these things are often joined; yet they are not to be made the same, unless we would equal *Dr. Hammond* in impropriety of speech."

The crown of glorying is either an allusion to the crown of the victors in the *græcian* games; or to the crowns worn by kings and such as they honored; or by other persons at marriages, or in times of festivity and joy. For a whole city's wearing crowns and ribbons, was a custom, which obtained universally among the *grecians*, upon all occasions of public festivity. See *Paschalius de coronâ*, L. II. c. 11. L. 6. c. 22. And *Mr. West's Dissertation on the olympic games*, p. 145. See also *Dr. Hammond* on this text.—In favor of the apostle's alluding to the *græcian* games, it may be alleged, that our Lord Jesus Christ seems here to be represented as judge of the games, sitting with a crown in his hand, to put upon the conqueror's head. See *Heb. xiii. 2.* *1 Cor. ix. 24*, &c. and that, in such a crown, the victors used to boast.—But, as nothing is said concerning the *græcian* games, I rather incline to suppose that the allusion is here to the crowns worn by kings and great men, or such as they were pleased to honor; or by others, at marriage-feasts, or on other high festivals. See *Cantic. iii. 11.* *Ezth. vi. 8.* *Prov. xvi. 31.* *Ezek. xvi. 12.* and *xxiii. 42.* *Ecclus. i. 11.* and *vi. 31.* and *xv. 6.* The holy angels and all good men will, in the great day, see the apostle wearing his crown, in the presence of the universal judge. And he thought it not mercenary to have respect unto that reward. See *Rom. v. 2.* *Heb. xi. 26.* and *xii. 2.*

^k "ὅχι καὶ ὑμεῖς are not even you?"] *Theophylact* and others have been for translating the words thus, *Are not you also?* i, e, as well as others, whom we have converted to the christian faith? My reasons for not falling in with that interpretation, are these. (1.) The *syriac* and *vulgate* translate not καὶ; and many expositors understand it, as we do. (2.) καὶ very often signifies [even.] (3.) I have never found καὶ ὑμεῖς to signify [you and others also;] unless those other persons are mentioned, or hinted at, in the context. Whereas here are no other persons spoken of, in this place. (4.) It was *St. Paul's* usual manner to speak particularly to the honor of the persons to whom he was writing, if they had behaved well. See *chap. i. 5*, &c.

PARAPHRASE.

TEXT.

An. Christi v^{ers}, at *Theſſalonica*? You certainly For ye are our glory and joy. 20
 52.
 Claud. 12. are the persons, who will then be our
 Chap. II. glory and our joy¹.

20

NOTES.

and ii. 13, &c. and iii. 8. and iv. 9. 2 Cor. i. 6; 11; 14. and vii. 4. Phil. iv. 1; 15, 16. Philem. ver. 22. 2 Theſſ. iii. 1; 4.

20. ¹ γὰρ seems here to signifie [*certainly*,] as it does in some places, and as *chi* does sometimes in *hebrew*. Our old english version has very well represented what is said, in this verse, as an answer to the preceding question; [*Yes, ye are our glory and joye.*] The present tense is here put for the future: for the apostle does not speak of what they were at present; but of what they would be to him, in the great day.

All they, who have turned many to righteousness, shall, in the last day, shine with great glory. Dan. xii. 3. 1 Cor. i. 14. Phil. ii. 16. and iv. 1. 1 Theſſ. iii. 13. But how distinguished must St. Paul be, whose preaching and writings have turned such numbers to righteousness, and established them therein?

From the kind and endearing things, which he has here said of them, the *Theſſalonians* might conclude that the apostle loved them, and would certainly have returned to them, if he had not been prevented.

And finally, we may observe that St. Paul expected to know his own converts again, in the great day; and particularly to rejoice in them. We may, therefore, hope to know our friends in the future state. It is true, all temporal consanguinity and relation will then cease: and we shall rejoice in one another there, only in proportion to the degrees of piety and virtue: and, as far as we have contributed to promote one another's knowledge and holiness, we may have a peculiar pleasure in each other. When this animal nature, and the qualities and affections, which are suited to the present terrestrial life, shall be put off; and we shall have qualities and affections fit only for an intellectual state (in which sense the body, after the resurrection, is called a *spiritual body*, 1 Cor. xv. 44. that is a body suited to a spiritual state, as the present body is to an animal state: and, when we shall have minds, as well as bodies, suited to intellectual pursuits and enjoyments) we shall then see things in a very different light, and our relish will be remarkably altered. For, where rational enjoyments are in perfection, such rational beings, as have the true taste, will value one another, in an exact proportion to their excelling in divine knowledge and moral accomplishments.—What a glorious motive ought this to be with us, as it was with the excellent apostle of the gentiles, to cultivate in ourselves, and promote in our friends and acquaintance, the most important knowledge and extensive virtue! This will have happy effects, when all earthly relations will be no more, and through the endlessly revolving ages of eternity.

S E C T. II. N^o. 5.

Chap. iii. 1, — 13.

C O N T E N T S.

CHAP. ii. 17, &c. the apostle had expressed great affection for the *Thessalonians*, and a very earnest desire to see them again; which he had attempted, but had hitherto been hindered. In this section, he has a reference to that; and tells them, that, as he could not return himself, he had sent his dear and worthy friend *Timothy* to them, to confirm them in the faith, and to prevent their being shocked with the persecutions which befell him and his assistants. The good news, which *Timothy* had brought him back from *Thessalonica*, was matter of great joy to the apostle, in all his distresses; for which he most heartily praised God: and, likewise, daily prayed that God would remove all obstacles, and permit him to make them another visit; that he might farther instruct and establish them, in the christian faith, and in an holy life; that they might be found without blame before God, at the coming of our Lord Jesus Christ as universal judge.

An. Christi
52.
Claud 12.
Chap. III.

T E X T.

P A R A P H R A S E.

1 Wherefore when we could no longer forbear, we thought it good

Wherefore, as you are so very dear to me, so full of concern was I for you; that, when I could refrain ^a no longer, and yet found it impracticable for me to

N O T E S.

1. ^a *Beza* (in his note on ver. 5.) thinks that *ἐβίβην* is put in the form of the hebrew conjugation *hiithpabel*, or of the reciprocal *niphal*; i, e, the apostle no longer *refraining*. Others have been for supplying *πρόβον, μέριμναν, σπουδὴν*, or some such word; i, e, *I no longer bearing this desire of seeing you, or care and anxiety for you.*

ἐβίβην signifies either *to cover*, or *to bear*. It is used in the former sense, 1 Cor. xiii. 7. See Mr. *Locke* on that place. It has the latter signification, 1 Cor. ix. 12. and in the first and fifth verses of this chapter.

PARAPHRASE.

TEXT.

An. Christi to return, for your sakes I cheerfully preferred the being left alone ^b at *Athens*.

^{52.}
Claud. 12.

And I sent *Timothy*, the christian brother, who is an approved minister of

Chap. III.

2 God, and our faithful fellow-laborer in the gospel of Christ ^c; that he might establish you in your adherence to the gospel; and comfort you, under all the afflictions, to which you may be exposed, because of your profession of the

3 christian faith. Particularly that ^d you might not be shaken ^e by those afflictions,

good to be left at Athens alone.

And sent *Timotheus* our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

That no man should be moved ³ by

NOTES.

^b Though the word [*μόνοι alone*] is in the plural number, yet *Theodoret* read it *μόνον*, in the singular. It was *St. Paul's* way, sometimes, to speak in the plural number, when he meant himself alone, or but one person. [See *Mr. Locke's general preface to St. Paul's epistles*, and his note on 2 Cor. x. 12.] The word [*alone*] would itself lead one to this interpretation; and so *St. Paul* has explained it, ver. 5. so he had explained himself, in another case, chap. ii. 18. See also on chap. ii. 6. There is, therefore, no necessity for supposing that *Silvanus* had come up with the apostle at *Athens*, and remained with him, when he sent *Timothy* back to *Thessalonica*. [See the history before this epistle, p. 7.]

To go among strangers, and plant the gospel there, was a very difficult and hazardous undertaking: and the apostle wanted all the help and comfort, which he could have, in such a situation. One single christian, and he so obnoxious upon the account of what he had done elsewhere, in the midst of jews and heathens, must have been very desolate, and his situation very disagreeable. Yet, in such circumstances, *St. Paul* cheerfully consented to be left alone at *Athens*, and part with *Timothy*, his beloved son and fellow-laborer in the gospel; notwithstanding all the difficulties, to which he might be exposed, in preaching the gospel there, without any body to stand by and comfort him. This manifested his high regard for the *Thessalonians*, and great zeal to keep them steadfast in the faith.

2. ^c As to the title of *fellow-laborer*, see note ^d on *Philem.* ver. 1.—He has given such a character of *Timothy*, 1 Cor. iv. 17. and xvi. 10. 2 Cor. i. 19. and of *Tychicus*, Eph. vi. 21. By his informing them that he had sent such a person, the apostle intimated that it was almost as well as if he had returned to them himself.

3. ^d *Τῷ* for *ἐς τὸ*, as it is ver. 13. chap. ii. 16. and commonly elsewhere.

^e *Σάλευν* signifies to move, or shake, as dogs move their tails, when they fawn upon a person; and hence it signifies to fawn or flatter. The passive *σάλευσας* signifies to be moved, shaken, or disturbed.

f The

TEXT.

PARAPHRASE.

by these afflictions : for yourselves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation ; even as it came to pass, and ye know.

ons, which have befallen us^f. For, as An.Christi long as we preach the gospel faithfully, Claud. 12.⁵² it is what we must expect ; and we are appointed thereunto^g. For, even when Chap. III. we were with you^h at *Thessalonica*, we foresaw and foretold you that we should be persecutedⁱ ; and the event did verify the prediction ; as you yourselves very well

NOTES.

^f The apostle is not here speaking of the persecutions, which immediately beset the *Thessalonians* ; but of those, which came upon himself and his two assistants, who had planted the gospel among them. See ver. 4 ; 7. Chap. ii. 2 ; 15, 16.

^g Some think here is a particular allusion to Acts ix. 15, 16. what apostles, prophets, and even common christians, were to expect in the world, see Matt. x. 34. —39. and xvi. 24, 25. Mark viii. 34, &c. and xii. 1,—6. Luke ix. 23, 24. Acts xiv. 22. and xvii. 5. and xx. 23. and xxi. 11. Rom. viii. 17,—29. 1 Cor. iv. 9, &c. 2 Cor. iv. 8, &c. Eph. iii. 13. Phil. i. 14. 2 Thess. i. 4, &c. 2 Tim. iii. 10, 11, 12. 1 Pet. i. 21, &c. and iv. 12. As to the propriety and benefit of the afflictions of this life, see note ^e 1 Pet. i. 6.

God did not *appoint*, or order, wicked men to persecute them, though he permitted it ; and *appointed* that the apostles and other preachers of the gospel should rather suffer such afflictions, than decline preaching the gospel, adhering to it, and doing what he had enjoined them to do.

4. ^h Πρὸς ὑμᾶς *with you,*] for παρ' ὑμῖν, as 1 John i. 1, 2. So it is 2 Thess. ii. 5. and iii. 10.

ⁱ A life of religion yields the highest inward pleasure, at present ; and affords one the most agreeable prospect of unpeakable and complete happiness hereafter : but it is not, at present, a life of outward ease and tranquillity. Our Savior and his apostles dealt honestly with their converts. They did not allure men with the views of worldly advantages, of dominion and grandeur, riches or sensual pleasures, undisturbed peace and tranquillity ; but they faithfully told them of the difficulties and discouragements, which they must expect, if they embraced christianity, and persevered therein. [See on the preceding verse.]

Whether the apostle foretold the sufferings, which he and his two assistants were to meet with, at *Thessalonica*, by a prophetic impulse ; or by his own sagacity, from a careful attention to the state of things ; is not material. He foresaw and foretold that they should be ill used ; as it came to pass, and the christians at *Thessalonica* were well acquainted with the fact. To foresee such distress, and yet calmly and steadily to go on preaching the gospel, argued great resolution and fortitude. The foretelling it to the *Thessalonians* tended greatly to prepare their minds for such a shock. John xiii. 19. Our Savior had, in like manner, prepared his disciples for his own sufferings and death ; otherwise the shock would have been

PARAPHRASE.

TEXT.

An. Christi well know. For this cause^k, even I
 52. *Paul*, when I could refrain no longer,
 Claud. 12. sent^l *Timothy* to you, that he might
 Chap. III. bring me an account whether you continue
 5 steadfast in the faith^m. For I was

afraid, lest by some meansⁿ the tempter
 should have tempted you, and prevailed
 with you^o, to throw off the christian
 faith, and so our labor to convert you
 to christianity should prove in vane^p.

But

For this cause, when I could
 no longer forbear, I sent to know
 your faith, lest by some means
 the tempter have tempted you,
 and our labour be in vain.

But

NOTES.

been so great, that they could hardly have borne up under it, and continued true and faithful to him.

5. ^k Διὰ τούτο *for this cause.*] i, e, because it was possible that they might be shocked at the persecutions, which had befallen the apostle and his two companions, by whom they had been converted to the christian faith.

^l See on ver. 1, 2.

^m *To know your faith.*] St. *Paul*, by divine illumination, knew every thing relating to the scheme of the christian doctrine: but he was not inspired with the knowledge of all other things; and therefore he sent *Timothy* back to *Thessalonica*, to get him information concerning the state of the church there, since he left them.

ⁿ Before [μὴ πως *lest by some means,*] the word, [φοβέμενος *fearing,*] should be supplied.

^o What is called [*the tempter,*] here, is called *Satan*, chap. ii. 18. See the note there.—*To tempt* signifies, in this text, not only to solicit to sin, but to succede or prevail. See also Matt. vi. 13. Gal. vi. 1. James i. 14. The temptation, here referred to, was a love of ease, a fear of persecution, or some other worldly views. These were great temptations to the *Thessalonians* to throw off christianity: and the unbelieving jews, and such as they could influence, would not fail to set off such arguments with all the advantage which they were capable of.

^p *And our labor should be in vane.*] See on chap. ii. 1.

The apostle had declared, chap. i. 4. that he knew they were *the elect of God*: and yet he here expresses his fears lest they should be tempted, and prevailed upon, to throw off the christian religion; and so his labor, in instructing and converting them, should all prove *in vane*. From whence it plainly appears that they were not elected absolutely and unconditionally to everlasting life; but they were elected into the number of God's professed and peculiar people, here on earth; or to enjoy the christian privileges; which if they improved, they would be finally happy; if they abused, they would finally be reprobates and perish. [See the doctrine of *predestination* reviewed, in my volume of *tracts.*] It is true, christians (who are the elect

TEXT.

PARAPHRASE.

- | | | |
|---|--|--|
| <p>6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:</p> <p>7 Therefore, brethren, we were comforted over you in all our affliction and distress, by your faith:</p> <p>8 For now we live, if ye stand fast in the Lord.</p> | <p>But now, as <i>Timothy</i> is returned to us from you^a, and has brought us the agreeable news of your perseverance in the faith, amidst all your discouragements; and of your love to us; and that you always retain a kind and affectionate remembrance of us, greatly desiring to see us again, as we do to see you. For this reason, brethren, we were comforted over you^b, in all our distresses and necessities^c, through your perseverance in the faith.</p> <p>For now we live, and are happy indeed^d,</p> | <p>An. Christi
52.
Claud. 12.
Chap. III.
6
7
8</p> |
|---|--|--|

For

seeing

N O T E S.

elect people of God under the gospel, as the jews were under the law of Moses: the elect people of God, I say,) cannot be deceived, or plucked out of Christ's, or the father's hands, or separated from the love of God, or finally perish; Matt. xxiv. 24. John x. 28, 29. Rom. viii. 35,—39. provided they sincerely endeavor to keep themselves in the love of God; stedfastly persevere in the christian faith; and, by a patient continuance in well-doing, seek for the glory, honor, and immortal happiness, which is promised to the just:—Then, they shall be kept by the power of God, through faith, unto salvation. But, though *the just by faith shall live*; yet, *if he draw back*, God has declared *that his soul shall have no pleasure in him*. Heb. x. 38. In other words, if they do not forsake God, God will never forsake them. But the repeated cautions and admonitions, in scripture, against apostasy and backsliding; the great and glorious promises, which are made to those who persevere; and the tremendous threatenings denounced against apostates and backsliders; plainly suppose it to be a possible thing for them to fall away. And, if they fall away, they must perish, Ezek. xviii. 24; 26.

^a From this verse compared with Acts xviii. 5. it appears that this epistle was written from Corinth. [See the history before this epistle, p. 9, &c.]

^b Ἐφ' ὑμῶν over you, Luke xv. 7; 10.

^c Some understand by ἀνάγκη *distress*, or *unavoidable evil*: others understand by it, hunger and thirst, cold and nakedness, or the want of the common conveniences of life. In this latter sense it seems to be used by St. Paul, 2 Cor. vi. 4. and xii. 10. with which compare 2 Cor. xi. 27. As the apostle worked with his own hands, for bread, at *Thessalonica*, 1 Thess. ii. 9. and, as it will distinguish ἀνάγκη *necessity* from θλίψις *affliction*, or *distress*, I rather incline to this interpretation.

^d 8. ¹ To live, sometimes signifies *to be joyful*, or *happy*, both in sacred and profane authors. [See on 1 Pet. iii. 10.]

PARAPHRASE.

TEXT.

An. Christi 52.
 Claud. 12.
 Chap. III.
 9 seeing that ^u you continue stedfast disci-
 10 ples of the Lord Jesus ^x. For what thanks
 sufficient or equal can we in return ren-
 der unto God, for all that joy ^y where-
 with we rejoice upon your account, in
 the presence of our God ^z; when we
 pray more abundantly, evening and
 morning every day ^a, that God would
 permit us to see your face again ^b; that
 we might supply the deficiencies of your
 faith, and render it perfect ^c.

Now

For what thanks can we render ⁹
 to God again for you, for all the
 joy wherewith we joy for your
 sake before our God.

Night and day praying exceed- ¹⁰
 ingly that we might see your face,
 and might perfect that which is
 lacking in your faith?

Now

N O T E S.

^u "Eav if:"] in some places it signifies [*when, or seeing that* ;] and does not always imply that the case is dubious. See on 1 John iii. 2.

^x How does the generous and benevolent apostle treat his converts like his children; and, with the bowels of a father, overlook all his own persecutions and distresses, as long as things went well with them! If they had not persevered, it would greatly have troubled and afflicted him. But it was joy, it was transport, it was life worth injoying, to hear of their perseverance and stedfastness in the christian faith. Upon hearing of this good news, all the apostle's afflictions and necessities, straits and difficulties, vanished like a dream; and joy took the full possession of his soul. Here is a pattern for all the pastors of the christian church! See chap. ii. 19, 20. and the note on 1 John i. 4.

^y See on the preceding verse.—In the form of the expression, the apostle seems to allude to Psal. cxvi. 12.

^z In the presence of our God.] See on chap. i. 3.

^a The placing the night before the day, is according to the computation of the jews, who begin their days at sunset, and end them at the next sunset. Other nations, in former times, used to reckon in like manner. Vid. Xenophon. Cyropæd. edit. Hutchinson, 2to. p. 752. Leunclav. 8vo. p. 190, 191. & Grot. de veritate relig. christ. L. i. § 16. Antiquity in general confirms the truth of holy scripture. As to the meaning of the apostle's praying night and day, see on chap. v. 17.

^b Lambert Bos has shown that the words [ὅπως ἐκπερισσῶ exceedingly, or more abundantly,] stand in their proper place; notwithstanding Le-Clerc has contended for the following trajection, δέόμενοι εἰς τὸ ἰδεῖν τὸ πρόσωπον ὑμῶν ὅπως ἐκ περισσῶ. Praying that we might see your face, as that which would make our hearts overflow with joy, or would be a superabundant cause of joy to us.

^c Though the apostles, at the first planting of a church, taught them only the first principles of christianity; yet they afterwards returned to them again, or sent evangelists, or wrote epistles, farther to instruct them, and to confirm and establish them. [See the Essay annexed to II Timothy, chap. ii.]

How

TEXT.

PARAPHRASE.

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.

And

Now may God himself, even our father, and our Lord Jesus Christ, to whom God hath committed all power both in heaven and on earth^d, make our way straight unto you; by removing all

An. Christi
52.
Claud. 12.
Chap. III.

11

NOTES.

How many years may a minister now labor among some people, before they have a clear, distinct, and comprehensive view of the christian doctrine, together with the evidences of it? How much slower still is the progress of the missionaries among the Indians? No wonder, then, that St. Paul, by reason of his sudden and hasty departure from *Thessalonica*, wanted to return to them, and perfect the deficiencies of their faith. Two of those deficiencies are pointed out, chap. iv. 13, &c. and 2 Thess. iii. 1, &c.

11. ^d As to praying to God, that is a thing in which christians are generally agreed. But, as here is an instance of prayer to our Lord Jesus Christ, it may not be improper to consider what is said, in the new testament, concerning that subject. John v. 22, 23. All men are directed to *honor the son, even as they honor the father*. But, then, the foundation of that honor is there mentioned, viz. *that God hath given all judgment to the son*; i. e., full power to govern and judge mankind. Phil. ii. 10, 11. It is required that *every knee should bow in the name (or to the power) of Christ, and that every tongue should confess him to be Lord*. The reason of which is there assigned; viz. *that he, being in the form of a God, humbled himself, and took upon him the form of a servant; and became obedient unto death, even the death of the cross*. For that reason God hath highly exalted him, and given him a name above every name, or power above every being invested with power; that all creatures should bow the knee to him, and acknowledge him to be Lord, to the glory of God the father.

When St. Stephen was suffering martyrdom, he prayed, *Lord Jesus, receive my spirit*. Acts vii. 59. But then, ver. 36. he saw our Lord standing at the right hand of God, as mediator, or advocate, possessed of all power; and in a ministering posture, ready to receive his departing spirit. 2 Cor. xiii. 13. St. Paul says to the christians at Corinth, *The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy spirit, be with you all. Amen*. Some have called that a wish; others, a prayer. But it does not appear that he there prayed to Christ, or to the holy spirit. A wish addressed to the deity, is a prayer. And the apostle might pray to God, to grant them his love, and the grace (or favor) which he manifested by Christ Jesus, and a participation of the gifts of the holy spirit, which were then so common.—The like may be said concerning the introductions to several of the epistles, *Grace, mercy, and peace, from God the father, and from the Lord Jesus*: i. e., “May God the father, through Jesus Christ his son, grant unto you grace, mercy, and peace.”

As to the petitions presented to our Lord, while he was personally present here upon earth;—they seem to be out of the question. For any person, who is present,

PARAPHRASE.

TEXT.

An.Christi all those stumbling blocks, which the
 52.
 Claud. 12. enemy hath cast in our way, and all
 Chap. III. other obstructions whatever *. And
 12 may the Lord Jesus Christ grant you to
 increase and abound in love towards each
 other, and towards all mankind †, even
 as

And the Lord make you to 12
 increase and abound in love one
 towards another, and towards all
 men, even as we do towards you :
 To

NOTES.

and supposed to have power, may be petitioned for help. But, since our Lord is ascended, we find, Rev. v. 9 ; 13. that worship is paid to him : but then it is, as the lamb that was slain and has redeemed us unto God. 2 Theff. iii. 5. There is a prayer to our Lord ; i, e, as I apprehend, to our Lord Jesus Christ. 2 Theff. ii. 16, 17. There is a prayer addressed to our Lord Jesus Christ, as well as unto God our father. And, in the text, and following verse, the apostle first prays unto God the father, and then unto our Lord Jesus Christ.

Dr. *Stillingfleet* (in his *Idolatry of the church of Rome*, p. 130.) quotes *Origen*, as saying, “ We ought to pray only to the God over all ; and to his only son, the “ first-borne of every creature ; who, as our high-priest, offers our prayers to his “ God and our God.” A greater than *Origen* has said, *Thou shalt worship the Lord thy God, and him only shalt thou serve* : supreme and ultimate worship is due to him and to him alone. Mediatorial worship is due to our Lord Jesus Christ, and to him alone. If, therefore, we follow the scripture-model (which we ought unquestionably to follow) we shall very seldom address our Lord Jesus Christ directly : and, when we do so, we should always remember to address him, as mediator ; to whom God has given all power both in heaven and upon earth. But generally our prayers ought to be addressed unto God, by, or through, Jesus Christ our Lord.

* This prayer of St. *Paul*’s was heard, and his request granted. For he had opportunity to go over *Macedonia* again, once or twice, after this ; and to give them much exhortation. Acts xx. 1, 2, 3. He then, very probably, *perfected what was deficient in their faith* ; and rectified, or confirmed, their practice. See note c ver. 10.

12. † Πλεονάσαι and περισσεύσαι are, by some, thought to have here the force of the hebrew conjugation *biphil* ; as περισσεύσαι evidently has, 2 Cor. ix. 8. or that they signify to *cause*, or *make*, to *increase and abound*. But, if we supply the word [*make, grant, inable, or assist,*] there is no occasion to suppose that there is an hebraism in this place.

Jesus Christ is the Lord of christians, 1 Cor. viii. 6. From the article, therefore, and from what is said in the preceding verse, our Lord Jesus Christ seems to be the person here prayed to ; see the note on the preceding verse.

By πάντας must be understood *all men*, chap. v. 15. I would therefore so understand it here.—If christians are what they profess to be, they are more excellent than others. Prov. xii. 26. and therefore our love should be first and greatest towards them : but christianity teaches us benevolence towards all mankind.—That christianity

TEXI.

PARAPHRASE.

13 To the end he may stablish
your hearts unblameable in holi-
ness, before God even our Father,
at the coming of our Lord Jesus
Christ with all his saints.

as we abound in love to you : that he may so establish your hearts in holiness, that you may be found without blame, before God, even our father ; when our Lord Jesus shall come, attended by all his holy ones, to try the characters of men, and to render unto every man according as his works have been ^ε.

N O T E S.

christianity is not defective, with respect to recommending love to one's country, or friendship to mankind, *see Dr. Foster's Sermons, Vol. 1. Sermon III.*

13. 8 The word ἄγγελοι signifies sometimes *angels*, sometimes *good men*. As Jesus Christ is represented as coming to judgment attended by all the holy angels. Matt. xvi. 27. and xxv. 31. Dan. vii. 10. Mark viii. 38. 2 Thess. i. 7. and the christians at *Thessalonica* were then to be presented before God, together with all holy and righteous men; some have thought that the apostle, by ἄγγελοι, intended the *holy angels*. *Grotius* mentions a MS. which read [ἀγγέλων *angels*.] Dr. *Mill* (who consulted a great number of MSS.) says, he never happened to see such a copy. But the word ἄγγελος signifies *an angel*, Dan. iv. 14; 17; 23. and viii. 13. Jude, ver. 14. with which compare Deut. xxxiii. 2. However; as τοῖς ἀγγέλοις αὐτοῦ signifies *his saints*, or faithful christians, 2 Thess. i. 10. I am inclined to think that the word ἄγγελοι ought so to be understood here; especially when it is added that this is its usual signification in the new testament. See on Philem. ver. 5.

Jefus Chrift will prefent his true difciples before God, *holy, worthy, without blame, and without reproff*, Col. i. 22. with which compare 1 Cor. i. 8. Eph. v. 27. Phil. i. 6; 10. 1 Theff. v. 23. 2 Theff. i. 7. and ii. 17. 2 Tim. iv. 7, 8. 1 Pet. i. 5; 13. 2 Pet. iii. 11, 12; 14. Jude, ver. 24. Rev. iii. 11. But then, id order to be fo prefented at that day, they muft actually be *holy and without blame*, during this life, this ftate of trial and imperfection. In what a qualified fenfe fuch words and phrafes are, in fcripture, applied to men, whofe piety and virtue is at the beft imperfect, *fee my fermon on Chrift's coming to call, not the righteous, but finers, to repentance; and the note², Jude, ver. 24.*

All sincere penitents and preſervingly holy perſons may expect the exceeding great honor and privilege of being treated as *unblameable in holineſſe*, at the laſt day ; ſo far as to be freed from the ſentence of condemnation, and to be put in the ſecure poſſeſſion of eternal life. But they ſhall, each of them, be advanced in glory and felicity, in a moſt nice and exact proportion to their advancement in divine knowledge and real holineſſe, in this preſent ſtate of probation.

It is a small matter to be accounted holy *among men*. Thrice happy they, who shall be found unblameable in holiness *before God*, when Jesus Christ comes to judge the world, attended by all the holy angels. Why! the plain and evident way, is, to have our hearts now established unblameable in holiness; and then we may expect to be found such, by our Lord, at his coming.

N O T E S.

An. Christi 52. Observe, (1.) The apostles often put their converts in mind of Christ's coming to judgment; to excite them, by the practice of universal righteousness, to prepare for that important and decisive day. (2.) Our religious virtue must hold out to the end of life, if we would be rewarded at the coming of Christ. Matt. x. 22. Claud. 12. Chap. III. 2 Pet. ii. 20, &c. Rev. ii. 10. (3.) Our christian course ends, when we die; and terminates in the coming of Christ. See Mr. John Taylor on Rom. xiii. 11, 12.

S E C T. III.

P A R T II. of *this* E P I S T L E.

HAVING finished the main design of this epistle, which was to preserve the *Thessalonians* stedfast in the faith, to support them under persecution, and to assure them of his most tender and affectionate regard for them; —the apostle now proceeds (according to what was afterwards his usual custom) to lay down several practical directions, suited to the state and circumstances of the church, to which he wrote.

Chap. iv. 1, —8.

C O N T E N T S.

IN this section he cautions them against uncleanness, to which the gentiles were much addicted, and of which they made a very light matter: but christianity required other things.

He beseeches and intreats them to cultivate purity: he puts them in mind of his former instructions: he urges them to purity, by the pure nature of God, and by his will revealed in the gospel. He particularly guards them against adultery; acquaints them that such crimes will certainly be punished; and that the end of their being

being called into the christian church was that they should live in purity and chastity: and, finally, he lets them know that, if any of them despised such admonitions, they did in effect despise God, who had sent him with such a message, and conferred upon him the holy spirit.

An. Christi
52.
Claud. 12.
Chap. IV.

TEXT.

PARAPHRASE.

1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that, as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more.

Having said what is sufficient to preserve you stedfast in the faith, notwithstanding all your discouragements;—as to that which remains^a then, brethren, we beseech and earnestly exhort you, in the name of the Lord Jesus, or by the love which you bear to him^b, that, as you have received directions from us how you ought to walk^c, so as to please God^d, you would abound therein more and more. For you know very well what commandments we gave you by the direction

1

2 For ye know what commandments

2

NOTES.

1. ^a Τὸ λοιπὸν for κατὰ τὸ λοιπὸν *as to that which remains*. In these words, the apostle intimated that he had done with his main design, in this epistle; and was hastening to the conclusion. So the words are used, 2 Cor. xiii. 11. Eph. vi. 10. Phil. iv. 8. 2 Thess. iii. 1.

^b Ἐν κυρίῳ Ἰησοῦ *in the Lord Jesus*, or by the love which you bear to him; for it is joined with the words [*we beseech and exhort you.*] See 1 Cor. i. 10.

^c See chap. iii. 12. Phil. i. 27. and the note on 2 Pet. ii. 15.

^d Some copies of the vulgate add [*so also you may walk*]; but more copies of the vulgate, and several of the antient MSS. and versions, some also of the fathers, and some of the printed copies, add, [*as you also walk.*] Zegerus says, *this addition is very old*. Dr. Mill (*prolegom.* 966.) calls it *a commentary*. Very probably, it was at first a marginal note, and was by some future transcribers taken into the text. Estius well observes “that it plainly appears to have been added, in favor of the *Thessalonians*; lest they should seem, as yet, to have done none of those things which are here commanded by the apostle. For which reason, he says, in the following chapter, [*build up one another, as you also do*:] but there was no occasion for such an addition, in this place. For it is implied in what follows, viz. “*[that you abound more and more.]*” As to which last sentence, see ver. 10.

PARAPHRASE.

TEXT.

An-Christi rection and authority of the Lord Je-
sus^e. For this is the will of God^f,

52.
Claud. 12.

even your holiness, or purity^g; parti-
cularly that you should abstain from all

Chap. IV.

3 kinds of lewdness and debauchery.^h:

4 that every one of you without exception
should know how to use his body with

5 purity and honorⁱ: not in the vice of
lust;

ments we gave you by the Lord
Jesus.

For this is the will of God, 3
even your sanctification, that ye
should abstain from fornication:

That every one of you should 4
know how to possess his vessel in
sanctification and honour:

Not in the lust of concupi- 5
scence,

N O T E S.

2. * As to that phrase [*in the Lord Jesus,*] see on ver. 1. *By the Lord Jesus,* seems to denote *by his order and authority.* 2 Thess. iii. 12. And, accordingly, it is here said [*you know what commandments we gave you by the Lord Jesus.*] The apostles delivered unto the churches, not their own orders, or opinions; but the commandments, or doctrines, which they had received from the Lord Jesus Christ. See note^f on chap. ii. 13. Matt. xxviii. 20. 1 Cor. vii. 10.

3. ^f This is the thing which *God wills*, not by an absolute decree, but that which he desires, that which he commands. So *the counsel of God* signifies, Luke vii. 30. Matt. xxiii. 37. Acts xx. 27. See Grotius.

^g Ἀγιασμός signifies *sanctification*, or being set apart unto holiness, 1 Cor. i. 30. 2 Thess. ii. 13. 1 Pet. i. 2. [See note * chap. v. 27.] But it denotes *actual holiness*, Rom. vi. 19; 22. 1 Tim. ii. 15. Heb. xii. 14. And in this latter sense would I understand it here, and ver. 4; 7.

^h That πορνεία is in scripture, sometimes, used in this large sense, see the history of the first planting the Christian religion, Vol. I. p. 217. in the note. Dr. Mill mentions one MS: the Syriac, Chrysostom, Theodoret, and Theophylact, as reading πόρνοις πορνείας *all lewdness*; which shows, at least, their notion of the extent of the word in this place. This vice is often and earnestly condemned. Exod. xx. 14. Tobit iv. 12. Matt. v. 27, &c. Rom. i. 24, &c. and viii. 1; 4; &c. and xii. 1, 2. 1 Cor. v. 1, &c. 11, and vi. 9; 15, &c. 2 Cor. xii. 21. Gal. v. 19; 21. Eph. iv. 17, &c. and v. 3, &c. 27, &c. Col. iii. 5. 2 Tim. ii. 22. Heb. xii. 14; 16. and xiii. 4.

4. ⁱ Some by [*his vessel*] understand [*his wife*]; but the apostle is here giving directions to all christians, whether married or unmarried, to live chastely. And the expression, 1 Pet. iii. 7. is not parallel to this. Some have explained, 1 Sam. xxi. 5. concerning the human body: but (as Grotius hath justly observed) "the word may more truly be understood, there, of the vessels prepared for their journey." Theophylact, on our text, says very well, "he calls the body a vessel." Cicero hath so called the human body. Tuscul. 2. L. 1. c. 22. Corpus quidem quasi vas est, aut aliquod animi receptaculum. St. Paul hath used a phrase of much the same import. 2 Cor. iv. 7. Barnabas (Ep. sect. 7; 11.) hath called our Lord's body [*the vessel of his spirit*]: and (sect. 21.) he calls the human body [*the beautiful vessel of the body*]. Hermas (L. 1. mandat. 5. sect. 1, 2.) calls the

TEXT. PARAPHRASE.

science, even as the Gentiles lust^k; like those gentiles who know which know not God :

That

not ^{52.} Claud. 12.
Chap. IV.

NOTES.

the body [*the vessel*.] without the addition of any other word to explain it.

Ἐν ἁγιασμῷ in holiness, or purity:] See on ver. 3.—in purity and honor.] The body is *the vessel*, or *instrument*, of the soul; (in which large sense the word [σκεῦος *vessel*] is used, Gen. xxvii. 3. Judg. xviii. 11. 1 Sam. xiii. 20, 21. 2 Chron. xxiii. 7. Pl. vii. 13. If. xxxv. 11. *vid.* 70.) when it is used in a wise and rational, virtuous and holy manner, it is *used in purity and honor*; when it is prostituted to vile lusts, then it is used in impurity and dishonor. Rom. i. 24; 26. and vi. 9. 1 Cor. vi. 15; 18, &c. Col. ii. 23. 2 Tim. ii. 20, 21. The apostle seems to allude to the consecrated *vessels* in the temple, which were constantly to be kept clean and pure, or to be preserved in *sanctification and honor*.

St. PAUL here declares it to be the will of God *that they should know*, or acquire the knowledge, how to keep the body chaste, and preserve its honor and dignity. Right reason and other texts of scripture direct us to cultivate this knowledge, and to acquire it, by avoiding or guarding against all incentives to lust; such as bad examples, dissolute company, lewd songs or pictures, obscene conversation, [Eph. iv. 29. and v. 3, 4.] reading of loose books, indulging to drunkenness, luxury, and gay diversions, to sloth and idleness, or to too great softness and delicacy. If we would cultivate this knowledge, we should likewise observe what directly promotes it; a regular attendance on public worship and the proper means of religious culture; devout retirement; and fervent, frequent prayer; reading and meditation, especially reading the scriptures, [Prov. vi. 23, &c.] conversing with the modest and virtuous; [1 Cor. xv. 33.] being temperate in the use of meats and drinks, diligent in some lawful calling: keeping in view the dignity of our characters as rational creatures and moral agents; and our yet higher honor and dignity as christians, the disciples and even members of the pure and holy Jesus; [1 Cor. vi. 15, &c.] who have in view a glorious immortality of pure and manly, rational and virtuous enjoyments:—if we often and seriously meditate upon our certain and speedy departure hence, by dying; upon the strict and impartial account which we must give of our present conduct, before a judge, who knows our most concealed actions, and the very secrets of all hearts; if we attend to the consequences of criminal indulgences, on the one hand; and, on the other hand, of purity and chastity; that the one is followed by sting and remorse, and the other by the most solid satisfaction and serene joys; and that the consequences of both will run through all eternity;—by such methods, we may acquire this holy skill, this sacred and divine knowledge; which, of all other, deserves most to be cultivated.

5. * Grætius sais, “ἐνθυμία is the motion of the mind, ἁδὸν vice, an evil custom. Tully, Quintilian, and Gellius translate ἁδὸν, [affections.] In the glossary, “ἁδὸν vice. Rom. i. 26. Col. iii. 5.” Cicero (*Tuscul. Q. L. 3. c. 4.*) mentions [formido, libido, & iracundia,] fear, lust, and anger, as different species of what the greeks call ἁδὸν passions. And he calls them [affectus, motus, perturbaciones, & morbi animi; affections, motions, perturbations, and diseases of the mind;] according

PARAPHRASE.

TEXT.

An.Christi not the true God¹, being ignorant both
 of the purity of his nature, and of his
 will reveled in the gospel: that none of
 you should over-reach and defraud his
 brother

That no man go beyond and defraud

NOTES.

cording to the doctrine of the Stoics. And Zeno, the Stoic, as *Loertius* sais, divid-
 ed these πάθη passions into four species, λύπη, φόβος, ἐπιθυμία & ἰδὸν, sorrow, fear,
 desire and pleasure: and, under ἐπιθυμία desire, were comprehended σπᾶνς, μίσος,
 φιλονεικία, ὀργή, ἔρως, μῖνις, & θυμός, envy, [or covetousness,] hatred, contention,
 resentment, love, anger, and wrath: according to *Chrysippus*, *Laert.* L. vii. § 110;
 113. But ἐπιθυμία desire, is used, by the peripatetics, in a middle sense. Hence
Aristotle sais τῶν ἐπιθυμιῶν αἱ μὲν ἄλογοι εἰσι, αἱ δὲ μετὰ λόγον of [lusts, or] desires,
 some are unreasonable, some reasonable. *Rhet.* L. i. c. 11. § 3. And, ch. ii. 17.
 of this epistle, St. Paul has used it in a good sense. So also, Phil. i. 23. But it is
 generally used in an ill sense. And, as it is a word of so great a latitude, the par-
 ticular meaning of it must be determined by the subject, to which it relates. Here
 it seems to denote what we call lewdness.

¹ As the gentiles, who know not the true God.] Eph. iv. 17, &c. The christi-
 ans at Thessalonica had, most of them, been such: but, now they were better in-
 structed, they were not to behave in that wicked manner, any longer.—The cha-
 racter of the heathen Gods, as given by their own writers, both greeks and latins,
 was exceeding immoral; enough to incourage their votaries in the most shocking
 enormities. [See on 1 Pet. i. 15.] Their poets described the vices of their Gods;
 their priests allowed of such descriptions: and such monstrously obscene doings be-
 came part of their religious worship, in honor of the infamous Priapus, Venus,
 Bacchus, &c. that christian and chaste ears would be grated with the bare mention
 of them.—In allusion to such practices, which were a part of their religious myste-
 ries, the apostle is thought to say, “It is a shame even to speak of those things,
 which are acted by them in secret.” Eph. v. 12.

What their satyrits, *Horace*, *Juvenal*, and *Persius*, have intimated of the lewd-
 ness of the people in general; and what *Suetonius* has suggested concerning their
 emperors, are enough to make a modest person blush.

“Among the heathens, whoredom was esteemed no crime. Some of their philoso-
 phers wallowed in lust, and ran to the stews, like the multitude, and taught that, in
 this, they did nothing contrary to what was their duty. [Vid. *Origen. contra Gels.* p. 177.
 edit. Cantab.] Their orator *Tully*, one of their best moralists, pleads for the lewd-
 ness of young men, as a thing not blamed in that age; no, nor condemned
 as unlawful, or dishonorable, in the more severe times of their ancestors.
 [Orat. pro Cælio.] Si quis est, qui etiam meretriciis amoribus interdictum juven-
 tuti putet,—abhorret non modo ab hujus seculi licentiâ, verum etiam a majorum
 consuetudine atque concessis. Quando enim hoc non factum est? quando reprehen-
 sum? quando non permixtum? quando denique fuit, ut quod licet, non liceret?

“*Epictetus*

TEXT.

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defraud his brother in *any* matter : because that the Lord *is* the avenger of all such, as we also have forewarned you, and testified.

For

brother in this matter ; that is by de-
luding his wife and defiling his bed.
For, though he may possibly escape pun-
ishment from men, the Lord Jesus,
when he comes to judgment, will cer-
tainly punish for all such crimes, as we
have told you formerly, and solemnly
borne our testimony to the truth there-
of.

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“ *Epistetus* (c. 47.) advised them, who could not abstain, to use it only *ὡς νομιμὸν* “ *ἐστὶ* as the laws allowed it. That is explained by *Plato*, who says *τῶν ἐλευθέρων* “ *γυναικῶν μὴ ἐρᾶν* they were not to meddle with free women ; but only with libertines “ and servants, and those who prostituted themselves for gain. [*Vid. Plat. conviv.* “ p. 1180. de leg. l. 8. p. 914. A. B.] And *Demoſthenes* declares this of all “ the *Græcians*, *τὰς μὲν ἐταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς τε παλλακὰς τῆς καθ’ ἡμέραν* “ *παλλακάδας, τὰς δὲ γυναικάς τῆς παιδοποιεῖσθαι γυναικῶς.*

“ Sodomy (*that sin against nature*, as *Plato* styles it) obtained in *Greece* without “ blame, says *Bardejanes* ; [*apud Euseb. præparat. evang.* l. 6. c. 10. p. 276. B.] “ among the *Græcians* and many barbarians, says *Plato*, [*de leg.* l. 8. p. 913. D. “ *ibid.* p. 910. D. E. l. 1. p. 776. E.] among the *Cretians* and *Lacedæmonians*, “ says the same *Plato*. How prone the *Romans* and other nations were to it, *Plau-* “ *tus*, *Petronius Arbitr*, and *Athenæus* [l. 13. p. 605.] sufficiently inform us : as “ also that it was the sin of the philosophers more especially.”

[*This quotation is taken from Dr. Whitby.*]

When the heathen poets, priests, orators, and even some of their philosophers, taught such doctrine ; when the people, priests, emperors, and even their gods were so generally acknowledged to be guilty ; how exact a picture has the apostle drawn of the heathen world, Rom. i. 21,—32 ? how much was the christian revelation wanted to work a reformation ? to rouse men out of their brutality ? to create an horror and aversion to such abominable practices ? to set before men the idea of the true God ? and to recover them to the purity and dignity of rational creatures and moral agents ?—The repeated cautions and earnest exhortations, in the texts referred to, on ver. 3. were highly proper and even necessary.—It must be acknowledged that many professed christians are very lewd and debauched ; but then their religion strictly forbids, and severely condemns, such practices. And, if we will be but barely just to ourselves, we must own that christianity has altered the face of things ; that we are more knowing and virtuous, and have many more examples of purity and chastity, than the heathen world ; or than could have been expected from us, if we (like our heathen ancestors) had been unacquainted with the true God, and destitute of the glorious gospel of our Lord Jesus Christ.

PARAPHRASE.

TEXT.

An. Christi of^m. For God hath not called us into
 52. the christian church to live in impurity ;
 Claud. 12. but that we should distinguish ourselves
 Chap. IV. from others, by living in the greatest
 7 purity and chastityⁿ. He, therefore,
 8 who

For God hath not called us⁷
 unto uncleanness, but unto ho-
 lineſs.

He therefore that deſpiſeth,⁸
 deſpiſeth

N O T E S.

6. ^m The connection is ſtill continued from ver. 3. *This is the will of God,—that no man ſhould over-reach and defraud his brother, &c.*

Many have interpreted this verſe as condemning fraud and diſhoneſty, in matters of property, or in bargaining, trade or commerce. But it was not the apoſtle's method to ſtart from his ſubject, to quite another matter, and then return to it again. The preceding and following context plainly condemn lewdneſſe and impurity : and that would incline one to underſtand this ſixth verſe of the ſame, provided the words will fairly admit of that interpretation ; which I apprehend they will. For *ὑπερβαίνειν* ſignifies *to paſſe over bounds* ; and by an eaſy figure may ſignifie *to go beyond, to over-reach*, and the like. *Πλεονεκτεῖν* ſignifies *to deſire more than one ought, to covet*. Several both of the antients and moderns have here rendered it [*to circumvent*.] We have very well rendered it [*to take an advantage*.] 2 Cor. ii. 10. and [*to defraud*.] 2 Cor. vii. 2.

It may be objected, “ that they were not to violate the bed of any other man, no more than that of a chriſtian brother.” But the answer to this is eaſie and obvious ; viz. that that they were not to over-reach any man in bargaining ; or, as to his poſſeſſions, or property ; any more than violate his bed. And, therefore this objection equally affects the common interpretation.

Perhaps the word [*brother*] may here ſignifie *any man* ; as God has, of one blood, originally made all nations of men, when or wherever they dwell. Acts xvii. 26. Luke x. 29,—37. However ; I rather incline to think, that the apoſtle had obſerved ſomething in the conduct of ſome of the *Theſſalonians* ; or that *Timothy* had brought him an account of ſome unhappy inſtances of lewdneſſe ; and perhaps that one of them had been ſuſpected of adultery with the wife of another of them. In that caſe, the apoſtle would naturally be led to ſay, “ that none of them ſhould ſo over-reach or defraud *his* chriſtian brother.” See 1 Cor. vi. 7, 8. and that would, alſo, account for his touching upon it in ſo tender and ſomewhat obſcure a manner.

Ἐν τῷ πράγματι, for ἐν τούτῳ πράγματι. It does not ſignifie [*in any matter* ;] but [*in hoc facinore* ; *in this matter* ;] as we have very juſtly tranſlated it, 2 Cor vii. 11. This is the apoſtle's modeſt and chaſte ſtyle, in condemning a moſt abominable and ſhocking vice.

The Lord is the avenger for all theſe things.] Deut. xxxii. 35. Rom. xii. 19. 1 Cor. vi. 9, 10. Gal. v. 21. Eph. v. 6. Phil. iii. 18, 19. Heb. x. 30. and xiii. 4. Jude, ver. 15. Rev. xxi. 8. and xxii. 15.

7. ⁿ See on ver. 5.—The word [*γὰρ* for,] ſhows that this verſe is connected with the preceding verſe, and conſequently that this whole ſection is a condemnation of lewdneſſe ; and that the apoſtle does not, in the ſixth verſe, ſtart from his ſubject

TEXT.

PARAPHRASE.

despiseſt not man, but God, who hath alſo given unto us his holy Spirit.

who laugheth at, or deſpiſeth, ſuch admonitions as too minute or ſevere, deſpiſeth not only us mortal men, who have delivered them unto you ; but God alſo, who hath given us his holy ſpirit, and thereby qualified us to teach mankind the evil and danger of continuing in ſuch vices^o.

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N O T E S.

ſubject (which was not St. Paul's manner) and condemn fraud and injuſtice in matters of bargaining or property, and then return to condemn lewdneſſe again. [See on the preceding verſe.]

Ἐπὶ ἀκαθαρσίᾳ unto uncleanneſſe:] ἐπὶ for εἰς, ſo it is uſed, Gal. v. 13. Eph. ii. 10. *Raphelius* hath ſhown that it was ſo uſed both by *Herodotus* and *Arrian*.—ἀλλ' ἐν ἁγιασμῷ but unto holineſſe.] As to the word [ἁγιασμὸς holineſſe,] ſee on ver. 3.—ἐν is put for εἰς, as was uſual with the beſt greek writers. *Raphelius* hath alſo ſhown that it was common with the greeks, in the ſame ſentence, to vary the prepoſition, when the ſignification was the ſame; and that it is ſometimes found among the latins alſo.—As to the word [called,] ſee on 2 Pet. i. 10.—God never called a people unto himſelf, but with a view to their being holy. See ver. 3. chap. ii. 12. Lev. xi. 44. and xix. 2. and xx. 7; 26. John xvii. 19. 1 Cor. i. 2. Gal. i. 4. 2 Theſſ. ii. 13. Heb. xii. 14. 1 Pet. i. 15, 16.

As the apoſtles honeſtly informed their converts that they muſt expect perſecution and trouble; ſo they told them the truth, notwithstanding their prejudices; and did not draw in converts, by the baits of ſenſual pleaſures; as the heathen prieſts, in the worſhip of *Venus*, *Priapus*, *Bacchus*, &c. And as the *Nicolaitans*, *Gnoſtics*, and other impure heretics, are ſaid to have done.

8. ° The primitive chriſtians were not all of them intirely reformed, upon their converſion. The apoſtles, indeed, and many others, who were thoroughly acquainted with the nature of chriſtianity, and had clear and extenſive views of the evidence of it, were more under the power and influence of it. As their faith was rational and well-grounded, it was ſtrong and lively; and their conduct was remarkably virtuous and holy. They were bright and ſhining examples in that age, and their virtues are left upon record for the emulation of all ſucceeding ages. But, as to ſome others, their faith and practice were, for ſome time at leaſt, very imperfect. The apoſtles could not make them all at once, either ſo knowing or good as they deſired. Their old prejudices and bad habits were rooted out gradually, not with a violent but gentle hand. And, though they could not make them as wiſe and good as they wiſhed, they made them as wiſe and good as they could. But chriſtianity, on a ſudden and at once, made ſo aſtoniſhing a change upon many, as cauſed the world around them greatly to wonder. 1 Pet. iv. 4.

NOTES.

An. Christi 52. It is possible that, as they had gone such a length, upon their imbracing christianity, they might be apt to despise any farther admonitions as too strict and minute; and perhaps some of the younger, or more gay and thoughtless, might be apt to smile at such strictness; as considering how their heathen neighbors judged and acted, and the principles in which they had been educated. [See on ver. 5.] The apostle, therefore, here puts on an air of uncommon seriousness and gravity; and lets them know that the ridicule and contempt reached higher than they imagined. He could not take it well to have his message despised, but it was not only a contemning him, a mortal man like themselves: it was also a contempt of God, who had inspired and sent him, and given them such commandments by his hands.

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Dr. Mill has mentioned a great number of antient MSS. and versions, which read [*ὑμᾶς* you,] instead of [*ἡμᾶς* us:] and it appears, from other parts of this epistle, that the christians of *Thessalonica* had received the holy spirit. If the authority for that reading be thought sufficient, then the apostle's argument will be, "that the christians at *Thessalonica* were not to despise such admonitions; because it was a contempt not of man only, but of God also; who had, by bestowing upon them the spirit, confirmed the gospel, which required such purity and chastity." See chap. i. 5. and v. 19, 20; 23. 1 Cor. vi. 15,—20. 2 Cor. vii. 1. Eph. iv. 30. 1 John iii. 24.—but the *Alexandrian*, and some other antient MSS. and versions read as we do: and, as that argument is so frequently made use of, viz. "that he, who received or despised a prophet, received or despised him that sent him;" I confess I am inclined to prefer the common reading. See Exod. xvi. 8. Matt. x. 40. and xviii. 5. Mark ix. 37. Luke x. 16. Acts v. 4. 1 Cor. ii. 10, &c. and vii. 40. and xi. 23. and xv. 1; 3. Gal. i. 11, 12.

Silvanus and *Timothy* had the spirit, as well as St. *Paul*; but he had the whole plan of the gospel by revelation, and a greater number of spiritual gifts and miraculous powers, as well as those of a more excellent kind. When therefore, he talks of despising a man, I suppose that he more particularly meant himself, who was their apostle and father in Christ Jesus, having had the principal hand in their conversion to the christian faith.

S E C T. IV.

Chap. iv. 9,—12.

C O N T E N T S.

THIS section consists of two parts. *The first* is directed to the richer sort of christians at *Thessalonica*, or rather to the body of that church; and is contained in ver. 9, 10. where the apostle commends them for their love to each other, and to all the christians in *Macedonia*; and therein he intreats them to excel more and more. An. Christi
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The second part is contained, ver. 11, 12. and relates to some particular persons, chiefly of the poorer sort, who abused that love and liberality, which was then so common among the christians; thereupon giving themselves up to idleness, going about from house to house, officiously meddling with other people's affairs; and, by neglecting their own proper business, becoming a burthen to other persons, and a scandal to christianity.

Such idle, tattling, busy-bodies seem to have given the apostle a great deal of concern and uneasiness in other churches. See 1 Tim. v. 13. but particularly in this church at *Thessalonica*: for, instead of reforming, upon this friendly, gentle admonition, we find, 2 Theff. iii. 6, &c. that they actually grew worse.

T E X T.

P A R A P H R A S E.

So much we thought proper to say to recommend that purity and chastity which christianity requires, as you are so lately come out of idolatry yourselves, and still live in an idolatrous city, where lewdness of various kinds are practised without reproach or censure. 9

9 But as touching brotherly love, ye need not that I write unto you :

But, concerning the love of the christian brethren, there is not that pressing occasion

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TEXT.

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 Claud. 12.
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 10

occasion for us to write unto you ^a, and inculcate that upon you : because you yourselves are taught of God to love each other, and you carefully follow that divine instruction ^b. For you also love all the christian brethren which are in all

you : for ye yourselves are taught of God to love one another.

And indeed ye do it towards ¹⁰
 all the brethren, which are in all
 Mace-

NOTES.

g. ^a The form of speaking plainly supposes that there was *great need to write* unto them, to recommend purity and chastity ; though there was less occasion to say much about what follows. So St. *Paul* condemned or praised christians, elsewhere, as occasion required. See 1 Cor. xi. 2 ; 17.

Brotherly love was love of the christian brethren. How christians came to be called *brethren*, see on *Titus* iii. 5. As they are all of one family, they ought undoubtedly to live together, and love, as brethren. See on 1 Pet. ii. 17. and on 1 John iii. 11.

For [*ἔχετε you have,*] some antient MSS. the *vulgate*, and *Chrysostom*, read [*ἔχομεν we have :*] which Dr. *Mill* prefers as the true reading, and says, “ it was changed into [*ἔχετε you have,*] because *ἔστε you are*, and what follows, is in the second person plural.” [Vid. prolegom. 885.] *Beza* also prefers that reading.—But it is one of those many various readings, which make no material alteration in the sense. St. *Paul* uses somewhat like the former reading, chap. i. 8. and the latter, chap. v. 1. The common reading seems to have the best authority. But, if we retain it, *ἐμὲ or ἡμᾶς* must be supplied before *γράφειν*.—That christians should love all mankind, see on chap. iii. 12. but the love of one another is what is recommended here, and frequently elsewhere.

^b Those, in whom God hath planted conscience, might all be said *to be taught of God* : and, as that of *mutual love* is the distinguishing precept of christianity ; they, who had the benefit of the gospel, might be said, in a peculiar manner, *to be taught of God to love one another* : but here the phrase implies that these christians at *Thessalonica* had not only been taught by the gospel of God, but that they also followed that divine instruction. See ver. 10. So the word [*tempt*] chap. iii. 5. signifies not only *to tempt*, but to prevail by the temptation. St. *Paul* was inspired, and sent of God, and he had taught them not to indulge to impurity ; ver. 1, 2 ; 6 ; 8. but, as to that, they are not said to have been *taught of God*, because they had not complied with the instructions which had been given them. *Zanchius*, on ver. 10. says very well, “ See here what it is to be *taught of God* : that is, so to have learned, as really to do the thing.” The phrase is used, *Is. liv. 13.* John vi. 44, 45. and, in both these places, it signifies not only their having divine instruction, but the good disposition to comply therewith. It is alluded to, *Pf. cxliiii. 10.* *Is. ii. 4.* and *xi. 9.* and *liv. 13.* *Jer. xxxi. 33, 34.* *Matth. xxii. 39.* John vi. 45. and *xiii. 34, 35.* and *xiv. 26.* and *xv. 12.* *Eph. v. 1, 2.* *Phil. ii. 1, &c.* *Heb. viii. 10, 11.* 1 John ii. 8,—11 ; 20, 21 ; 26, 27. and iii. 11, 12 ; 23, 24. and iv. 7,—12 ; 20, 21.

TEXT.

PARAPHRASE.

Macedonia: but we beseech you, brethren, that ye increase more and more;
 11 And that ye study to be quiet, and to do your own business, and to all Macedonia^c: and we exhort you, brethren, to abound in love to christians more and more^d. And that you be ambitious to behave quietly and inoffensively; not officiously prying into, or meddling with, other people's affairs; but to mind your own business^e, and to work

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10. ^c Perhaps they were acquainted with very few christians but those of Macedonia;—their affection seems to have extended to all the christians whom they knew.

[That you abound more and more.] See ver. 1. Rom. xv. 13. 1 Cor. xiv. 12. and xv. 58. 2 Cor. viii. 7. and ix. 8. Gal. vi. 9. Col. ii. 7.

The apostle often commended christians in what was praise-worthy, in order to encourage them to proceed. 2 Cor. vii. 16. Gal. v. 10. 1 Thess. i. 7, 8, 9. and v. 11. 2 Thess. i. 1; 3, 4. and ii. 13. and iii. 1; 3, 4. Here he exhorts them to extend their love to all christians, as well as to raise it to an higher degree.

11. ^e φιλοτιμῆσθαι that you study,] being of the infinitive mood, depends upon παρακαλῶμεν we exhort you, ver. 10. and consequently a new section cannot begin here. Indeed the Alex. MS. reads [φιλοτιμῆσθε do you study, or be you ambitious,] which would properly introduce a new section; but it is singular in that reading.

Perhaps some of the christians at Thessalonica boasted “that they were ambitious to manifest a public spirit; and that they were willing to neglect their own private affairs, in order to become benefactors to mankind.” Whereas the apostle’s advice to them, was, that they should be ambitious to be quiet;—and to do their own business.] By which words, Dr. Whitby thought, the apostle intended to say, “they were to work themselves, and not to leave all to slaves, or servants, as the luxurious of old were wont to do.” Perhaps Athenæus, l. 12. may have so used the words: but they are here as capable of the common interpretation, viz. of laboring at one’s own proper business, in opposition to idleness and a pragmatical meddling with other people’s affairs. And, as that is the fault condemned here, and 2 Thess. iii. 6, &c. and the persons blamed were of the poorer sort, who had probably, few or no slaves, or servants of their own;—I incline to the common interpretation.

When the apostle enjoined them to do their own business, he did not mean that they were to live alone, or to indulge a spirit of selfishness and unconcern for the public good. No! he was careful to cultivate a social and public spirit. Phil. ii. 20, 21. and iv. 8. Acts xx. 24. Rom. ix. 3. A generous, extensive benevolence is the spirit of christianity: but he knew that the persons, to whom he was now addressing, would most promote the public good, by a quiet, inoffensive behavior, and minding their own proper trade, or business.

PARAPHRASE.

TEXT.

An. Christi^{52.} work with your own hands, at your proper
 Claud. 12. trade or employment^f; as we former-
 Chap IV. ly commanded you: that you may walk
 12 with credit and reputation towards the
 unbelieving jews and heathens, who are
 without the pale of the christian church^g,
 and may not be beholden to any man
 for a subsistence^h.

to work with your own hands,
 (as we commanded you,)

That ye may walk honestly to- 12
 ward them that are without, and
 that ye may have lack of no-
 thing.

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^f *To work with your own hands.* [*ἰδίας own*] is wanting in some MSS. versions and fathers. Dr. Mill (*prolegom.* 886.) thought it crept in here, from 1 Cor. iv. 12. Dr. Whitby contends for its being genuine. As [*ὑμῶν your*] is expressed, this may be added to the great number of various readings which make no alteration in the sense. For (as Dr. Whitby says, with some smartness) *whose hands could they work with, but their own?*

It is not every body's duty to follow some handicraft trade, or to labor for bread with their own hands. Those, who can support themselves, and live in credit, without such toilsome labors, are not obliged to them. But all, as far as they are capable, are obliged to employ their time and talents in somewhat that may be useful to the community.

Taking pains in some honest employment, in order to live without begging, or being burthensome to others, is a branch of virtue, earnestly recommended and enforced by christianity: which observation may teach us what to think of the dronish monks and begging friars, in the church of Rome, who swarm so much in Popish countries, and swarmed once in our happy island. They, like the locusts which caused the plague in Egypt, have darkened christendom, almost covered the face of the earth, and eat up every green thing.—But idleness is very unbecoming every reasonable creature, is itself a vice, and the seed of many and greater vices; and, as such, stands condemned in the word of God. Gen. iii. 19. Prov. vi. 6,—11. and 10. 4, 5. and xxii. 13. and xxiv. 30, &c. and xxv. 17. and xxviii. 19. and xxxi. 10, &c. Eccles. iv. 5. Acts xx. 34. Rom. xiii. 12, 13. Eph. iv. 28. 2 Thess. iii. 6,—13. 1 Tim. v. 13. 1 Pet. iii. 11.

12. ^g *Towards them that are without.*] Mark iv. 11. 1 Cor. i. 12. Col. iv. 5. See my sermon intitled *Christianity a revealed mystery.* p. 223, &c.

^h *And may have need unδενὸς of no man.*] *Thessalonica* was a trading town; and some of the people concerned in manufactures and handicraft trades had, probably, embraced christianity. Before that, they could maintain themselves and families in a decent manner: but now they thought themselves more at liberty from their servile labors; and, perhaps, under pretence of spreading christianity, and of a zeal for the spiritual good of others, they neglected their own temporal affairs, and brought on poverty. This led them to frequent the houses of those who were richer; by base flatteries and mean insinuations to court their favor; pragmatically and

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and officiously to concern themselves in their affairs; and to live upon their substance; 'till they became very troublesome and offensive. An. Christi 52.

Upon the rise of new sects, and while their zeal continues, such idle busy-bodies are more common. But they are out of the way of their duty, and bring up an ill report of religion; even though they should daily and hourly be talking upon religious subjects; or, at every body's table and in all companies, proclaiming their zeal against errors and heresies, and for promoting of truth and purity. They are a common nuisance; and ought to be discouraged, if the churches would have peace, and represent religion as amiable, as it really is. Claud. 12. Chap. IV. [See on 2 *Theff.* iii. 11.]

Some think the apostle is here cautioning them, only against being burthenfome to their heathen or infidel neighbors. They were, indeed, to be peculiarly cautious to avoid the scandal of *that*: but the apostle is elsewhere very solicitous that christians should not be burthenfome to the church, or to one another, any more than to unbelieving jews or heathens. 2 *Theff.* iii. 7, &c. 1 *Tim.* v. 4, &c. Being burthenfome to unbelievers would, indeed, have given more offence: but being burthenfome to their fellow christians; when, by their own care and industry, they could have supported themselves in a reputable manner, was mean and scandalous.

I scarcely need to add, that men are made for society, and so depend upon one another, as that we can never be said, in the strict and literal sense, *to have need of no man*: but a man's circumstances may be such, as that he may not need the alms and charity of any man: and that is evidently the apostle's meaning.

S E C T. V.

Chap. iv. 13,—18.

C O N T E N T S.

CHAP. iii. 10. the apostle had intimated that he wanted to make the *Theſſalonians* another visit, in order to perfect that which was lacking in their faith. Part of what he ſaids here, ſeems to be what he wanted farther to teach them. But, having heard of their behavior upon the death of their christian friends, he would not defer giving them this admonition, and farther instruction, 'till he could go to them in person; but thought fit to write what is contained in this ſection.

Their *heathen* neighbors, upon the death of their friends, hired men to play, in a mournful manner, upon a pipe or trumpet; and they

An. Christi they hired women, also, to shed tears, howl, beat their breasts, ^{52.} tear their hair, and the like; to increase the lamentation. These Claud. 12. attended soon after the person expired.—When the corpse was carried out to burial, they tore off their hair, rent their garments, cut their flesh, especially their hands and arms, and tore their cheeks. —At the grave they set down the corpse, and went round the bier; or round the grave, after the corpse was interred: and, for some time after, they abstained from their usual food, and lived upon lentiles, pulse, beans, or some of the meanest and coarsest diet.—These were originally the customs of the *beathens*; though they were not the same in all countries. But, in proceſſe of time, many of them were imitated by the *jews*. [See Lev. xix. 27, 28. and xxi. 5. Deut. xiv. 1. If. xv. 2, &c. Jer. xvi. 6, 7. and xli. 4, 5. and xlvi. 36, 37. Ezek. vii. 18. Amos viii. 10. Baruch vi. 31, 32. Matt. ix. 23. *Spencer. de leg. heb. p. 1135, &c. Herodot. L. 2. c. 85. and L. 6. c. 58.*] And, as those customs, in lamenting for the dead, were originally *beathen*, they are here mentioned, and condemned as such. For all the *jews*, except the *Sadducees*, had hope of the resurrection of good men to an happy immortality; but the *beathens* had no such hope.

As the *christians* at *Thessalonica* kept up those *beathenish* rites and customs, and sorrowed excessively upon the death of their christian friends, the apostle ſais three things to drie up their tears.

I. He briefly repetes what he had already taught them, concerning the resurrection of the pious dead, to an happy immortality; in consequence of the resurrection of our Lord Jesus Christ, and according to his frequent and expresse promise.

II. He makes this new discovery, that the last generation should not die at all, but be on a sudden changed into immortal.

III. He adds another new discovery, viz. that those, who are alive at Christ's second coming, shall not anticipate the dead: but that, when the dead are raised, both shall be taken up together to meet the Lord.

These things were sufficient to comfort them upon the death of their friends, and to teach them to distinguish their behavior, on such occasions, from that of their *beathen* neighbors.

TEXT.

PARAPHRASE.

An. Christi
52.
Claud. 12.
Chap. IV.

13

- 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye

Though I have commended you for your love to one another and to all the christians in *Macedonia*; yet there was occasion to blame the idle and disorderly: and your conduct in the following instance, also, is blame-worthy, I mean your excessive lamentation upon the death of your christian friends. But I would not have you ignorant^a, brethren, concerning the state of your christian friends, who sleep the sleep of death^b; that you may not sorrow^c, like the other

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13. ^a *I would not that you should be ignorant.*] 1 Cor. x. i. and xii. i. 2 Cor. i. 8.

It is of no moment whether we read [*ἔλω I will,*] or [*ἐλόμεν we will;*] as do several of the antient MSS. versions and fathers. *Silvanus* and *Timothy* would heartily join with *St. Paul*, in wishing that they might be rightly instructed: and the apostle often used the plural number, when he meant himself alone.

^b *Concerning those who sleep.*] The common reading is [*κακοιμημένων who have slept;*] but several MSS. read [*κοιμωμένων who do sleep,*] which our english version has followed; and of which *Grotius* approved; as the apostle was speaking, not only of those that were already dead; but of those who should afterwards die every day.—I should prefer the last reading for another reason; viz. because saying [*they have slept*] would seem to import that they are now awake again: whereas saying [*they do sleep,*] imports that they, as yet, continue in that state.

Sleep has been often called *the image of death*, and death compared to a long and deep sleep. There is a beauty in the apostle's expression, in this place, where he is speaking of good christians rising again. For then they shall be called out of death into life, as a person is awaked out of a long and deep sleep. [See *Is. lvii. 2.* *Dan. xii. 2.* *Matt. ix. 24.* *Luke viii. 52.* *John xi. 4;* 11; 13, 14. 1 Cor. xv. 20. With which compare *Rev. xiv. 13.* See also *Dr. Lardner's answer to Woolston*, p. 65, 66; 114. *second edition.*] Hence the primitive christians called their burying-places *cæmeteries*, *dormitories*, or *sleeping-places*.

^c *That you may not sorrow.*] To die unlamented, is reckoned a curse, *Jer. xxii. 18, 19.* Sorrow and mourning for the dead is lawful, and sometimes honorable. And, accordingly, it has been practised by the wisest and best of men, without censure. *Gen. l. 3.* *Acts viii. 2.* The apostle does not forbid them to sorrow at all; but *to sorrow like those without hope.* A stoical apathy, an hardness of heart, an insensibility to the afflictions of others, or upon the departure of our friends, is not to be indulged. Christianity aims not at the rooting out the passions, appetites,

PARAPHRASE.

TEXT.

An. Christi 52. other (that is, the unbelieving) gentiles, ye sorrow not, even as others
 Claud. 12. who have not imbraced the christian re- which have no hope.
 Chap. IV. ligion, and who have no hope^d of a re- For
 surrection to a glorious and happy im- mortality.

For,

NOTES.

and affections; but to moderate and duely regulate them. We may sorrow for the death of our pious friends, as we do, when we take leave of them, upon their going a long journey. For the hope of seeing them again is a great consolation, under that sorrow.

^d *Like the others, who have no hope.*] By [*οἱ λοιποὶ the others,*] St. Paul evidently means the unbelieving gentiles. So he speaks of them, Eph. ii. 3. and iv. 17. I Theff. v. 6. and describes them as *not having hope*, Eph. ii. 12. As to the jews; they had all, except the saducees, the hope of a resurrection of good men to a better and happier life.

By the christians *having no hope*, is not here meant that they were afraid that their pious friends, deceased, were in a state of misery; but they lamented, as if they had despaired of their resurrection to any future state of happiness.

Some have earnestly contended “that, by *reason*, or *the light of nature*, a future “state of happiness, for good men, cannot be proved: and that the gentiles are “here said, by the apostle, to have had no hope of any such thing.” It is true; they had not the hope of christians; i. e., of a resurrection to a glorious and happy immortality. On the contrary; they ridiculed the christian article of a resurrection, *as vile, abominable, and impossible; an hope fitter for worms than men.* [See Dr. Whitby on this text.] But all their ridicule went upon this mistake, viz. that we should be raised again to such an animal life as the present; and have such frail, animal, corruptible bodies, as we now have. Which, indeed, are things by no means to be desired. But, that the soul should have a pure, perfect, healthy, and incorruptible body, to act by; and to receive, through that medium, the notices of external objects; a body suited to a pure, spiritual, intellectual state, a state of extensive knowledge and sublime virtue;—stands clear of all their ridicule;—is a thing devoutly to be wished; and christians, with the highest reason, triumph in the prospect.

But that the *heathens* hoped that the soul would survive the body, and live in an happier, better state, may be shown abundantly from their writings. *The Spectator* (Vol. 4. N°. 289.) says, “I am very much pleased with the passage of *Antiphanes*, a very antient poet, who lived near an hundred years before *Socrates*, “which represents the life of man, as I have translated word for word. *Be not* “grieved (says he) *above measure for thy deceased friends. They are not dead, but* “*have only finished that journey, which it is necessary for every one of us to take.* “*We ourselves must go to that great place of reception, in which they are all of them* “*assembled; and, in this general rendezvous of mankind, live together in another* “*state of being.*”

That

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That *Socrates* and his disciples believed a future state appears very evidently. An. Christi
Tully, [*Tuscul. Q. L. 1.*] sais, "Thus he [*Socrates*] believed, thus he taught, that, 52.
 "when the souls of men depart out of their bodies, they go two different ways; Claud. 12.
 "the virtuous, to a place of happiness; the wicked and sensual, to misery." Chap. IV.
 And that opinion was not peculiar to *Socrates*. For *Tully*, in the same book, sais,
 "We know that *the soul survives the body*, according to the consent of all nations."—What a fine speech does *Xenophon* represent *Cyrus*, as making to his children, a little before his death! "I cannot imagine (*sais he*) that the soul, while
 "it is in this mortal body, lives; and that, when it is separated from the body,
 "it should die. I cannot persuade myself that the soul, by being separated from
 "this body, which is devoid of sense, should thereupon become likewise itself de-
 "void of sense. On the contrary; it seems to me more reasonable to believe,
 "that, when the mind is separated from the body, it should then become most
 "of all sensible and intelligent." *Plato* [*de repub. L. 10.*] having mentioned the
 good and bad things of this life, sais, "These are nothing, either in number or
 "greatness, compared with the rewards of virtue, or punishments of vice, which
 "attend men after death."

There would be no end of transcribing passages from *Plato*, *Tully*, and other of
 the antients, to prove that they had hope of a future state. Mr. *Jackson* [in his
 book intitled, *The belief of a future state, fundamental to the religion of the hebrews,*]
 has proved that the *Phanicians*, *Egyptians*, and *Chaldeans*, as well as the *Greeks*
 and *Romans*, believed this; and that all the antient philosophers, except the *Epicu-
 reans*, *Sceptics*, and a few others, were of this opinion. And, from this very con-
 sideration, *Tully* has condemned their manner of mourning for the dead, [*Tuscul.
 Q. L. 3.*] and sais, "That, from this opinion [*that death is a great evil*] are
 "those various and detestable ways of lamenting, slovenliness, mourning women,
 "tearing of the cheeks, the breast, the thighs, knockings of the head."

Indeed, the vulgar had gross conceptions of the future state; owing, in a great
 measure, to the mythological and symbolical representations of the poets and philo-
 sophers; and which they explained only to their learned hearers. And the *exoteric*
 and *esoteric* philosophy had a reference only to the difference of the vulgar and poli-
 tical from the philosophical notions of a future state; and not at all to the reality
 and belief of it; which was always believed, in different ways of explication, by
 the learned and unlearned; by the poets and philosophers, as well as by the common
 people. [See Mr. *Jackson*, *ibid.*]

However, as their notions of the future state were generally dark and cloudy,
 low and grovelling; as their best philosophers sometimes expressed themselves with
 great diffidence and hesitation, and their poets gave themselves such unbounded li-
 cence; the people were very much confounded; and, at certain intervals, ready to
 fear that death might prove an utter extinction of the man. *That was the spirit of
 bondage*, which created the most uneasy and distressing fears: but christianity has
 dissipated those fears, and brings with it *the spirit of adoption*, whereby we look up-
 on God as our father, who will raise us from the dead, and put us in possession of the
 most pure and virtuous enjoyments, and that for ever. Hence *life and immortality
 are said to be brought to light by the gospel*. This belief of a future state is of great
 importance, and even necessary to religion. And of this, christianity assures us;
 without darkness or doubt, confusion or hesitation. In *Cyprian* (*de mortalitate*)
 this argument of the apostle's is well expressed. "Dead christians (*sais he*) are not
 "to be lamented. Their state is rather to be desired;—neither are we to give oc-
 "casion

PARAPHRASE.

TEXT.

An. Christi 52. For, seeing that ^e we firmly believe
 Claud. 12. that Jesus really died and actually rose
 Chap. IV. again ^f, we must in consequence also
 14 believe ^g that those, who have fallen
 asleep in the faith of Jesus ^h, God will
 at

For, if we believe that Jesus ¹⁴
 died, and rose again, even for
 them

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“ cation to the gentiles deservedly and justly to reprehend us, for lamenting those
 “ as extinct and lost, whom we affirm to live with God.” And *Jerome*, (*ep.* 86.
oper. T. 4. *Benedict.*) speaking of the death of *Paula*, says, “ There were no
 “ howlings, no lamentations, as was usual among men of the world, [*the hea-*
 “ *thens* ;] but the crouds resounded with divers tongues, which sung psalms.”

14. ^e *E* signifies [*seeing that,*] *Matt.* vii. 11. and xxii. 45. *Luke* xi. 13.
John iii. 12. *Rom.* v. 10; 15. and vi. 5. *1 Cor.* xv. 11. *Gal.* iv. 7. *Heb.*
 xii. 7.

^f There were, in the primitive church, some who pretended “ that Christ was
 “ only in appearance a man; but that he was not really a man, neither did he take
 “ flesh: that he had not a real body; that he did not really suffer and die, but in
 “ appearance only.” [*See on 1 John* iv. 3.] The apostles therefore, to prevent so
 idle and dangerous an opinion, inculcated this truth, that Jesus Christ really died
 and was buried. *Matt.* xxvii. 50. *John* xix. 30,—36; 41, 42. *Luke* xxiii. 46;
 53; 55. *1 Cor.* xv. 3, 4. and that he was actually raised from the dead, *Matt.*
 xxviii. 5, &c. *Mark* xvi. 6, &c. *Luke* xxiv. 5, &c. *John* xx, and xxi chap.
 and many other places.

^g The connection between Christ’s resurrection and ours, is this, “ As, in dying,
 he gave us a sample of what it is to die, so, in rising again, he gave us a sample of
 our resurrection: that is, ours is not to be a figurative or mystical resurrection, but
 real and actual, like that of Jesus Christ. He himself hath declared, that he hath
 received of his father power to raise the dead, and that he will actually and certainly
 exert that power. To confirm that promise, he himself arose, as the first-fruits;
 our resurrection is to be as the full harvest.” *John* v. 21,—29. and xiv. iii. *Rom.*
 vi. 4, 5. and viii. 11. *1 Cor.* xv. 20—23. *2 Cor.* iv. 14. *Phil.* iii. 10; 20, 21.
1 Pet. i. 3.

^h It is true that God, by Christ Jesus, will raise the dead; and therefore the
 words, *οὗτοι κοιμῶνται* may be here rendered [*by Jesus,*] and joined to what follows;
 viz. “ those who sleep, God, by Jesus, will bring with him; i. e. with Jesus.”
 —but that seems to be an harsh construction; and it is not true, that all, who sleep
 the sleep of death, will have this felicity. It is limited to the righteous. Besides;
 those, that sleep in Christ, are mentioned, *1 Cor.* xv. 18. who are, in this chapter,
 called the dead in Christ, ver. 16. with which compare, *Rev.* xiv. 13. *οὗτοι* seems
 therefore to be here put for *ἐν*; as it is, *Rom.* iv. 11. *1 Tim.* ii. 15. *Heb.* vii. 9.
 and the pious dead represented as those that sleep in Jesus. [*See on the preceding*
verse]—By their sleeping in Jesus, seems not to be meant that they died martyrs for
 the christian religion. For there is no intimation that any of the christians at *Thes-*
salonica

TEXT. PARAPHRASE.

them also which sleep in Jesus, will God bring with him.

at the last day raise from the dead; and bring, with himⁱ, to a state of endless glory and happiness^k.

An. Christi
52.
Claud. 12.
Chap. IV.

15 For this we say unto you, by the

For (besides what we have formerly taught you, concerning the resurrection of the pious dead to eternal life and happiness) we now declare unto you, not

15

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salonica had suffered death for Christ's sake. If there had been one instance, St. *Paul* would scarce have passed it over in silence. And several are spoken of, as fallen asleep in Christ. By their *sleeping*, therefore, in *Jesus*, or being *dead in Christ*, seems plainly to be meant, that they had imbraced the christian religion, and lived and died christians. 2 Tim. iii. 11. *to live in Christ Jesus*, is to live an holy life, and in the faith of Christ. And, in like manner, *to die in Christ*, is to die a good christian.

ⁱ GOD raised *Jesus Christ* from the dead. Acts ii. 24; 32. and iii. 15. and iv. 10. and v. 30. and x. 40. and xiii. 30; 37. and xvii. 31. Rom. vi. 4. Gal. i. 1. Eph. i. 20. Col. ii. 12. 1 Theff. i. 10. Heb. xiii. 20. and he will, in due time, raise us, also, from the dead; and bring us to happiness, together with him. Rom. viii. 11. 1 Cor. vi. 14. and xv. 15. 2 Cor. iv. 14.

There is a strict and inseparable connection between Christ's resurrection and ours. The same God, who raised him from the dead, has promised, in consequence, to raise us up also, at the last day. If, therefore, we believe the one, we ought to believe the other. The article of Christ's resurrection should, then, be carefully examined into, and well established. For, upon that, our hope as christians very much depends. And, as this is attended with abundant evidence, the truth of christianity, and the exalted hope of a christian, are built upon an immovable rock.

^k "When the *Thessalonians* mourned over their deceased friends, why did St. *Paul* refer them, for consolation, to such distant things, as the resurrection and "the second coming of Christ?" *Answer*, Though the souls of the righteous are in the hands of God, and no torment shall touch them; though, being absent from the body, they are present with the Lord; though St. *Paul* had a desire to depart, and to be with Christ, which he declared to be far better than continuing in this life;—yet the christian revelation lays the great stress upon the resurrection, and the state consequent to that; as may appear from many texts of scripture. Matt. xiii. 39,—43. and xvi. 27. Mark xii. 26, 27. Luke xiv. 14. John v. 28, 29. and vi. 39, 40. and xi. 24, 25, 26. and xii. 48. and xiv. 2, 3. Acts xvii. 18. and xxiii. 6. and xxiv. 15; 21. Rom. ii. 5,—16. and viii. 17,—23. 1 Cor. i. 7. and v. 5. and xv. 13; 15,—26; 29, 30; 49, &c. 2 Cor. v. 10. Phil. iii. 10, 11; 20, 21. Col. iii. 4. 1 Theff. i. 10. 2 Theff. i. 7; 10. 2 Tim. i. 10; 18. and iv. 8. Tit. ii. 13. Heb. ii. 14, 15. and vi. 2. and ix. 27, 28. and xi. 39, 40. 1 Pet.

PARAPHRASE.

TEXT.

An. Christi not of ourselves, but by revelation from
 52. the Lord Jesus Christ¹, that such of us
 Claud. 12. christians (who are all to be considered
 Chap. IV. as one church, or people, one body, or
 members of the same body, in what-
 ever nation or age we live ;—such of us
 christians, I say,) as shall be found alive
 upon this earth, when Christ comes to
 the general judgment^m, shall not be
 made

the word of the Lord, that we
 which are alive and remain unto
 the

NOTES.

1 Pet. i. 3,—7 ; 13. and iv. 13. and v. 4. 1 John iii. 2. Rev. xi. 18. and xx.
 11, &c. and xxii. 12.

15. ¹ *By the word of the Lord.*] The antient prophets used to introduce several
 of their messages, thus, *The word of the Lord came to Isaiah, &c.* or *Thus saith the*
Lord. See particularly 1 Kings xiii. 17, 18. and xx. 35. This was to intimate with
 what authority they came, and what attention and regard they deserved. St. Paul
 seems here to allude to that phrase of the antient prophets, to intimate that what he
 was about to say, was not his own invention, but a divine revelation. It is not
 [in the words of the Lord ;] as if St. Paul had heard Christ speak the very words
 which follow, and related what he had heard. But, according to the greek, it is in
 the singular number ; and ought to be translated [in, or by, the word of the Lord.]
 And, whether the apostle heard Christ speak these words, or received this discovery
 by the revelation of the spirit, either way it might be justly called *the word of the*
Lord.—Perhaps he might farther design to intimate, by this introduction, that he
 was now going to discover, by divine revelation, what he had not told them before ;
 viz. that the dead in Christ should arise first, and then the living be transformed,
 and all made happy together. He introduces the like revelation in different words,
 which appear to me to be of the same import, 1 Cor. xv. 51. “ *Behold I show you a*
mystery ; we shall not all sleep ; but we shall all be changed, &c.”

^m Because St. Paul hath spoken in the first person plural, and said [*we who are*
alive and remain unto the coming of Christ ;] some learned men have concluded that
 he expected to live ’till Christ’s second coming. And so it has been said that the
 other apostles expected also.

Grotius sais, “ Paul certainly thought it possible that he might be alive in the
 “ time of the general judgment ; as appears, not only from these words, which
 “ are plain enough ; but from 1 Cor. xv. 51, 52, 53. 2 Cor. v. 1, 2, 3. This
 “ was in him a conjecture ; as was that about his journey to Corinth and Ephesus,
 “ and many other such things. Such were the words of Samuel ; 1 Sam. xvi. 6.
 “ and of Nathan, 2 Sam. vii. 3. Therefore, as to the difference that should be
 “ among the pious, it is certain that was reveled to him by Christ, but not in
 “ which classe he himself should be : for that which, in this particular, Paul
 “ rather chose, and rather supposed, did not happen ; and yet he will not suffer
 “ by

N O T E S.

“ by that. A *κοινωνία* communication of persons cannot have place here. For that An.Christi
 “ is made use of, when we through modesty *communicate* [or ascribe] other people’s 52.
 “ vices to ourselves, or our virtues to others. Here he is treating of events, and Claud. 12.
 “ the members are distinguished by their opposition to one another, in which no
 “ *κοινωνία* communication of persons has place.” Chap. IV.

Now, in answer to *Grotius*, it may be observed, (1.) That *Theodoret*, *Chrysostom*, *Occumenius*, and *Theophylact*, as well as many of the moderns, have thought, “ that the apostle is not here speaking concerning himself, or in his own person ; “ but in the person of those christians, who should be found alive upon earth, when “ Christ comes to the last judgment.”

(2.) It was usual among the jews, to speak in the same manner, of the persons of their nation, though they lived in very distant ages. Thus, when the generation, that came out of *Egypt*, were in general dead, *Moses* addresses their children, Deut. i. 6. and says, “ The Lord our God spoke unto us in *Horeb* ; ” and ver. 9. “ I spoke unto you at that time, —and the Lord your God hath multiplied you ; and “ behold you are this day as the stars of heaven for multitude : ver. 19. When “ we departed from *Horeb*, we went through all that great and terrible wilderness, “ which you saw, &c.” And so he speaks in the remainder of that chapter, and in the following chapters. And, Deut. xxvi. 6, &c. When they should be settled in the land of *Canaan*, in future generations, *Moses* taught them to say, “ The “ *Egyptians* evil intreated us, and afflicted us, and laid upon us hard bondage : and, “ when we cried unto the Lord God of our fathers, the Lord heard our voice ; —and “ brought us forth out of *Egypt*.” See the like phraseology, Judg. ii. 1, &c. Matt. xix. 8. and xxii. 31. Mark x. 3. John vi. 32. and vii. 19 ; 22. Acts vii. 38 ; 52, 53. —Now why might not St. *Paul* say [*we*, and *us*,] when he was speaking of christians of different ages ; as well as *Moses* and others say so, of the jews of different ages ? Are not christians often considered as one church, one family, one city, one kingdom, one temple, one building, one body, or as members of one and the same body ; whether they be in heaven or on earth, or in what age or nation soever they live ? And what impropriety can there be for any of them to say [*we*, and *us*,] who consider themselves as part of that church and body ?

(3.) Others object “ that the apostles themselves call their own times, and age, and days, *the last times*, *the last age*, and *the last days*.” Answer. Christ is said to have appeared in the end of the world [or in the end of the ages ;] and the gospel dispensation is called *the last age* ; because the jews were wont to divide the duration of this world into three periods. (1.) That before the law. (2.) That under the law. (3.) That under the *Messiah* ; which they also called *the age*, or *world to come*.

(4.) It is evident that St. *Paul* expected not to escape death, but to die and rise again. 2 Cor. iv. 14. and v. 6 ; 8. Phil. i. 20, —25. and iii. 10, 11. 2 Tim. iv. 6. St. *Peter* expected shortly to put off his bodily tabernacle, even as our Lord Jesus Christ had foretold him. 2 Pet. i. 14. St. John (who lived ’till after the destruction of *Jerusalem*) did, in the *revelation*, prophesie of a series of events, for many successive ages, which were to happen before the coming of Christ. —And, finally, when the *Thessalonians*, by the means either of some weak or deligning persons, were led into this very mistake, “ that the day of the Lord was then just at hand,” St. *Paul* himself wrote a second epistle to them, in which he assures them that he did not say or insinuate any such thing, as *that the day of the Lord was then at hand*. For a grand apostasy would arise in the christian church : and the man of

PARAPHRASE.

TEXT.

An.Christi made glorious and happy before those
 52. who sleep the sleep of death. For the
 Claud. 12. Lord Jesus Christ himselfⁿ shall descend
 Chap. IV. from heaven with ineffable pomp and
 16 solemnity. His approach shall be proclaimed with a great shout^o; that is with the voice of the prince of angels, and with the loud trumpet of God^p: by which all mankind shall be summoned to appear before him; and those, who have died in the faith of Christ, shall be first raised from the dead^q. Then such of us christians, as
 17 remain

the coming of the Lord, shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Then we, which are alive, and 17 remain

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fin exalt himself as a temporal prince, and be destroyed, before the coming of the day of the Lord. See Mr. Taylor's key to the apostolic writings, 78. note; and his note on Rom. xiii. 11, 12.

16. ⁿ 1 Cor. xv. 51, 52. 2 Thess. i. 7.

From this text some have gathered that *Michael* the archangel and our Lord are distinct persons. Others think that the judge of the world is mentioned under four names or characters, viz. (1.) *Jesus*, or the Savior. (2.) *The Lord*, or governor of all. (3.) *The archangel*, or the prince of angels. (4.) *Christ*, or the Messiah. [See the note on St. Jude, ver. 9. and Mr. Pierce on Phil. ii. 9.]

^o 'Εν is put for [σὺν with,] as frequently elsewhere.—*κελεύσμα* signifies any loud shout; such as that of soldiers running together to battle, sailors entering the desired harbor, or reapers finishing the harvest.

^p *The voice of the archangel* seems to be added to explain what is meant by the loud shout.—*The trumpet of God* may signify a very loud trumpet. [See on chap. ii. 18.] What *the trumpet of God* is, or how it differs from the loud-sounding voice of the archangel, is not easy to determine. The apostle might perhaps have his eye upon the pomp and solemnity, with which the law was delivered. Exod. xix. 13, &c. Heb. xii. 18, &c. But, as it was a custom among the antients to proclaim the approach of princes or great men, and to summon large assemblies, with the loud voice of an herald, and the sound of a trumpet, Psal. xlvii. 5; 9. Isa. xxvii. 13. Jer. iv. 5. and vi. 1. and li. 27. Hof. v. 8. Joel ii. 1. that custom is alluded to, Zach. ix. 14. Matt. xxiv. 31. John v. 28. and (as some think) in this text also. The coming of Christ, as universal judge, will be very public and magnificent; and all mankind shall be summoned to appear before him.

^q As to that phrase [*the dead in Christ*,] see on ver. 14.—Those christians, who are alive at Christ's second coming, shall not have the start of them that are dead.

But

TEXT.

PARAPHRASE.

remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

remain alive upon this earth[†], shall be, together with them[‡], swiftly caught up, in the clouds[‡], as our triumphal chariot, into the air[§], there to meet the Lord Jesus Christ. And so shall we be, from thenceforth, always with the Lord, in a state of glory and perfect felicity^x. Wherefore, upon the decease of your dearest and most valuable friends, comfort each other with these things^γ.

An. Christi
52.
Claud. 12.
Chap. IV.

18 Wherefore comfort one another with these words.

18

NOTES.

But the dead shall be raised, and the living transformed. And then all of them shall be caught up together, to meet the Lord in the air; and so remain for ever with the Lord, in perfect glory and felicity. But the apostle says nothing, either here or 1 Cor. *fifteenth chapter*, about the wicked, either dead or living. The describing their case could not have tended to the consolation of christians, upon the loss of their dear friends.

17. [†] See note ^m, ver. 15.

[‡] *Together with them.*] See the last note on ver. 16.

[§] *In the clouds.*] See Mr. *Pierce's appendix to Colossians*.

^x It was the opinion of Mr. *Joseph Mede*, that the saints were to be caught up into the air, 'till the conflagration was over, and the new heavens and earth fited up for them to dwell in. See also Mr. *Hallett's notes and discourses*, vol. 2. p. 167. and the note on 2 Pet. iii. 13.

^γ *And so shall we be always with the Lord.*] Matt. xxv. 34. John xii. 26. and xiv. 1, 2, 3. and xvii. 24. Rom. vi. 8. and viii. 17. and xiv. 7, 8, 9. 1 Cor. iii. 22, 23. 2 Cor. v. 6; 8, 9. Phil. i. 20,—23. Col. iii. 3, 4. 2 Thess. i. 10. and ii. 14. 2 Tim. ii. 11, 12. 1 John iii. 1, 2. 1 Pet. iv. 13. It is not said, "We shall be always with the Lord *in the air*, or in the third heavens, or upon the new earth;" but the place, where we shall be with him, must be collected from other texts. [*See the preceding note.*]

18. ^γ Λόγος may be understood, like the hebrew word [*dabar*,] to signify either a word, or a thing; and this verse rendered thus [*Wherefore comfort you each other with these things*.] or we may consider that these were not mere words, but these sayings were faithful and true, viz. "that Christ will come to judgment, that the pious dead shall be raised, the living transformed, and all caught up in the clouds, into the air, to meet the Lord; and so be for ever with him in perfect glory and happiness." These things are sufficient to assuage the grief of christians upon the death of their pious friends, and to cause them not to sorrow as those who have not such hope. The assured prospect of their meeting with their deceased friends, and with one another, in that great day; and of that glorious immortality, which is to follow; is, indeed, substantial matter of joy and comfort. And, as such, christians should carefully attend to these things.

S E C T. VI.

Chap. v. I, — II.

C O N T E N T S.

An. Chriffi
 52.
 Claud. 12.
 Chap. V.

AS the apostle had, in the last section, treated of the second coming of Christ, of the resurrection of the pious dead, of the transformation of the living, and of their being all made happy together with Christ; it would be likely enough that persons of too curious and inquisitive a temper would be ready to inquire (as our Lord's disciples did, Matt. xxiv. 3.) *Tell us, when shall these things be? and what shall be the sign of Christ's coming, and of the end of the world?*

He therefore, in this section, endeavors to divert their minds from such an improper inquiry, to something of more moment; viz. that they should live such an holy life, as to be always prepared for that coming of Christ; which, whenever it happens, will surprize the wicked world, but be unspeakable joy to the righteous.

P A R A P H R A S E.

T E X T.

I In order to confirm your faith and hope in Christ, and to comfort you upon the death of your pious friends, it was needful that I should write unto you, concerning the coming of Christ to judge the world, and to make all the righteous perfectly happy.

But, concerning the exact time or proper season of Christ's coming^a, you have

But of the times, and the seasons,¹

N O T E S.

1. ^a χρόνος and καιρός are sometimes used as synonymous terms, viz. to denote time in general. But χρόνος properly signifies time in general, and καιρός the opportunity, or proper season, for doing any thing. And thus I would understand the words

TEXT.

PARAPHRASE.

sons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

For have no need, my brethren, that I should write any thing unto you, For you yourselves know exactly all that is necessary concerning that matter; viz. that the Lord Jesus Christ will certainly come to judgment^b; and, as a thief in the night comes upon a family unexpectedly, and while they are sleeping, as they suppose, in great security; so will that day come suddenly, and surprize the wicked world in their thoughtlessness and guilt^c.

An. Christi
52.
Claud. 12.
Chap. V.

2

For

NOTES.

words here, as our translators seem to have done. As to the plural number's being used for the singular, I suppose that is common in almost all languages. Thus we say, "What unhappy *times* are we fallen upon!" when we are lamenting the vices or calamities of the present time.

As to the time, or proper season, for Christ's coming to judgment, it was unknown. So our blessed Savior himself declared, Mark xiii. 32. *Of that day and hour knoweth no person, neither the angels who are in heaven, nor the son, but the father: i, e, the father only*, as it is expressed, Matt. xxiv. 46. And again, Acts i. 7. *It is not for you to know the times and the seasons, which the father hath put in his own power*. In which last text, we have the very words *χρόνος* and *καιρὸς*, which are here made use of; and in the first, perhaps, the same thing is expressed in other words. See in *the seventy*, Neh. x. 34. and xiii. 31. Eccles. iii. 1. Dan. ii. 21. and vii. 12.

2. ^b What the Christians of *Theſſalonica* knew of this matter, they had learnt of St. Paul and his two companions, who had planted that christian church.

That, by [*the day of the Lord*], is here meant the day of judgment, see on 2 Theſſ. ii. 2. Dr. Hammond interprets it of Christ's coming to destroy *Jerusalem*, by the Roman army. But he is, as far as I know, singular in that interpretation. If any one should want to see that opinion of his confuted, they may consult *Le-Clerc* and Dr. *Whitby* on this place. But I see no reason, with Dr. *Whitby*, to interpret this place, as treating of both these events. Particular expressions, in any author, may be variously applied, when detached from their connection: but the current of the apostle's discourse, here, is concerning only one grand and signal day.

^c See on 2 Pet. iii. 10. Christ's coming suddenly and unexpectedly, was a very proper argument, by which to presse christians to a constantly watchful, holy life. See Matt. xxiv. 36, &c. and xxv. 1,—13. Mark xiii. 32, &c. Luke xii. 35,—40. and xxi. 34, 35, 36. 2 Cor. v. 9, 10. 2 Theſſ. i. 5,—10.

PARAPHRASE.

TEXT.

An. Christi 52. Claud. 12. Chap. V. For, when they shall promise themselves peace and safety, then destruction shall come suddenly upon them^d; as the pangs come upon a woman with child^e; and they shall by no means be able to escape that destruction.

3
4 But, as to you, brethren, be not terrified with the suddenness and certainty of that destruction, which shall come upon them. For you are not now in a state of heathenish darkness, or grosse ignorance^f, that that day, should seize you, as a thief in the night seizes his prey.

For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye

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[As a thief in the night.] So Hor. *Surgunt de nocte latrones*. And again, *Et noctem furtis, Et fraudibus obtege nubem*. See also Matt. xxiv. 43. Luke xii. 39. 2 Pet. iii. 10, &c. with which compare Rev. iii. 3. and xvi. 15. Joel ii. 9. Obad. ver. 5. Death puts an end to our state of trial, and consigns us over to judgment. And the day of death and judgment is wisely concealed from us, that we may be every day prepared for such great events. [See Mr. Taylor on Rom. xiii. 11, 12.]

3. ^d False prophets have often prophesied *peace* to the wicked. Ezek. xiii. 10. but their end shall be sudden destruction. So the flood came upon that ungodly generation, in the days of *Noah*. Gen. *sixth* and *seventh* chapters. Matt. xxiv. 37, &c. Luke xvii. 26, &c. So destruction came upon *Sodom* and the other cities of the plain, when *Lot* was departed from among them. Gen. xix. 12, &c. Luke xvii. 28, 29. So destruction came upon *Belshazzar*, in the midst of his impious revels. Dan. v. 1, &c. So destruction came upon *old Babylon*; so will it come upon *new Babylon*, Rev. xviii. 10. So suddenly will destruction come upon all the wicked, in the last day. Luke xxi. 34, 35. 2 Theff. i. 8, 9. 1 Tim. vi. 9.

^e This was a frequent comparison in the Old Testament. See Ps. xlvi. 6. If. xiii. 8. and xxi. 3. and xxvi. 17. Jer. vi. 24. and xiii. 21. and xxii. 23. and xlix. 24. and i. 43. *Homer*, who has many phrases like those in scripture, has this very comparison, Il. A. 269. When *Agamemnon* was wounded, he said, "As long as the warm blood trickled from the wound, he continued to fight: but, when it stopped, then acute pains seized him, as when acute pain seizes upon a woman in travail."

4. ^f *Darkness* does not here mean wickedness, but grosse ignorance in matters of religion. See John iii. 20. Eph. v. 8. Therefore the children of the light are, in the following verses, cautioned against wickedness, and exhorted to watch and be sober. [See on ver. 5.]

TEXT.

PARAPHRASE.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep as do others; but let us watch and be sober.

For

prey^g. For^h you are all children of light and of day, illuminated with the clear knowledge of the divine will. We are not children of night nor of darkness, are not in such profound ignorance as the unbelieving world around usⁱ. Therefore let us not sleep securely in thoughtlessness and wickedness^k, as do the other^l, the unbelieving, gentiles; but let us keep awake, and be sober and tem-

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Claud. 12.
Chap. V.

5
6

NOTES.

^g The Alex. MS. reads [κλέπτας thieves:] for which reading, *Grotius* contends; and argues thus, "The night covers thieves, Job xxiv. 13,—17. Jer. xlix. 9. "Obad. ver. 5. and, if they do not withdraw before it is day, they are wont to be "taken." He, therefore understands the apostle as saying, [*But you, brethren, are not in darkness, that the day should seize you, as it seizes thieves.*] Whereas the common reading has not only the best authority; but, from what goes before, it appears that the apostle's meaning is, "that, as they were not now in a state of "darkness, the destruction, which shall come upon the wicked, at the last day, "would by no means seize them, as a thief in the night seizes his prey."

5. ^h Several of the antient MSS. versions and fathers read πάντες γὰρ ὑμεῖς, [*For you are all, &c.*] which makes the connection somewhat more evident.

ⁱ The apostle, having compared our Lord's sudden and unexpected coming to judgment, to a thief's coming in the night, from thence takes occasion to call such as were ignorant of the divine will, *children of night and of darkness*; and, by way of opposition, such as were illuminated with the knowledge of it, *children of light and of day*: and this allusion he carries on, ver. 4,—10. The one were like *Israel* in *Gethen*, whilst the other resembled *Egypt* in the three days thick darkness.—As to their being *children* of the one or the other, see on 1 Pet. i. 14.—Compare also, the following texts, ver. 4; 8. Matt. iv. 16. and xxv. 1, &c. Luke ii. 32. and xvi. 8. John iii. 19, 20, 21. and xii. 35, 36. Acts xxvii. 18. Rom. xiii. 12, 13. Eph. v. 8. Col. i. 12, 13. Job xxiv. 13,—17. Jer. xlix. 7,—10. Eph. iv. 18. and vi. 12. And see the note on ver. 4. of this chapter.

6. ^k Matt. xxiv. 42. and xxv. 13. Luke xxi. 34; 36. Rom. xiii. 11, 12. 1 Cor. xv. 34. Eph. v. 14. 1 Pet. iv. 7. and v. 8. This is carrying on the allusion to *night and day*. See the notes on the preceding verses.

^l ὅς τις ἡ λοιπὸς as do also the others.] Some few MSS. and versions have not ὅς. *Raphelius* has shown that it is so used by some of the best greek writers, and that there is an elegance in retaining it. [*The others.*] See on chap. iv. 5; 13.

PARAPHRASE.

TEXT.

An. Christi temperate. For you know how men
 52. commonly spend the night: some passe
 Claud 12. it away in sleep, others in revelling and
 Chap. V. drunkenness^m. And so it is with them

- 7 who are children of the night, in the
 spiritual sense; they spend their time in
 a slothful security and unconcern about
 a future state, or in the practice of vice
 8 and wickedness. But let us, who are
 children of day, keep watch and be so-
 berⁿ; having put on, for our breast-
 plate, faith in the christian revelation,
 and love to mankind; and for an helmet
 (or head-piece) the glorious hope of
 everlasting salvation^o. Let us watch, I
 9 say, as hoping for salvation: For God
 hath

For they that sleep, sleep in the 7
 night; and they that be drunken,
 are drunken in the night.

But let us who are of the day, 8
 be sober, putting on the breast-
 plate of faith, and love, and for
 an helmet, the hope of salvation.

For God hath not appointed 9
 us

N O T E S.

7. ^m Drunkenness in the day-time was looked upon as monstrous among the an-
 cient heathens. See what *Raphelius* has quoted to this purpose from *Polybius*. Professed
 christians ought much more to be ashamed of such a thing. The ancients used to
 have their feasts and jovial entertainments in the night. Matt. xxv. 1, &c. Luke
 xii. 34,—40. Acts ii. 15. at which they sometimes sat up late, and drank hard.
 We have, now, too many instances of persons drunk by day. And so, I suppose,
 had they. But drunkenness is not now a vice in fashion among us, though there
 are too many instances of it, especially among the lowest of the people.

Christianity has banished all that drunkenness and revelling, which was a part of
 the religious worship of the heathens, and severely condemned drunkenness in ge-
 neral, and enforced that prohibition with the strongest sanctions: so that, if any
 professed christians indulge to this vice, openly or secretly, by day or by night, it
 is not the fault of their religion; but their own fault, which their religion in the
 severest manner condemns and forbids.

8. ⁿ Some of the ancient MSS. and versions read *ἡμέρας ἡμῶν* [*children of day*:] and
 the word [*children*] must be understood, if it is not expressed.—The apostle exhort-
 ed them to constant watchfulness and sobriety, as belonging to the gospel, an insti-
 tution in which there is all day, no night, no season for the unfruitful works of
 darkness.

^o It is easy to trace the rise of these figurative expressions. The apostle, having
 compared Christ's coming to that of a thief in the night, he then represented bad
 men as children of darkness, liable to be surprized and destroyed; and good chris-
 tians, as children of light and of day. That led him to take notice how men com-
 monly

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PARAPHRASE.

us to wrath ; but to obtain salvation by our Lord Jesus Christ,

hath not appointed us to fall under that An.Christi
wrath, which will be the destruction of 52.
the wicked ; but to obtain salvation, Claud. 12.
or complete and everlasting happiness, Chap. V.
through our Lord Jesus Christ : who 10
died for us, to redeem us from all iniquity, and to purifie us for himself, as
an holy people^a ; that, whether we be
found

10 Who died for us, that whether

N O T E S.

monly spend the night ; i, e, in sleeping or drunkenness. From thence he took occasion to recommend to christians, who are children of day, to behave accordingly, to watch and be sober. The mention of their keeping watch very naturally led him to think of soldiers watching, which was commonly in armor, or wearing the breast-plate and helmet. *Slichtingius* and *Dr. Whitby* have quoted *Livy*, l. 44. as taking notice that it was the custom for soldiers, when they watched, *to stand with their shield before them, and their helmet on their head* : but that *Paulus Æmilius* introduced a new custom, and forbade the soldiers to wear the shield, when they were upon guard.

To these christians, when upon guard, the apostle recommended, for their breast-plate, *faith* in the christian revelation, and *love* to mankind. [So *love* signifies, when joined with *faith*, 1 Cor. xiii. 13. Gal. v. 6. 1 John iii. 23.] And for an helmet, *the hope of salvation*, or of perfect and immortal happiness, which is described and promised in the gospel. Col. i. 5. 1 John ii. 25. They were to consider themselves as surrounded with enemies, against whom this armor would defend them.

Thessalonica was a city of *Macedonia* ; and this was talking in the very language of the warlike *Macedonians* : but it was an allusion, which would then be every where easily understood. See ver. 4, 5. Eph. vi. 10,—17. with which compare Isa. lix. 17.

9. ^p The design of God, in sending his Son into this world, was not to condemn the world, but that the world through him might be saved. He did not revele the gospel unto mankind, that they might sin with the greater aggravation, and so be the more severely punished. But the motive was love, and the design was mercy. And he hath appointed none to wrath, but such as wilfully and obstinately refuse his gracious offers, and persist in vice and wickedness. Isa vi. 9, &c. Jer. v. 21, &c. Ezek. xii. 2, &c. and xxxiii. 11. Wisd. i. 12, &c. Matt. x. 37, 38, 39, and xi. 28. and xiii. 13, 14, 15. Mark iv. 11, 12. Luke viii. 10. John iii. 15, &c. and xii. 37,—43. Acts xxviii. 25,—29. Rom. ix. 22, 23. and xi. 7,—11. Eph. ii. 3. 1 Theff. i. 10. and ii. 16. 2 Theff. ii. 14. 1 Tim. ii. 4. 2 Tim. ii. 20, 21. Heb. ii. 9. and v. 9. and x. 38, 39. 1 Pet. ii. 6,—10. Jude, ver. 3, 4. Rev. ii. 10. and iii. 12. and xxi. 7, 8 ; 27. and xxii. 14, 15.

10. ^a Christ died for us men, and for our salvation ; inasmuch as, by his blood, he sealed and established the new covenant, wherein pardon of sin, and a resurrection

PARAPHRASE.

TEXT.

An. Christi found awake, or alive, when he cometh
 52. to judgment; or whether we die before
 Claud. 12. that time, and are raised again; we
 Chap. V. may live for ever with him, in perfect
 glory and happiness.

ther we wake or sleep, we should
 live together with him.

Where-

Where-

NOTES.

tion to eternal life are promised unto all sincere penitents and prevailingly holy persons. And if, by the consideration of what he has done and suffered for us, we are reconciled unto God, and redeemed from all iniquity, we shall live with him in a state of complete blessedness, to all eternity. Rom. iv. 25. and v. 6,—10. and xiv. 8, 9. 1 Cor. vi. 20. 2 Cor. v. 14, 15. Tit. ii. 14. See note * 1 Pet. iii. 18.

* St. Paul hath used the word [*sleep*] in three senses. (1.) For natural sleep, ver. 7. (2.) For spiritual sleep; or sloth and security in vice and wickedness, ver. 6. (3.) For sleeping the sleep of death, chap. iv. 13, 14. and in this place. Dr. Whitby understands it here of *natural sleep*; because, 1 Cor. xi. 30. and xv. 51. 1 Thess. iv. 13, 14. the greek word for *sleeping the sleep of death*, is never κοιμᾶσθαι, (the word here made use of) but always κοιμώμεναι. He, therefore, interprets this verse thus, [*Whether Christ come to judgment in the night, and so find us taking our natural rest; or in the day, when we are waking, we may live together with him, when he comes.*] Now, in answer to Dr. Whitby, it may be observed, (1.) That the first sense of κοιμᾶσθαι seems to be *to lie down to rest*; the consequence of which being *to sleep*, it is often used tropically in that sense, and so agrees with κοιμῶμεναι, in which signification they are often used promiscuously by Homer and other greek writers. And, from the similitude between sleep and death, κοιμᾶσθαι is by the sacred writers sometimes used for ἀποβήσκειν *to die*. See John xi. 11, &c. 1 Cor. xi. 30. and xv. 51. 1 Thess. iv. 13, 14. (2.) Our Savior has used the word κοιμῶμεναι for sleeping the sleep of death, Matt. ix. 24. Mark v. 39. Luke viii. 52. as he has used κοιμᾶσθαι, John xi. 11, &c. Suppose any one should farther object, “that the proper sense of γρηγορεῖν is *to watch*, or *be upon one’s guard*; and that, as “κοιμῶμεναι here stands opposed to it, it must signify *to neglect the proper watching*, or *to be off one’s guard.*” But then the thing here asserted would not be true. For we must not expect to live with Christ for ever, if we be found off our guard, and neglecting to watch. The antithesis, therefore, requires that γρηγορεῖν here signify *to live*.

The truth of the case seems to be this. Chap. iv. 13, &c. the apostle had occasion to speak of Christ’s dying and rising again, and of the christians, who should be alive at Christ’s second coming; as well as of the dead, who should be raised again; and he called the dead *those that sleep*. It is true, he there used the word κοιμώμεναι, and here he has κοιμῶμεναι. But the reason of his using the latter of these two words, in this place, is very evident; viz. his having used it, once and again, a few verses before. For it was St. Paul’s usual manner to repeat a word, which he had mentioned a little before, though in a different sense.—Now, having, chap. iv. 13, &c.

men-

TEXT.

PARAPHRASE.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Wherefore (to return to what I was saying, chap. iv. 18.) comfort each other with the hope of living with Christ for ever; and build up one another in faith and holiness, even as also you already do.^{52.}
An. Christi Claud. 12. Chap. V.

N O T E S.

mentioned Christ's dying and rising again, and represented his manner of treating both the living christians and the dead, those who should then be awake or asleep, who should all be admitted to live with him for ever; he here, in one short verse, sums up all these things; and says, "Christ died for us, that, whether we be found awake or asleep (i. e. alive or dead) when he comes again, we may live with him, in a state of complete and everlasting felicity." And then he adds here, as he had done there, chap. iv. 18. *Wherefore comfort you one another*: i. e. with these words. —From which it appears plain to me that that former passage may lead us to the right interpretation of this place. And as to the phrase of [*living with Christ*]; See note * chap. iv. 17.

11. † See the preceding note.—St. Paul had given the same exhortation, and in the very same words, chap. iv. 18. All that he had said since that, concerning the uncertainty of the time of Christ's coming, and the necessity of being constantly prepared, is to be looked upon as a digression, though an exceeding proper and useful one. By repeating the same words, he plainly shows that he is returning to where he left off, and winding up this part of the epistle.

‡ *And edify one another.*] Some have taken *eis*, here, for a preposition; and understood the apostle as exhorting them "to edify themselves *into one body*." But *eis éνα* does not signify [*into one body*]; then it should have been *eis én*: or if it had been intended to signify [*into one new man*]; then *καὶνὴν ἀνθρώπου* would have been added here, as it is Eph. ii. 15. the only place in all the new testament where *eis éνα* is made use of.—But, as; in the preceding sentence, the apostle had said [*comfort each other*]; it is more likely that in this he should recommend it to them, also, to *edify one another*.

Christians are represented as spiritual buildings, or living temples, and their *edifying* [or building up] *one another*, was, either by increasing one another's knowledge, strengthening their faith and hope, or promoting their holiness. Here it was establishing one another in the belief of Christ's coming to judgment, and of his making all the righteous perfectly happy; and exciting one another to prepare for that day.—What the scriptures mean, in other places, by christians being *edified*, see Dr. Whitby on Rom. xv. 2. Mr. Abernethy's *Sermons*, vol. 4. serm. 1. and the notes on 1 Pet. ii. 4, 5.

§ *As also you do.*] The apostle took every opportunity to speak well of them, where there was a foundation for it. [See note † chap. iv. 10.] And, indeed, praise mixed with exhortation renders it both more agreeable and of greater force and efficacy.

S E C T. VII.

Chap. v. 12, 13, 14.

C O N T E N T S.

An. Christi
 52.
 Claud. 12.
 Chap. V.

IN the conclusion of the preceding section, the apostle had exhorted them to comfort and edifie one another. Now, lest they should think that they had no occasion for any persons to teach them any longer, or to preside over them, especially in their religious worship, he here intreats them to pay a proper regard to such persons as instructed them; and, in religious matters, presided among them.—And, having given directions to the people how to behave towards their spiritual teachers and guides, he seems to me to turn his address to those spiritual guides, and put them in mind of their duty towards the people.

P A R A P H R A S E.

T E X T.

- 12 Though I have exhorted you all in general to comfort and edifie one another; I would not be hereby understood to say, that you have no need of persons to instruct you any longer, or to preside among you, or that you owe them no regard. No! I beseech you, brethren, to acknowledge with all due deference those, who labor in word and doctrine among you; and preside over you, in matters relating to the christian religion; and admonish you of your duty, both as to what you are to do and what to forbear^a. And to account
- 13

And we beseech you, brethren, 12 to know them which labour among you, and are over you, in the Lord, and admonish you;

And to esteem them very 13 highly

N O T E S.

12. * Those who labored among them, presided over them in the Lord, and admonished them, were (as Dr. Hammond imagined) the Bishops of the several churches, subject

TEXT.

PARAPHRASE.

highly in love for their work's sake. count ^b them dear, not only as christi-
 ans, but over and above ^c for the sake of their An. Christi
 52.
 Claud. 12.
 Chap. V.

NOTES.

subject to this metropolitan church at *Thessalonica*.—But, what may we not say, if we indulge to phantasy, or give way to a warm imagination! The scripture is an utter stranger to metropolitan Bishops, with their suffragans; or to metropolitan churches, with their subordinate churches. Every congregation was a christian church; and none of them subject to any other. [See on chap. i. 1.]

The word *ποισαμένους* denotes persons *set over* any work, or business. See 1 Tim. iii. 4, 5; 12. It seems here to denote the persons who presided in the christian church at *Thessalonica*.—It was common with St. Paul (and most probably with the other apostles also) to collect a church, and impart some spiritual gifts and miraculous powers unto them; and then leave them for some time, without ordaining *Bishops* and *deacons* among them. Acts xiv. 1; 21; 23. 1 Tim. v. 22. Tit. i. 5. and many other places.—How long they continued in that first state, was according to circumstances. But, whenever things were found to be in a proper situation, then the apostle, or some of the evangelists, his assistants, went and ordained some of the elders, or first converts, to be *Bishops*, and others to be *deacons*.—In the first state, do I take this church at *Thessalonica* to have been, when the apostle wrote these two epistles to them. For there is no mention of *Bishops* and *deacons*, in the introductions; no salutations of them, in the conclusions; nor any notice taken of them, in the epistles, throughout.—I therefore suppose that some of the *elders*, or first converts, of that church presided among them, and taught. They were men of most experience, as having been longest christians; they had the greatest knowledge in the christian religion; and, generally, the largest share of spiritual gifts.

The church at *Philippi* is addressed, as having *Bishops* and *deacons*. Phil. i. 1. But I do not find that any other of the churches, to which St. Paul wrote, had any such fixed officers among them, at the time of writing the several epistles. Though I am satisfied that they had such officers afterwards fixed among them. [See this more largely treated of, in the essay annexed to 11 Tim.]

ἑστένας signifies *to acknowledge with respect*. Matt. vii. 23. 2 Cor. v. 16. As to the deference to be paid to those spiritual guides, see ver. 13. 1 Cor. iv. 1. and xvi. 15, 16; 18. Gal. vi. 6. Phil. ii. 29. 1 Tim. v. 17. Heb. xiii. 7; 17. 1 Pet. v. 5.

13. ^b Some would interpret *ἡγέσθαι* to have in esteem or honor. But Beza says “he does not remember ever to have found the word so used.” He, therefore, would translate *ἡγέσθαι ἀντὶς ἐν ἀγάπῃ* to have them in love, i, e, to hold them dear.

^c They were to love all christians, but their instructors and presidents *ὑπὲρ ἐκ περισσῶς* over and above the rest. And there was good reason for it; as they were the most exposed to all persecutions and dangers, and their work was honorable in itself, and of great advantage to the christian church.

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their work^d, which is honorable in itself and of great advantage to you. And take care to preserve peace and concord among yourselves^e.

fake. And be at peace among yourselves.

14 And, as to you, brethren, who labor among them and are over them in the Lord^f, we exhort you, admonish the

Now we exhort you, brethren, warn them that are unruly,

NOTES.

^d If they were to be so much loved and honored, *for their work's sake*; those Bishops, or pastors, who do not work, or even reside, among the people, whom they pretend to be *set over in the Lord*, deserve no such love and honor. 1 Tim. v. 17. 1 Pet. v. 1,—4. See Calvin, Erasmus, and Beza on this place.

^e *Ἐν ἑαυτοῖς among yourselves.*] Dr. Mill mentions some ancient MSS. versions and fathers, which read *ἐν αὐτοῖς with them*: as if the apostle had exhorted the people to be at peace with their spiritual guides. But Beza saith, that reading differed from all his old copies, and from the greek scholias. And we may observe that that admonition seems to be sufficiently expressed in the foregoing sentences. For, in exhorting them to pay a deference to their instructors and presidents, and to love them above others, the apostle had sufficiently intimated that they were to be at peace *with them*. There was, therefore, no occasion immediately to add such an exhortation as this. Besides; *Eftius* observes that *ἐφηνεύετε ἐν αὐτοῖς*, if literally translated, would signify, *Be at peace in, or among, them*; which is not according to either the greek or hebrew idiom. Whereas it is our Savior's advice to his disciples, in words of the same import with these in the text, *ἐφηνεύετε ἐν ἀλλήλοις be at peace among yourselves*. Mark ix. 50. Compare Rom. xiv. 9. Phil. ii. 2, 3, 4. Col. iii. 13, 14, 15. In the conclusion of the second epistle to the Corinthians, the same apostle first exhorted christians *to live in peace*; and then the God of peace would be with them. 2 Cor. xiii. 11. In like manner here, when he is drawing towards the conclusion of this epistle, he recommends it to christians *to be at peace among themselves*: and then, after some other things, he adds, ver. 23. *And the God of peace sanctify you wholly, &c.*

If we retain the usual reading, there will be a very good connection preserved. For, if the people quarrel among themselves, their spiritual guides, or pastors, cannot expect to have much love or esteem, or to do any great good, among such a people.

14. ^f From Rom. xv. 14. Col. iii. 16. Heb. iii. 13. and x. 24. and other places, it appears to be the duty of christians in general *to admonish one another*. And, in this epistle, St. Paul exhorteth all the christians at *Thessalonica*, *to comfort one another*, chap. iv. 18. and *to comfort and edify one another*, chap. v. 11. but the instructions, or admonitions, given by parents to their children, or by private christians to one another, are not inconsistent with those given by ministers to the body of the christian people. Though, therefore, I acknowledge that the preceding exhort-

TEXT.

PARAPHRASE.

ruly, comfort the feeble-minded, support the weak, be patient toward all men.

the disorderly^e; comfort those that are of a timorous and dejected spirit^h, strengthen and support such as are weakⁱ; exercise long-suffering towards all men, whatever their peculiar tempers or circumstances are^k.

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exhortations were given to the people in general. Yet I think (with the *greek* and *latin* interpreters) that the apostle here turned his address from the people to their spiritual guides and teachers: and that he exhorted *them* to do what, in the preceding verses, he had intimated to be their peculiar work and office.

^e Lev. xix. 17. Matt. xviii. 15. Gal. vi. 1, 2. ἀτάκτως is a military term, taken from soldiers who go out of their rank, or leave their station. All christians, that behaved wrong in any respect, might be called *disorderly*, and their spiritual guides were to admonish all such to keep their rank, or continue in their proper station. But the apostle seems more particularly to have intended such as were idle, neglecting their own proper business, being burthensome to others, and meddling with affairs which did not belong to them. See 1 Tim. v. 13. 1 Thess. iv. 11, 12. and more especially 2 Thess. iii. 6,—12. where it is said, ἐκ ἡτακτησάμεν *we did not behave ourselves disorderly among you*: and some of the *Thessalonians* are twice charged with *walking ἀτάκτως in a disorderly manner*.

^h Isa. lvii. 15, 16. 2 Cor. ii. 7. Col. iii. 12.

ⁱ Isa. xxxv. 3, 4. They were not to cast stumbling blocks in the way of those who were weak and ready to fall, but to hold them up and prevent their falling.

By *the weak*, seem more particularly to be meant such as were weak in the faith, or not fully persuaded of their christian liberty. See Rom. *fourteenth* and *fifteenth* chapters. 1 Cor. viii. 7,—12.

^k By πάντας I would here understand *all men*, as the word is used, chap. iii. 12. and v. 15. This long-suffering is recommended to all christians. 1 Cor. xiii. 4. 2 Cor. vi. 6. Eph. iv. 2. Col. iii. 12. but here to the presidents of the church. And there is scarce any thing more excellent in itself, nor any thing more becoming such as preside in christian churches, or pretend to be teachers of truth and righteousness, than gentleness, meekness, patience, and even *long-suffering*. 2 Cor. vi. 4; 6. 2 Tim. ii. 23. The prejudices of some, the stupidity and want of capacity in others, and the infirmities of mankind in general, call for tenderness and great patience.

S E C T. VIII.

Chap. v. 15, — 28.

C O N T E N T S.

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THE following sentences contain practical directions; some of them suted only to a church which had the gifts of the spirit; though others are suted to all christians.

P A R A P H R A S E.

T E X T.

15 See to it that no christian render evil for evil unto any man : but always diligently persue that which is kind and beneficent, both towards one another and towards all mankind ^a.

16 At all times cultivate and indeavor to preserve that chearfulnesse of spirit, which reasonably flows from a good conscience and a well-grounded sense of the divine favor ^b.

See that none render evil for ¹⁵ evil unto any man : but ever follow that which is good, both among yourselves and to all men.

Rejoice evermore.

¹⁶
Pray

Offer

N O T E S.

15. ^a This is not a direction to the presidents of the church to abstain from revenge themselves, and to take heed that none of the people under their care should render evil for evil : but (though there is no tranſition in the text ; yet,) from the nature of the direction, and the manner of expressing it, it plainly appears to be an addresse to the whole church at *Thessalonica*, to direct their own conduct.

Τὸ ἀγαθὸν stands here opposed to κακὸν *mischief or injury* ; and therefore does not signifie holinesse, in general ; but *kindnesse, or beneficence*. So it is used, Gal. vi. 10. 1 Pet. iii. 13.—As to the direction here given, see on 1 Pet. iii. 9.

16 ^b We are not to rejoice, or give thanks, for our own sins, or the sins of other men : and, if a good man fall into sin, it will for some time interrupt his joy. But, upon repentence, he may recover it again.—Every one is ready to rejoice in prosperity. But, if a man keep a good conscience, or approve himself unto God, he has reason to rejoice and give thanks, even in adversity. For he may look upon God as his almighty friend, who is carrying on one grand, wise, and well-concerted scheme, for the general good ; and is designing, by all that we suffer here, and
by

TEXT.

PARAPHRASE.

17 Pray without ceasing.

In Offer up unto God an evening and An.Christi
morning sacrifice of prayer, constantly, Claud. 52.
every day.^c Chap. 12.

Give Chap. V.

17

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by all that we enjoy, to form our moral temper, and prepare us for complete, everlasting felicity. The joy of the wicked is noisy, intemperate, and dissolute; the laughter of fools, which wants solidity, and endureth but for a moment. Prov. xiv. 13. And, indeed, they ought rather to fear and tremble. But the joy of the righteous is placid and durable, springing from conscious virtue, a firm persuasion that all things are under a wise administration, and the christian prospect of a glorious immortality. Such *rejoicing always* is not inconsistent with mourning for the dead, or being affected with other troubles. Eccles. iii. 4. [See *Bishop Butler's and Mr. Abernethy's excellent Sermons on the love of God.*] See also Job i. 21. Ps. xxxvii. 4, 5. and lxix. 30, 31. Eccles. ii. 5. Matt. v. 10, 11, 12. and xv. 36. and xxvi. 27. Mark viii. 6. Luke vi. 20,—23. and xvii. 16. Acts v. 41. Rom. v. 1,—5. and viii. 28. and xii. 12. and xiv. 17. and xv. 13. 2 Cor. vi. 10. and xii. 10. Eph. v. 19, 20. Phil. i. 28, 29. and ii. 17, 18. and iii. 1. and iv. 4, 5; 10, 11, 12. Col. iii. 15; 17. 1 Thess. i. 6. Heb. x. 34. James i. 2, 3, 4; 9, 10. 1 Pet. i. 6,—9. and iii. 14. and iv. 12,—16. 2 Pet. ii. 9. 1 John iii. 1, 2, 3.

17. ^c It is unquestionably right to observe the Lord's day, every week, as the stated season for public worship, and particularly for prayer; to be frequently sending up pious breathings and holy ejaculations; to continue instant in prayer, though we should not receive an answer immediately; and more especially to be careful always to preserve an habitual frame of mind, suited to the performance of this duty of prayer.—But none of these are here enjoined.—The *Messalians*, whom the greeks called *Euchitæ*, gathered, from this and like passages, that christians are obliged literally to *pray without ceasing*, or to do nothing else but pray. But how, then, can the other commandments of God be complied with? or our other duties, of various kinds, be performed? *Reason* will easily teach us to interpret such passages more justly. 2 Sam. ix. 7; 13. *Mephibosheth* was to eat bread at King *David's* table continually, i. e. at the stated hours for meals. In like manner, *praying without ceasing*, is, to pray constantly, evening and morning, at the stated hours of prayer. And what more reasonable than, with gratitude, to review the goodness of God every evening, and to commit ourselves to his protection through the night? and again, in the morning, to implore his guidance and blessing through the ensuing day? Ps. xcii. 1, 2. This naturally tends to preserve a pious, virtuous frame of mind, and to make us submissive and satisfied in all events.—But, besides the reasonableness of observing such stated returns of devotion, the apostle seems to have had a particular view to the injunction in the law of *Moses*. Exod. xxix. 38,—42. “Now this is that, which you shall offer upon the altar, two lambs of the first year, day by day, continually. The one lamb you shall offer in the morning, and the other lamb you shall offer in the evening.—This shall be a continual burnt-offering, throughout your generations.” This is called *the continual burnt-offering*. Numb. xxviii. 24; 31. 1 Chron. xvi. 40. And, at those stated hours

PARAPHRASE.

TEXT.

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 Claud. 12.
 Chap V.

Give thanks unto God for every thing which he appoints: for this is what God, by Christ Jesus, requireth of you^d.

In every thing give thanks: 18 for this is the will of God in Christ Jesus concerning you.

18

19

As God hath bestowed upon you the extraordinary gift of his spirit, quench not that holy fire, by neglecting it, by a disorderly use of it, or by the practice of any vice. On the contrary, stir up that

Quench not the spirit.

19

Despise

NOTES.

of sacrifice, viz. nine a clock in the morning, and three in the afternoon, the devout jews used either to go up to the temple and pray, or to pray in their own houses. And the word, here used, [*ἀδιαλείτως* without ceasing,] is applied to their praying statedly, morning and evening, 1 Maccab. xii. 11. 2 Maccab. xiii. 12. This will help us to explain several other texts; such as King *David's* saying that he would dwell in the house of the Lord *for ever*; that he would bless the Lord at all times; or meditate, in the law, *day and night*. So, Luke ii. 37. it is said of *Anna* the prophetess, "that she *departed not from the temple*; but served God, with fastings and prayers, *night and day*:" with which compare Acts xxvi. 7. This is agreeable to our Savior's direction, Luke xviii. 1, &c. that men should *pray always*, and not faint: i, e, they should continue to pray, evening and morning, every day; though their particular requests be not immediately granted. That is called *crying unto God day and night*, ver. 7. See also Luke xxi. 36. And, because the apostles went up to the temple at the stated hours of prayer, they are said to have been "*continually* in the temple, blessing and praising God." Luke xxiv. 53. with which compare Acts ii. 46, 47. To this circumstance of the temple-worship, there is a most beautiful allusion, Rev. iv. 8. where, concerning the four living creatures, it is said, "They rest not day nor night, or at the morning and evening sacrifices," saying, "Holy, holy, holy, Lord God almighty, who wast, and art, and art to come." [See Sir Isaac Newton on the *Apocalypse*, p. 160.] In the same sense, *Cornelius* is said to have *prayed to God always*. Acts io. 2, &c. And, through Christ, we are to offer unto God, the sacrifice of praise *continually*. Heb. xiii. 15. In this sense, did St. *Paul* preach unto, pray for, the christians; or praise God, upon their account; *always, continually, night and day, or without ceasing*. Acts xx. 31. Rom. i. 9, 10. Col. i. 3. 1 Thess. i. 2, 3. and ii. 13. and iii. 10. 2 Thess. ii. 13. 2 Tim. i. 3. Philem. ver. 4. and injoin the christians to praise God, to watch unto prayer, or to pray, *always, or without ceasing*. Rom. xii. 12. Eph. v. 20. and vi. 18. Phil. iv. 6. Col. iv. 2. 1 Tim. v. 5. 1 Pet. iv. 7. [See the end and design of prayer, &c. in my *Treats*.]

18. ^d See on ver. 16.

TEXT.

PARAPHRASE.

that fire; that it may continue, and burn brighter, for your own benefit and that of others^e.

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N O T E S.

19. ^e When *John Baptist* came, as our Lord's fore-runner, he baptized men with *water* only; but declared that the Messiah was approaching, who would baptize with the *holy spirit and with fire*. Matt. iii. 11. Luke iii. 16. Accordingly, the holy spirit descended upon our Lord, immediately after his baptism; most probably attended with a glory, like a flame of fire. And, after Christ's ascension, when the day of pentecost was fully come, and the apostles and their company were assembled, waiting for Christ's accomplishing what he had promised, there appeared unto them cloven tongues [*or pointed flames*] like as of fire, and it rested upon every one of them; and they were all filled with the holy spirit. Acts ii. 3, 4. When the holy spirit was poured out, in that manner, from heaven, it was a more honorable way of conveying it; and more gifts in number, as well as higher degrees of the same gifts, seem then to have been generally imparted. I do not suppose that either the *Thessalonians*, or *Timothy*, received the gift of the spirit, by an immediate effusion from heaven, accompanied with that visible glory: but the apostle seems here to allude to that primary manner of conferring the spirit; comparing it to a sacred fire; which, like the fire upon the jewish altar, was never to go out. Lev. vi. 13. In like manner, *Timothy* was *not to neglect* the gift which was in him, which had been given him, according to the prophecies that went before, concerning him. 1 Tim. iv. 12, &c. On the contrary, he was to *stir up* that holy fire, *ἀνακαυσάτω*, that gift which was given him, by the laying on of the apostle's hands. 2 Tim. i. 6.

It is plain, from 1 Cor. *fourteenth* chapter, that the christians at *Corinth* were for exercising their own spiritual gifts, in the church; but would scarce allow others to exercise theirs. That might have been called *quenching the spirit in others*. And, accordingly, some interpreters, both antient and modern, have understood the apostle, here, as guarding some of the christians at *Thessalonica* against quenching the spirit in others. But, as *Timothy* was not to neglect, but *stir up*, that gift which was *in him*; and as the word *quench* is directly in opposition to *stirring up* a fire, to keep it burning; it seems more probable that the apostle is here exhorting the *Thessalonians* not to *quench* their own spiritual gifts; but to *stir them up*, that the fire might not go out.

What the *spiritual gifts* and *miraculous powers*, were, see the *History of the first planting the christian religion*, Vol. I. p. 38, &c. Pride, idleness, neglecting to make use of their spiritual gifts and miraculous powers, or attempting to make a wrong use of them; and all vice, in general, tended to *quench* the spirit; but, particularly, apostasy from the christian religion. The spiritual gifts, like the fire upon the altar, could be kindled only from heaven; but might be stirred up, fed with fuel, or quenched, by men. On the other hand, reading the scriptures; fervent, frequent prayer; an orderly and diligent use of their gifts and powers, to the conversion, instruction, or edification of others, joined with an holy life, was the way

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20

You may, perhaps, be apt to admire the more showy and less useful gifts of the spirit, and despise those which are more useful: *for instance*, to prefer speaking in a language unknown to the audience; and despise prophesyings; or speaking, in a well-known tongue, what may be to edification. But, of all the gifts, which God has distributed among you, be sure not to despise, but set the highest value upon, prophesyings: for they are of the greatest advantage; as they

Despise not prophesyings.

20

Prove

N O T E S.

to stir, or blow, up the sacred fire; to preserve, and (if God saw proper) to increase, in them, the miraculous gifts. Matt. xvii. 21. Luke xi. 13. Rom. xii. 3, —8. 1 Cor. xii. 31. and xiii. 1, &c. and xiv. 1, &c. Eph. iv. 29, &c. and v. 18, 19. 1 Tim. iv. 12, &c. 2 Tim. i. 6, 7, 8. Heb. 6. 4,—8. and x. 22,—25. James i. 5. and v. 14, 15.

Objection. “All the precepts in this section (except this and the next) relate plainly to the duties of christians in general. And therefore one would not willingly interpret these two verses, as pertaining to the christians, in that first age, who had the extraordinary gifts of the spirit. For that would be to represent the apostle as starting from his subject, and neglecting all method, so far as to mix duties common to all christians with those peculiar to a few.” *Answer*, (1.) There are, in holy scripture, many things, which relate to the apostles and primitive christians, intermixed with other things, which relate to christians of all ages. Matt. x. 5, &c. 28. Mark xvi. 15, &c. Rom. xii. 6, &c. Eph. v. 15, &c. Col. iii. 16, &c. James v. 12, &c. 1 Pet. iv. 7, &c. 1 John v. 13, &c. And (which is exactly a case in point) the famous description of charity (or love) and the earnest recommendation of it, 1 Cor. *thirteenth* chapter, is no other than a part of the apostle’s discourse to the *Corinthians*, concerning the right use of the extraordinary gifts of the spirit. For, though we have made a distinct chapter of it, yet 1 Cor. *twelfth*, *thirteenth*, and *fourteenth* chapters, make but one section in that epistle. (2.) It is by no means a starting from the subject, or writing in an improper method; if, in a letter to any person, or church, we join things together, which exactly suite the circumstances of that person, or church: though some of them may not suite other persons. The apostle wrote to the christians at *Thessalonica*: he had their circumstances in view, quite throughout. Other persons, or churches, are to apply those particulars to themselves, as far as their circumstances are similar; and no farther.

TEXT.

PARAPHRASE.

21 Prove all things: hold fast that which is good.

Abstain

they tend to spread the knowlege of christianity, strengthen your faith, and promote a futable practice^f.

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But, as there have been false prophets, as well as true; neither lightly receive, nor lightly reject, whatever is proposed; but carefully try (or examine) all prophesyings, or doctrines^g.

And,

21

N O T E S.

20. ^f See on the preceding verse.—By [*propheysings*] here, we are not to understand merely prædictions, or foretelling future events: nor have I found any place, in the bible, where *propheysing* signifies expounding the scripture, without inspiration. But St. Paul, 1 Cor. xiv. 1; 3. opposes *propheysing* to the speaking in an unknown tongue. They were both by an immediate impulse of the spirit: but speaking in an unknown tongue edified none but the person who spoke it: whereas “he, that *prophefied*, spoke unto men for edification, and exhortation, and comfort.” Whoever, by the divine impulse, prayed, sung a psalm, or hymn, delivered a doctrine or exhortation to the people, in a tongue understood by the audience, might (in the apostolic language) be said to *prophefie*. Such an intelligible discourse tended to inform and convert unbelievers, and to edifie and establish christians. And such *propheysings* they were not to despise.

If we had had only this one of all St. Paul's epistles; we should not, perhaps, have been able to perceive the force and reason of this exhortation: though the *Theffalonians*, at that time, from a thorough knowlege of the state of their own church, would easily understand it. But, in writing to other churches, which seem to have been more guilty of the same fault, he has opened his mind more fully.

Perhaps he referred to their contentions about the exercise of their spiritual gifts, in the church at *Philippi*. Phil. ii. 1,—16. but that is so obscure, that possibly few will acknowledge it. Eph. iv. 1,—16. the reference is somewhat plainer. But he does evidently refer to such contentions, Rom. xii. 3,—6. [See Mr. Locke on that place.] and yet more evidently, 1 Cor. *twelfth*, *thirteenth*, and *fourteenth*, chapters; where the apostle treats of this subject at large, and very particularly. For they gloried in the gift of tongues; and, out of vanity and ostentation, were for exercising that gift, in the church, more than was wise and proper: and comparatively despised *propheysing*, as lesse striking and showy. Whereas the apostle assured them that, of all the spiritual gifts, which had been distributed among them, *propheysing* was the most valuable, as it tended most to instruction and edification.

That discourse seems to me to be a large and just comment upon the brief direction contained in this text.

21. ^g Several antient MSS. versions, and fathers, read πάντα δὲ but try, &c. which very well connects this with the preceding verse, *Despise not propheysings*; but *examine all things*. For the words [*all things*] must be limited by this connection.

Again;

PARAPHRASE.

TEXT.

An. Christi And, when you have distinguished the
 52. true from the false, stedfastly retain
 Claud. 12. what

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Again; if $\delta\lambda$ be inserted, *δοκιμάζοντες*, as some copies read, seems to suite better with the connection, than *δοκιμάζετε*.

Several of the fathers, in quoting this verse, are said to have prefixed these words, *γίνεσθε φρόνιμοι* [or *δόκιμοι*] *τραπεζίται*, *Be you skilful money-changers*. [See Dr. Lardner's *credibility*, &c. Part II. Vol. 3. p. 376, &c. second edition.] I do not suppose that they had any copy, which read so; but that they designed to represent the allusion, in the word *δοκιμάζετε*, which signifies *trying* things, as carefully as goldsmiths try gold or silver; i, e, by weight, by the fire, or by the touchstone. See 1 Pet. i. 7.

Dr. *Whitby* has very justly observed "that the apostle does not here bid the guides of the church try all things, and the people hold fast that which they deliver unto them; but gives an injunction common to all christians."

The christian religion every where encourages the most universal and generous freedom of inquiry; and condemns a blind, implicate faith; which affords a strong, presumptive argument in its favor; that it will bear examination; and fears not the most severe and narrow scrutiny.—Truth has evidence, which falsehood never can have; and good, an amiableness and excellency, which evil is destitute of. When christianity first came among the *Thessalonians*, they were to try the truth of it, by reason, and by its agreement with any former well-attested revelations. When christianity had been once sufficiently proved to be true, then they might consider it as a standard, by which to try all doctrines, that were proposed to them: just as, when a proposition in *Euclid* has been demonstrated, it is afterwards made use of, in the demonstration of other propositions.

That God is able to discover his mind to men, must surely be granted; when we frail, mortal men can discover our mind so easily to one another. That God should be able to work miracles, or do things out of the common course of nature, whenever he sees proper, is as reasonably to be believed, as that he should be able to create the world, and preserve the common course of nature, which he has so wisely settled, as his general method of proceeding. But, that miracles should be worked at certain times and upon extraordinary occasions, I take to have been part of the grand, original plan.—It is certain, miracles cannot prove falsehood to be truth: but I do not suppose that God permits miracles to be worked in support of falsehood. And, in behalf of the truth, they may prove a divine mission, rouse men to attention, make truth strike deeper, and be more regarded.

Christians ought not to be educated in a blind, implicate faith. They have no occasion for an infallible, living judge; no need of any other standard of revealed truth, but the scriptures. The decrees of Popes or Bishops, fathers or councils, antients or moderns, ecclesiastical persons or lay-men, are not the standard of orthodoxy. And (though teaching be highly proper, and will ever be so, to the bulk of mankind) nothing should be received, without a strict examination. And, finally, it is as much our duty to let all other people enjoy such freedom of inquiry, for themselves,

TEXT

PARAPHRASE.

- 22 Abstain from all appearance of evil, what is true and good^h: but abstain from every kind of evilⁱ. An. Christi
 23 And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the end. Now may he himself, the God of peace^k, vouchsafe to sanctify you completely. And we heartily pray that the whole of you, the rational spirit, and the sensitive soul, and the body^l, may be

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22
23

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themselves, as to stand fast in the liberty wherewith Christ has made us free, and take care of putting our necks under any yoke of bondage. [See my sermon on this and the following verse.]

^h 1 Cor. xi. 2. 2 Thess. ii. 15. 2 Tim. i. 13. Tit. i. 9. Heb. iv. 14. and x. 23. Rev. ii. 13; 25. and iii. 3.

22. ⁱ Several commentators have given that sense of this verse, which is expressed in our common english version, [*Abstain from all appearance of evil*:] i. e. avoid not only what is really and in itself evil, but what might give offence to others, as appearing evil unto them. And it is true that this same apostle hath elsewhere advised christians, in some things to deny themselves of their christian liberty, rather than offend their weak christian brethren. Rom. xiv. 13, &c. 1 Cor. viii. 9, &c. and x. 23, &c. Phil. iv. 8. But *ἑκάστη* sometimes signifies [*kind, or sort*;] *τρίτων ἑκάστη* a third kind of matter. Cic. ex Platone. *Ἐστὶ δὲ παλαιῶν δύο ἑκάστη* there are two sorts of *Pæan*. Aristot. vid. H. Stephan. Thesaur. Now, as *ἑκάστη* has sometimes most evidently that signification, Le-Clerc has argued very justly, that, as *τὸ καλὸν* does not signify that which is good in appearance only, but that which is really good; so *πάν ἑκάστη* *πομπῆ* (which is set in opposition to it) is not [*every appearance of evil*;] but [*all that is really evil, every kind of evil*.] And accordingly, the Syriac, Arabic, Ethiopic, Basil, Theophylact, and others, have rendered the words, [*Abstain from every sort of evil*.]

23. ^k He here calls him *the God of peace*; because, ver. 13. he had been exhorting them to *peace*. He is so called, Rom. xv. 33. and xvi. 20. 1 Cor. xiv. 33. Phil. iv. 7; 9. Heb. xiii. 20. Upon the same account, the apostle calls him *the God of love and peace*, 2 Cor. xiii. 11. and there, as well as here, pursues his subject, by recommending *the holy kiss of charity*.—So Rom. xv. 4, 5. having mentioned *patience and consolation*, he styles him *the God of patience and consolation*. Rom. xv. 12, 13. having mentioned *trust, or hope*, in God, he calls him *the God of hope*.—As to the prayer itself, see 1 Thess. iii. 12, 13.

^l The Pythagoreans, Platonists, and Stoics, used to represent a man as consisting of three constituent parts, viz. *spirit, soul, and body*. The *spirit* they used sometimes to call *the mind*, or *the intellectual or governing part*; and describe it as the seat of the understanding, or reason; or the rational soul. *Ψυχὴ* was *the sensitive soul*, the seat of the lower faculties, or of the passions, appetites, and affections. The body was with them the mansion, in which both the rational and sensitive soul resided.—In some texts of scripture, man is represented as consisting of two parts. *Ψυχὴ*

the

PARAPHRASE.

TEXT.

An. Christi be so kept from the pollution of vice,
 52. as to be found blameless and without
 Claud. 12. spot, by our Lord Jesus Christ, at his
 Chap. V. coming^m!

unto the coming of our Lord Jesus Christ.

24

True and faithful is he, who hath called you to be of the number of his holy people, under the gospel: who (if you are not wanting to yourselves) will also do whatever is requisite on his part towards your sanctification and final happinessⁿ.

Faithful is he that calleth you, 24 who also will do it.

Bre-

As

NOTES.

the soul and the body. So our Savior, Matt. x. 28. Or τὸ πνεῦμα *the spirit*, and *the flesh*. Matt. xxvi. 41. And so St. Paul, Gal. v. 17. The philosophers did, indeed, sometimes speak of the *rational* and *sensitive* part in man, as if they had been two distinct souls, or spirits. But to me the *rational* and *sensitive* part of our frame seem to be only the different powers or faculties of one and the same spirit.—Probably, the *Thessalonians* had been used to that way of distinguishing a man, into the three parts, of *body*, *soul*, and *spirit*. And the apostle chose (as the scriptures generally do) to speak in the popular style, and did not go to set them right in philosophy. His only aim was to teach them the true religion. And here, in a phrase, to which they had been accustomed, he heartily prays that they might all be thoroughly sanctified, of how many constituent parts soever they consisted.

Some understand the apostle, as praying, that their *understandings* might be illuminated with the knowledge of the truth; their *sensitive* part, or *affections*, be obedient to their enlightened understandings; and that the members of their bodies, or their *external actions*, also, might be conformed to the will of God, or obedient to their illuminated minds. And, if these three things were so, verily there would be nothing wanting to a perfect sanctification.

^m See on chap. iii. 13. and on Jude, ver. 24.

24. ⁿ The complutensian edition, and two MSS. mentioned by Dr. Mill, read the conclusion of this verse thus, [ὅς καὶ ποιήσει τὴν ἐλπίδα ὑμῶν βεβαίαν *who will also render your hope firm.*] Dr. Mill supposed that this various reading was taken from 2 Cor. i. 6. That does not seem very clear; neither does there appear to be sufficient authority for this reading.

The apostle here intimates that God would do what he had prayed for, in the preceding verse. Our translation, therefore, has well supplied τῷτο it. So Luke xi. 11. οἱ δὲ ὄχλοι γινόντες, scil. τῷτο. *And the multitudes knowing it.* The antecedent to which is the whole preceding member, ὑπεχώρησε, κτλ. *And he went aside privately into a desert place, belonging to the city called Bethsaida.*

TEXT.

PARAPHRASE.

25 Brethren, pray for us.

As we have been praying for you, An. Christi
we desire, brethren, that you would ^{52.}
pray for us, that we may spread the Claud. 12.
gospel with successe, be delivered from Chap. V.
wicked and unreasonable men, and be- 25
have with such fidelity, as that we may
find mercy with the Lord in the great
day °.

26 Greet all the brethren with an
holy kifs.

In our name we desire that you, 26
who receive this letter, would salute all
the christian brethren with an holy kisse,
in token of our sincere regard and affec-
tion for them P.

27 I charge you by the Lord, that
this

I adjure you, also, by the Lord Je- 27
sus, or lay you under a solemn oath ¹,
to

N O T E S.

As to God's *calling* them, see on 2 Pet. i. 10. As to the faithfulness of God, see
Isa. xlix. 7. 1 Cor. i. 9. and x. 13. 2 Cor. i. 18. 2 Theff. iii. 3. The veracity,
or faithfulness, of God implies that he has engaged to do something. What that is,
many texts of scripture inform us; viz. that, if we be careful to do our part, he will
never be wanting to do what is requisite on his part, towards our sanctification and
everlasting felicity. See chap. iii. 5. 1 Cor. i. 8, 9, 10. and x. 12, 13, 14. 2 Theff. ii.
3, 4. 2 Tim. iv. 18. 1 Pet. i. 14,—17. 2 Pet. iii. 14. The following observation of
Dr. Whitby is very just. "If the fidelity of God required that he should sanctifie,
"and preserve us blamelesse unto the end, without our care and industry; or
"should work in us, absolutely and certainly, that care; and the apostle believed
"this; how could he fear lest the *Theffalonians* should be so overcome by satan's
"temptations, as that his labor with them might have been in vane, 1 Theff. iii. 5.
"this being in effect to fear that God might be unfaithful to his promise?"

25. ° See on Philem. ver. 22. Beza thought this, as well as the two following
verses, was addressed to the *elders*, or presidents of the church.

26. P See on 1 Pet. v. 14.

27. ¹ Before τὸν κύριον, ᾧ, or δυν, or some such word, must be supplied. So
Mark v. 7. Acts xix. 13. James v. 12.—There were two ways of taking an
oath; both which, by the jewish canons, were reckoned binding. (1.) When a
man swore by his own mouth, or pronounced the oath himself. (2.) When he was
adjured by the mouth of another, and that other pronounced the oath, and thereby
laid him under the obligation of it. [See Ainsworth on Lev. v. 1. and Dr. Whitby
on this place.] In all cases, an execration, or curse, is supposed to attend an oath;

PARAPHRASE.

TEXT.

An. Christi to see that this epistle be read unto all
 52. the christian brethren, in and about your
 Claud. 12. city^r.
 Chap. V.

this epistle be read unto all the
 holy brethren.

The

May

NOTES.

to which the person, who takes the oath, is exposed, if he swears falsely. See Josh. vi. 26. 1 Sam. xiv. 24. 1 Kings ii. 23. When a person was adjured, he was bound by an oath, and it is lawful to answer to such an oath, as appears by our Savior's answering the high-priest, when he adjured him by the living God, Matt. xxvi. 63. and that other solemn oaths are lawful, see on James v. 12.—As he here adjured them by the Lord Jesus, he intimated that *the Lord Jesus* was perfectly acquainted with their present conduct, and would punish them for perjury, if they neglected to do what is here enjoined.

^r Τὴν ἐπιστολὴν for ταύτην ἐπιστολὴν.—The word [*ἁγίοις* *holy*] is not in some of the MSS. and versions. Dr. Mill was inclined to leave it out. Dr. Whitby was for retaining it. The authority for retaining it seems greatest; and the phrase [*holy brethren*] is used, Heb. iii. 1. but we are not hence to infer that all the christians at *Thessalonica* were actually holy, or intirely such as they should have been; or that such, as were not so, were not to have this letter read unto them. But, by *holy brethren*, we are to understand that they were all set apart unto holiness; or obliged; by their christian profession, to be holy as the Lord, who had called them into the christian church, is himself holy. [See note * chap. iv. 3.]

This epistle was to be read publicly unto all the church. St. Paul was not for having the scriptures locked up from the common people, but read to them in their own mother tongue. He did not look upon *ignorance to be the mother of devotion*; neither did he recommend it to them, before they read the scriptures, first to read *a system of divinity*, drawn up by uninspired and fallible men.

The jews, in their synagogues, used to read some part of the scriptures of the old testament every sabbath-day. St. Paul, by adjuring them, in so solemn a manner, to read this epistle, might perhaps design to introduce the reading of his epistles into the christian churches. This is reckoned to have been the first epistle, which he wrote, as an apostle; and it was of great moment to get this settled as a custom among the churches. Thereby they would be led to pay a regard to them as *sacred scripture*, or part of the *canon*, the rule of their faith and practice, as christians; be better able to understand them; and more exactly remember what they contained. That this was what the apostle intended, seems to be confirmed by what we read, Col. iv. 16. where the two epistles to the two churches of *Laodicea* and *Colosse*, are ordered to be read in both those churches.

How easie was it for the primitive christians to distinguish St. Paul's genuine epistles from any counterfeit ones? when he sent them to the several churches, by trusty and well-known persons? when he ordered them to be read publicly, upon the receipt of them? when he wrote them with his own hand; or took care to affix the salutation, written with his own hand? [See on 2 Thess. iii. 17. and 2 Pet. iii. 1.]

TEXT.

PARAPHRASE.

28 The grace of our Lord Jesus
Christ be with you. Amen.

May the favor of our Lord Jesus An.Christi
Christ be with you[†]. Amen[‡]!

52.
Claud. 12.
Chap. V.

28

NOTES.

iii. 1.] And, if the genuineness of them was once ascertained, how easy was it to transmit them to posterity?

I had once thought that some of the disorderly persons (referred to, chap. iv. 11. and v. 14. and of whom he says more, in the second epistle, chap. iii. 6, &c.) were to receive this epistle; and that, therefore, he adjured them, in so solemn a manner, to read it publicly; notwithstanding it, in such plain terms, condemned their conduct. But, upon farther considering the matter, I am apt to think, that both this and the foregoing verse contain an address to the *αποστάτες* persons who presided among them; that the apostle ordered the person, who carried the letter, to deliver it to them: and, as it appears, from ver. 12, 13. that a sufficient deference was not paid them, they might perhaps be afraid of venturing to read it publicly, to a church so lately collected, for fear of disgusting such as were therein reprov'd. The apostle, therefore, interposed with his authority, adjured them, or bound them by a solemn oath, to do it. And, when the execration, or oath, of God was upon them, they were obliged to follow directions; whatever any persons might think, or say, concerning their conduct in that matter.

28. † Rom. xvi. 20; 24. 1 Cor. xvi. 23, 24. 2 Cor. xiii. 13. Gal. vi. 18. Ephes. vi. 23, 24. Phil. iv. 23. Col. iv. 18. 2 Thess. iii. 18. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15. Philem. ver. 25. Heb. xiii. 25. Rev. xxii. 21.

Perhaps this was the form of blessing designed for the christian church, in allusion to that under the law, Numb. vi. 22,—26.

‡ Amen.] See on 2 Pet. iii. 18.

That this epistle was not written from *Athens*, but from *Corinth*, see the history prefixed to it, p. 9, &c.

The end of the first Epistle to the *Thessalonians*.

T H E
H I S T O R Y
O F T H E
S T A T E o f T H I N G S,
W H E N
St. *PAUL* wrote his second epistle
T O T H E
T H E S S A L O N I A N S.

S E C T. I.

THAT St. *Paul* planted a christian church at *Thessalonica*; that *Silvanus* and *Timothy* were his assistants in that work; and what sort of treatment they met with, from the unbelieving jews and heathens, and from the christians;—has been related at large, in the history prefixed to the former epistle.

In the first epistle, the apostle had expressed a great desire to return, and make the *Thessalonians* another visit; in order to comfort them under their persecutions, and farther to instruct them in the christian doctrine. But hitherto he was prevented.—Having, therefore received an account of the effects of his former letter, and a farther account of the state of that church, [see chap. i. 3. and ii. 2. and iii. 11.] he wrote this second epistle, a few months after the first; whilst he himself continued at *Corinth*, and *Silvanus* and *Timothy*

Timothy remained there with him.—I reckon that this second epistle to the *Thessalonians* was written not long after the first; partly because *St. Paul* has taken no notice of the unbelieving jews having hurried him before *Gallio*, [Acts xviii. 12, &c.] though perhaps he saw that storm approaching, and hints at it, 2 *Thess.* iii. 2.

That the greatest part of the church at *Thessalonica* had been converted from among the idolatrous gentiles, and that the former epistle was addressed to christians who had been such;—has been shown already, in the history prefixed to that epistle. I think it clear that this epistle was written to the same persons, and near the same time, with the former; but these things have been denied. Let us, therefore, attend to what is alleged for the contrary.

S E C T. II.

THE best chronologers, and the generality of learned men, seem now to be agreed that this epistle was written, from *Corinth*, about the year of Christ, 52. of *Claudius*, 12. but *Grotius* was for placing it about the year of our Lord 38. and in the second year of the reign of *Caligula*. And *Mr. Whiston* is for placing it in the year of Christ, 67. of *Nero*, 13. It may be proper to examine the grounds of their opinions.

Grotius held that this was not the second epistle to the *Thessalonians*; and he has alleged various arguments to prove “that the order of these two epistles is inverted, by those who have collected, and put in order, the epistles: and that the same has happened here, as in the books of the *Maccabees*; where the first book is put in the third place; and for that very reason that the greek christians came later to the knowledge of that book. For, as to the latins, they have not yet received it, &c.” In support of this opinion, *Grotius* alleges,

I. “That this epistle was written to *Jason*, a jewish christian, the kinsman of *Silas* and *Timothy*; and to other christianizing jews; who, upon the persecution which arose upon the death of *St. Stephen*, fled from *Judæa* into *Syria*; and afterwards to *Thessalonica*.” Answer. That, upon the persecution, which followed *St. Stephen*’s martyrdom, several of the jewish christians fled from *Jerusalem* into the neighboring countries, is very true. [See Acts viii.

viii. 1, &c. and ix. 1, &c. and x. 19, 20.] but that any of them went as far as *Theſſalonica*, does not appear. Neither can I find any kind of proof that this *Jaſon* was one of them, who fled from *Jeruſalem*, upon that occaſion; or that he was the kinfman of *Silas* and *Timothy*; or that he was ſo much as a jewiſh chriſtian.

It plainly appears, from the introduction, that this epiſtle was written to the chriſtian church at *Theſſalonica*: and it ſeems evidently to have been written to a church, among whom St. *Paul* had been in perſon. Now, when he came firſt to *Theſſalonica*, (which was about the year of Chriſt, 51. of *Claudius*, 11.) there is no intimation of his finding any chriſtians there already; but the contrary ſeems evident from Acts xvii. 1, &c.

II. *Grotius* alleges “ that, as this epiſtle contained the wicked deeds of *Caius* the emperor, in very expreſſe words, but ſharp, as the matter required, it could not be publiſhed without harm to the chriſtian church, whileſt the *Claudian family* reigned at *Rome*; i, e, before the reign of *Galba*, or *Veſpaſian*: and therefore, when it was firſt publiſhed, then it began to be added to the epiſtles of *Paul*, written to the churches. For the epiſtles, written to ſingle perſons, are placed laſt. And, as the chriſtians then placed it as the ſecond epiſtle to the *Theſſalonians*, ſo it has obtained that place and title, generally, ever ſince.” *Answer*. This, of its being written many years before it was publiſhed, is all fiction. *Grotius* had no hiſtory to lead him to ſuch a concluſion.

III. *Grotius* reckons “ that, in the end of this epiſtle, there is a great argument for his opinion, where the apoſtle ſaith [*The ſalutation of me, PAUL, with mine own hand, which is the token in every epiſtle; ſo I write.*] Now, *Paul* would not have ſaid this, “ if he had wrote an epiſtle to *Theſſalonica* before this.” *Answer*. (1.) The former epiſtle to the *Theſſalonians* had this token, viz. the ſalutation written with St. *Paul*’s own hand, [*The grace of our Lord Jeſus Chriſt be with you, Amen.*] For that, as he himſelf ſaith, was his token in every epiſtle. (2.) What he ſaith, 2 Theſſ. iii. 17. might be ſaid with as much propriety to perſons, to whom he had wrote before. For, when they had ſeen the ſalutation, in a former epiſtle, in the apoſtle’s own hand-writing, they could compare them, and more eaſily judge, whether the ſalutation, in the ſecond epiſtle, was written with his own hand, or no.

IV. *Grotius* argues “ that the perſons, to whom St. *Paul* wrote this epiſtle, muſt have been jewiſh chriſtians, converted long before
“ fore

“ fore that apostle came to *Theſſalonica*, because it is said, chap. ii. 13. *that God had chosen them from the beginning, unto salvation*, &c. For that expression, [*from the beginning*,] shows that he was treating of *jews*, who are said, Eph. i. 12. to have first trusted in Christ. Compare Rom. xi. 16.” *Answer*. Suppose it had been said “ that they had been converted to the gospel from the beginning;” that might have denoted no more than they were converted among some of the first of the idolatrous gentiles; or soon after the apostle came into *Macedonia*. So, [*in the beginning of the gospel*,] Phil. iv. 15. signifies, when the apostle first preached the gospel in those parts.—Nay, Mr. *Locke* was of opinion that Eph. i. 12. was not to be understood of *jewish*, but of *gentile*, converts.—However; the apostle, 2 Theſſ. ii. 13. is not speaking of the time, when the persons, to whom he was writing, were converted to christianity; but of the time when God (determined to take them for his people, or) *chose them unto salvation, through sanctification of the spirit, and belief of the truth*. Now that was [*from the beginning*.] And, in many places of the new testament, God is represented as having chosen the *gentiles* to be his people, *of old, before the secular ages, from the beginning, or from the foundation of the world*; and the like: [See Eph. i. 4. Tit. i. 2.] which was a plain proof that God highly regarded them, and that they had a right to the gospel-privileges, as well as the *jews*. But the time of the conversion of any of them can by no means be infered from thence.

V. *Grotius* argues farther, from chap. iii. 6. “ that, because this church was small, and consequently had not a presbytery; therefore, if any of them did not live according to the rules of Christ, the other christians are ordered to avoid them. Whereas, if there had been a presbytery, they would have been excommunicated; as was the incestuous *Corinthian*.” *Answer*. (1.) Here is the same word made use of, chap. iii. 14. which is used concerning the excommunication of the incestuous *Corinthian*, 1 Cor. v. 11. *μη συναναμίσγυσθαι*, viz. that they were not to keep up familiar society with such disorderly christians, ’till they repented and reformed. And the withdrawing themselves from such, chap. iii. 6. is the same as, 1 Cor. v. 11. *with such a one no not to eat*. And *Grotius*, on that place, says, “ It was the custom of the *Hebrews* not to eat in common with those who were in *Nidui*.” Now *Nidui* was one kind, or degree, of excommunication among the *jews*. [See *Lightfoot’s works*, Vol. 2. p. 747, &c. *Vitranga de vet. synag.* p. 738.]

(2.) This

(2.) This church of *Thessalonica* seems not to have been one of the smallest of the churches, in or about that time, from any thing that is said to, or of, them. As to their not yet having such fixed officers as Bishops and deacons; *that* was not peculiar to them; but common to all the churches, to which St. *Paul* wrote, except that at *Philippi*, and perhaps also that of the hebrew christians at *Jerusalem*. [See the *Essay annexed to II Timothy, chap. II.*]

VI. *Grotius* goes on, and says, “that the prophecies, in the second chapter of this epistle, ought to be referred to those things which might happen in that age; because *Paul*, in three places, supposed that the last and universal judgment might happen whilest he was living.” *Answer.* There is no occasion to confine the events prophesied of, in the second chapter of this epistle, to what must happen in that one age. For St. *Paul* did not expect the general judgment in his time; as has been shown in the note on 1 *Thess.* iv. 15.

The arguments for this being the second epistle to the *Thessalonians*, are such as follow. (1.) St. *Paul* has himself directed it, *To the church of the Thessalonians*, &c. And, according to the constant tradition of the christian church, this has been always called *the second epistle to the Thessalonians*. Nor do I know of any author, popish or protestant, antient or modern, of *Grotius* his opinion in this matter. He evidently was led into it, by his hypothesis about *the man of sin*.

(2.) Chap. ii. 15. the apostle says, “Stand fast therefore, brethren, and hold the traditions, which you have been taught, whether by [our] word, or *our epistle*.” From whence it has been generally gathered that this apostle had wrote one epistle to the same persons, before this. Indeed, if, by [*our epistle*], we were to understand this second epistle; then the force of this argument would be taken away. But, as neither *πρὸς αὐτοὺς*, nor *αὐτοῖς* is expressed, there is no reason for that interpretation. And to say, “that St. *Paul* had wrote a former epistle unto them, which is now lost,” would be to assert what there is no history, nor evidence, to support. The most natural interpretation, is, that St. *Paul* here refers to his former epistle to the *Thessalonians*.

(3.) It is an argument of great force, against *Grotius* his conjecture, “that *Silvanus* and *Timothy* joined with St. *Paul*, in the introduction to this epistle, as they had done in the introduction

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“ of

“ of the first epistle to the *Theſſalonians*.”—It does not appear that either *Silvanus* or *Timothy* were converted to the christian faith, ’till long after the death of *Caligula*. For *Timothy* was but a youth, when *St. Paul* wrote his first epistle to him ; which was in the year of *Chriſt*, 58. of *Nero*, 4. See 1 Tim. iv. 12. He ſeems to have been converted at *Lyſtra*, by *Paul* and *Barnabas*, in the year of *Chriſt*, 46. of *Claudius*, 6. and not to have become the companion of *St. Paul*, ’till the year of *Chriſt*, 50. of *Claudius*, 10. about which time, *Silvanus* alſo became the companion and fellow-laborer of that apoſtle. Acts xv. 40. and xvi. 1, &c. Now, as theſe two evangelists aſſiſted the apoſtle in planting the church at *Theſſalonica*, it was very natural for them to join with him in the introduction to the first epistle to that church. And, as they were ſtill with him, when he wrote this ſecond epistle, they, with as great propriety, joined with the apoſtle again, in the introduction ; as being well known to the *Theſſalonians*, and ſolicitous for their perfevering in the true christian faith and practice.

(4.) It is an argument of great weight, for this being *the ſecond epistle to the Theſſalonians*, that there is a plane reference, in this epistle, to many particulars contained in the former epistle. There *St. Paul* mentions their conversion to the christian faith ; here, their increaſe therein. In the former epistle, he had intimated that *Chriſt*’s coming to judgment would be ſudden and ſurprizing ; here, he takes pains to guard them againſt thinking that it would be preſently, or ſoon. In the first epistle, he had briefly and gently admoniſhed ſome diſorderly christians not to be idle and burthenſome : here, he enlarges upon that particular, and reproves them more ſharply, as they had not reformed upon his former and gentle admonition.—But the correſpondence between the two epistles will be conſidered more particularly, in the next ſection, and in the *ſynopſis*.

Mr. Whiſton (in his *effay on the apoſtolic conſtitutions*, p. 47. and 110.) contends for placing the writing the two epistles to the *Theſſalonians* in the year of our Lord, 67, i. e. about fifteen years later than we ſuppoſe them to have been written.—In the hiſtory before the first epistle, I have answered all his arguments, except two, which are taken from two paſſages in this epistle. (1.) *Mr. Whiſton* obſerves, “ that chap. ii. 7, &c. the apoſtle ſpeaks of *the myſtery of iniquity*, which did *already work* in the world ; and was the prelude “ to the man of ſin himſelf.” *Answer*. There were many corrup-
tions

tions in the christian church, as early as the year of *Christ*, 52. and every corruption was, in some measure, *a mystery of iniquity, and a prelude to the coming of the man of sin.* And, therefore, that text will not determine the date of this epistle; much less, that it was written in the year 67. (2.) Mr. *Whiston* alleges, "that chap. iii. 17. "the apostle mentions *his own hand-writing, as the token in every epistle*; as if he had written not a few before that time." *Answer.* How strangely men do argue! and what very different conclusions do they draw from the very same premises! From this passage, *Grotius* argues, that the apostle had not written any epistle before this, at least not to the *Thessalonians.*" From this same passage, Mr. *Whiston* infers "that the apostle had written epistles before this, and those not a few." Neither of their arguments are clear, or indubitable. For, suppose St. *Paul* had written but one epistle, before this; and they had mistaken his meaning; or had, since that, received a letter forged in his name, or had scruples raised in their minds about the genuineness of his former epistle; he might very reasonably write the salutation again with his own hand; and inform them *that that was the token of the genuineness of all his epistles*; i. e. of those which he had written, or of those which he should afterwards write.

S E C T. III.

HAD we the account which the apostle received, or had we any other authentic history of the circumstances of that church, to which the several parts of this epistle refer, we might unquestionably explain it with more justness and propriety than any of the commentators have hitherto done; and much more exactly point out the beauty and emphasis of several expressions. But, as we have no such history remaining, all that we can do, is, to compare the two epistles themselves; and carefully observe wherein they correspond, and wherein they vary.—We may reasonably presume that what the former epistle had done effectually, the apostle would not attempt to do over again. Though it is highly probable that he would do those things by letter, as he was still absent, which he would have done in person, if he had been present. *For instance*, that he would commend those who behaved right, in

order to strengthen and incourage them; that, if in any thing they had mistaken his meaning, he would with all meeknesse and readinesse set them right; that, if in any point he thought they were not fully instructed, he would indeavor to perfect that which was lacking in their faith; and that, if in any respect any of them were grown worse, he would more particularly and more severely reprehend them.—With this light in our hand, we may possibly find out our way, through the history of the state of this church, at the time of writing this second epistle.

Whether the apostle (after all his most earnest desire to see them again) despaired of returning to *Theſſalonica*, for some time; or thought them sufficiently established by what he had done; or reckoned that he had said enough concerning that desire and intention of his, and that to have said more would have been improper, unlesse he had had a fair prospect of returning shortly;—whatever was the reason, I say, he takes no notice, in this epistle, of his purpose or desire to visit them again in a little time. He did, indeed, visit them once or twice after this. Acts xx. 1,—4. but that was at the interval of four or five years; and therefore he had no prospect of that, when he wrote this epistle.

He had, in the former epistle, given them such affectionate and pressing dissuaves from all manner of impurity: and so fully shewn that their imitating their heathen neighbors in their funeral lamentations was highly improper, as they had the prospect of a resurrection to perfect and everlasting felicity; that he did not see occasion to add any thing farther upon either of these two heads.—He had, likewise, intreated them to pay a proper deference unto such as labored among them, in instructing and admonishing them, and in presiding over their religious assemblies: and then recommended it to the presidents of that church to do their duty. And, as he is now wholly silent, with respect to both these particulars, we may reasonably presume there was no occasion to add any thing farther concerning them.

This appears to have been written the second of all St. *Paul's* epistles. By whose hands it was sent, does not now appear: but this great apostle of the gentiles did not want messengers, attendants, and persons ready to minister unto him.

S Y N O P S I S.

THEY had, for some time, professed the christian religion : Written from Corinth, about the end of the year of our Lord, 52. of Claud.
 and therefore the apostle does not (as in the first epistle) in-
 large upon the reception which the gospel had met with, at its
 first entrance among them ; nor of his own planting it with the
 most disinterested views, and amidst so many difficulties and dis-
 couragements. “ But he wrote again, in his own name, and in
 “ the name of *Silvanus* and *Timothy* : and (after an introduction
 “ like that in the former epistle) he commends them for their in-
 “ crease in faith and love ; and tells them that he gloried, in other
 “ churches, because of their stedfastness in the faith, and their
 “ patience under persecution. He then, with great propriety,
 “ takes notice that their persecution was a clear proof of a righte-
 “ ous judgment to come, when their persecutors would meet with
 “ their proper recompence, and the righteous be delivered out of
 “ all their afflictions : and all this (he assured them) would take
 “ place, when Jesus Christ returns, in pomp and majesty, as uni-
 “ versal judge. And to that end, he prayed, that God would carry
 “ on their faith and holiness unto perfection ; that Christ might be
 “ glorified in them, and they in him.

12.
Chap. I.

“ Having heard that his discourse concerning the sudden and Chap. II.
 “ surprizing coming of Christ had been perverted and misunder-
 “ stood, he takes particular care to rectify the mistake, into which
 “ they had fallen ; assuring them that a remarkable apostasie would
 “ first happen ; and that there would appear in the church, one,
 “ who should deserve the name of *the man of sin* and *son of perdi-*
 “ *tion* ; who would with great pride exalt himself above all the po-
 “ tentates on earth. Of this he had informed them, when he was
 “ at *Thessalonica* ; and told them what it was that hindered the ap-
 “ pearance of that wicked and tyrannical power. The mystery of
 “ iniquity had then begun to operate, though its progress was but
 “ small. But, when the obstructing power should be removed,
 “ the

“ the grand enemy of truth and righteousness should be openly
 “ reveled ; and would make use of such power and craft, as that
 “ the apostasy would spread far and wide ; and none but the sincere
 “ lovers of truth and goodness would escape the delusion. But,
 “ though those adversaries of pure christianity should triumph for a
 “ while, yet their end would be destruction. However ; he
 “ thanked God that his *Thessalonian* converts were chosen unto sal-
 “ vation ; to which they had been called by the gospel, and which
 “ they would certainly obtain, if they held fast the doctrines, and
 “ observed the precepts, which he had delivered unto them ; and
 “ he heartily prayed that they might do so.

Chap. III.

“ In the next place, he desires the prayers of the *Thessalonians*
 “ for him and his two assistants, that they might preach the gospel
 “ with like success in other places, as they had done at *Thessalonica* :
 “ and particularly that they might be preserved from their enemies
 “ and persecutors ; whom they met with, almost every where.
 “ And he intimates that, though the *Thessalonians* could not escape
 “ persecution here, they might confide in Christ, for preserving
 “ them from evil ; provided they continued in the love of God, and
 “ in the patient expectation of Christ's second coming.

“ 1 *Theff.* iv. 11, 12. he had briefly and gently admonished
 “ some idle and disorderly persons to be quiet, and mind their
 “ own business ; that they might maintain themselves in a credit-
 “ able manner, and neither be burthensome to the other christians,
 “ nor give offence to their unbelieving neighbors. But, as they
 “ seem rather to have grown worse, he orders the other christians to
 “ shun familiar society with them, that they might bring them to
 “ shame and repentance. *St. Paul, Silas,* and *Timothy* had worked
 “ diligently with their own hands for a subsistence, while they
 “ continued to preach the gospel at *Thessalonica* ; though they
 “ might have been excused, considering their work and office.
 “ Such an example deserved imitation. And he commanded the
 “ disorderly persons again, and that in the name of our Lord Jesus
 “ Christ, to work and maintain themselves, and carefully avoid
 “ being troublesome to others. In the former epistle, he had con-
 “ cluded with [*The grace of our Lord Jesus Christ be with you all,*
 “ *Amen.*] He now does so again ; and informs them, that writing
 “ the salutation, with his own hand, was the token of the genuine-
 “ ness of all the epistles which he wrote.”

Thus,

Thus, I think, we have taken the only method, now left, of coming at the state of the church at *Thessalonica*, when the apostle wrote this second epistle to them. And the sum of what has been said comes to this, *viz.* that this epistle may be looked upon as a supplement to the former: that the main point, about which he wrote this second epistle, was, to rectify a mistake, into which they had fallen, concerning the speedy coming of Christ; a mistake, which, if not rectified, might have proved of dangerous consequence.—But he has, also, added other things of considerable importance, comforting the *Thessalonians* under their persecutions, and reprehending the idle and disorderly among them. These three things, the apostle hath, more especially, labored; that he might prevent the ruine, or great decay, of the christian religion, at *Thessalonica*. And it is to be hoped that he succeeded in his design. For we find, from the *fathers*, that there was a christian church at *Thessalonica* many ages after this.

A
P A R A P H R A S E
A N D
N O T E S

On St. PAUL's Second Epistle to the
T H E S S A L O N I A N S.

S E C T. I.

I N T R O D U C T I O N.

Chap. i. Ver. 1, 2.

T E X T.

P A R A P H R A S E.

¹ PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ:

² Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

PAUL, who planted the gospel among them; together with *Silvanus* and *Timotheus*, who were his assistants in that work: unto the church of the *Thessalonians*, which is distinguished from the idolatrous gentiles, by believing in God our father; and from the unbelieving jews, by believing in the Lord Jesus Christ. May favor be granted unto you, and all happiness, from God our father, the fountain of all good; and from the Lord Jesus Christ,

the

An. Christi
52.
Claud. 12.
Chap. I.

I

2

R

PARAPHRASE.

TEXT.

An. Christi the mediator, through whom God com-

^{52.} Claud. 12. municates his favors to mankind ^a!

Chap. I.

NOTES.

1, 2. ^a This introduction is the same with that to the former epistle; which is one presumptive argument that the two epistles were written to the same persons. It is evident, from the apostle's own words, that this was an epistle to the church of the Thessalonians. That it was the second epistle to that church, has been proved, in the history before this epistle, p. 110, &c.

Ver. 1. Ἐν Θεῷ πατρὶ ἡμῶν, καὶ κυρίῳ Ἰησοῦ Χριστῷ. *In God our father, and in the Lord Jesus Christ.* This plainly shows that St. Paul did not design to say, ver. 2. [*God the father of us and of the Lord Jesus Christ.*] though our Lord did use an expression very like that, John xx. 17. Whoever would see this observation farther confirmed, may consult 2 Thess. ii. 16. 1 Tim. i. 1, 2. 2 Tim. i. 2.—In this text, and 1 Thess. i. 1. ἐν is to be understood before κυρίῳ, and ἀπὸ before κυρίῳ. [*For the farther explaining of these two verses, see the notes on 1 Thess. i. 1.*]

S E C T. II.

Chap. i. ver. 3, — 12.

C O N T E N T S.

THE apostle here commends them for the steadfastness of their faith, and for their patience under persecution: assuring them that, when Christ comes to judgment, they should be rewarded, and their persecutors punished.

PARAPHRASE.

TEXT.

3 We are obliged, evening and morning every day, to praise God upon your account, brethren, as it is proper to do; in as much as we understand that your steadfastness in the christian faith increaseth exceedingly; and

We are bound to thank God ³ always for you, brethren, as it is meet, because that your faith groweth

TEXT.

PARAPHRASE.

groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we ourselves glory in you, in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

Which

and that the love of every one of you all, mutually towards each other, abounds and overflows⁵²: So that we ourselves glory in you, in other christian churches, for your patience and stedfastness in the faith, in all your persecutions for the sake of christianity, and in all the oppressions which you endure^b.

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Chap. I.

4

Which

NOTES.

3. ^a See on Philem. ver. 4.—The english word [*charity*] signifies, sometimes, *treating persons kindly, whose sentiments or practice we do not approve*: sometimes it signifies *almsgiving*. But the greek word *ἀγάπη* signifies *love*; and ought so to have been translated. *The papists*, who magnify large and pompous donations, to the church or the poor, as meritorious, have translated the word [*charity*]; 1 Cor. *thirteenth* chapter, and in other places; but there is no reason why we should do so.

The great love and mutual affection among the christians at *Thessalonica* tended much to increase the stedfastness of their faith, and their patience under persecution.—In the former epistle, the apostle thanked God for the beginnings of their faith, love, and patience. 1 Thess. i. 3; 6,—10. and ii. 14. and iv. 9, 10. In this and the following verses, he mentions their increase in faith, love, and patience; and says, “We are bound to give thanks unto God for you, because of the exceeding great increase of your faith and mutual love.”—This is another confirmation of this being a *second epistle to the Thessalonians*.

4. ^b 1 Thess. i. 9. He had told them how much other churches spoke of their ready and cheerful reception of the christian faith, at its first entrance among them: here he seems to allude to that, and informs them that the matter was now carried farther; and that he and his two assistants gloried in them, in other churches, for their patience and stedfastness in the faith, under all their persecutions; now they had been tried for some time.—From the mention of their patience under persecution, it appears that the rage of their enemies, the unbelieving jews, had not yet subsided.—Patient induring of persecution, and withall stedfastly retaining and openly professing the christian faith, was one of the strongest proofs of their being the faithful disciples of Christ. And, in such converts, the apostle might justly glory. For (as Mr. *Baxter* hath well observed) “when worldly men are ashamed of christians in persecution, godly men rejoice in their faith and patience, as being then most honorable.”

It was the apostle's frequent manner to commend christians, in order to encourage them, and persuade them to persevere, and to be ever advancing in the christian life. Here we may observe an instance of St. *Paul's* skilful and happy address. He raised the emulation of other churches, by commending the *Thessalonians*; and he again quickens the *Thessalonians* to fresh zeal and vigor, by acquainting them how much he gloried in them, in other churches. *Laudari a viro laudato*, to be

PARAPHRASE.

TEXT.

An. Christi 52. Claud. 12. Chap. I. Which your patient induring of persecution and oppression is a demonstration of a righteous judgment to come.^c For God permits you thus to be tried, 5 that you may be accounted worthy to partake of his kingdom of glory and happiness;

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of

NOTES.

praised by a worthy man is generally very agreeable. They could not but be pleased to be praised by an apostle, and that in other and distant churches. And the acquainting them with it, would naturally excite them more and more to deserve such praise. [See on 1 Thess. i. 9. and iv. 10. and v. 11.]

5. ^c By [*the righteous judgment of God,*] in this place, I understand (not *God's judging right*, in taking those gentiles into his kingdom, under the Messiah; but) the righteous and universal judgment, at the last day: which is the usual signification of that phrase.

From the sufferings of the righteous and the triumphs of the wicked, some have been ready to call in question a God, a providence, and a righteous judgment to come. Pf. lxxiii. 1, &c. Jer. xii. 1, &c. Hab. i. 2, &c. But, suppose God to be just, I know of no stronger proof of a righteous judgment to come, than the persecutions of good men, and the present triumphs of the wicked. For can it be thought that, under a just and equitable administration of things, the proud, cruel tyrants, and oppressors of mankind, can always escape, without being called to an account, and punished as they deserve? Or, that they, who have been given up, as innocent sheep, to the slaughter; and undergone a variety of the most exquisite tortures, and at last suffered the most tremendous deaths, should all be lost and utterly forgotten? their cause not avenged? nor inquisition made for their blood? [1 Cor. xv. 19; 29.—32. Heb. xi. 6.] Will there be no difference made, by the just and equitable judge of the world, between the dukes of *Alva* and *Guyse*, the lords and fathers of the hellish court of inquisition, the deliberately malicious old serpent, *Bishop Gardiner*, and the execrable, bloody *Bonner*, on the one hand; and the many thousands of the innocent flock of Christ, who sell a sacrifice to their blood-thirsty zeal and unrelenting rage? Surely, if there is a God, those infernal tyrants, those devils incarnate, cannot always escape his righteous vengeance: nor the poor, harmless, persecuted saints and martyrs, who fell as victims to their merciless zeal, fail of having a most ample and glorious reward, for their fidelity, meekness, patience, fortitude, and other shining virtues. Phil. i. 28. Matt. v. 10, 11, 12. Eccles. iii. 16, 17. and viii. 12, 13. I know of no stronger proof of a future state, no argument of a righteous judgment to come, more forcible and striking than this. And, if the best and the worst of mankind are to be rewarded and punished; then all mankind may expect in proportion to be so. Acts xvii. 31. Rom. ii. 5,—11. 2 Cor. v. 10. 1 Pet. iv. 17, &c. 2 Pet. i. 17.

TEXT.

PARAPHRASE.

- of the kingdom of God, for which ye also suffer :
- 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ;
- 7 And to you who are troubled, rest

pineſſe^d ; in the proſpect of which you, An. Chriſti
at preſent, even ſuffer much ill treat- 52.
ment^e. Seeing that God looks upon it Claud. 12.
as a righteous thing to render, by way Chap. I.
of recompence, affliction unto thoſe 6
who now afflict you^f. But unto you, 7
who are perſecuted and afflicted, as we
are, a complete releaſe^g from all your
labors

NOTES.

^d *That you may be accounted worthy of the kingdom of God.*] MERIT, according to ſcripture, would be the attaining to perfect innocence, or a full meaſure of works ; no duty omitted, no crime committed ; no offence in thought, word, or deed. Unto ſuch, the reward would be reckoned, not of grace, but of debt. Rom. iv. 4. Undoubtedly, God will account none worthy of his kingdom, but ſuch as are really worthy : and all ſincere penitents and prevailingly holy perſons, he will account *worthy*. See ver. 11. Matt. x. 10, 11. Luke vii. 4. and x. 7. and xii. 32. and xx. 35. and xxi. 36. Rom. viii. 17. 1 Tim. v. 18. 2 Tim. ii. 11, 12. Rev. iii. 4. See on 1 Theſſ. iii. 13.—The *Theſſalonians* ſuffering for righteouſneſſe ſake would both increaſe their virtue, Rom. v. 3, &c. James i. 2. and make it maniſeſt to men and angels that they were proper objects of the divine favor. 1 Pet. i. 7.

^e *For which you even ſuffer.*] Acts ii. 41. Phil. i. 29. Heb. x. 34. 1 Pet. iv. 13. Their profeſſing the goſpel, and having hope of that glorious kingdom, was the reaſon both why their enemies perſecuted them, and why they bore it with ſuch amazing patience : but the apoſtle ſeems here to intend the latter. They had arrived at ſuch honor, as not only to profeſſe the true religion, and praſtiſe the commands of Chriſt ; but *even to ſuffer* for his ſake ; which, for their ſtanding, was indeed an high degree of excellence and honor.

6. ^f *Επειρ* ſeeing that.] It is not a note of doubting, but of confirmation ; as Rom. viii. 9.—In this and the following verſe, it is ſaid “ *to be juſt with God to recompence both the righteous and the wicked.*” [See note ^e on the preceding verſe.] Here we are informed that the juſtice of God requires that the wicked receive, as it were by way of retaliation, thoſe miſeries which they inflicted upon the righteous. See ver. 8, 9. Zach. ii. 10. and vii. 10 ; 13. Matt. xxv. 41, &c. Luke xvii. 7. Rom. ii. 2,—6 ; 8, 9. and xii. 19. 2 Cor. v. 10. Gal. vi. 7, 8. Jude, ver. 14, 15. Rev. vi. 10, 11. and xvi. 6. The connection between ver. 5, 6, 7. ſeems to be this, “ It is a demonſtration of a righteous judgment to come, that you are now “ perſecuted. For it is juſt with God to puniſh perſecutors, and to deliver the “ righteous out of all their troubles.”

7. ^g *Καὶ* but :] See on 1 John ii. 20.—*ἀνεσθ* reſt, or releaſe,] from perſecution and all temporal calamities : together with which God will beſtow poſitive, complete, and everlaſting felicity. Wiſd. v. 1,—5 ; 15, 16. Matt. v. 10, 11, 12. and xxv.

PARAPHRASE.

TEXT.

An. Christi labors and troubles, together with us^h,
^{52.} when the Lord Jesus shall be openly
 Claud. 12. reveled from heavenⁱ, with his mighty
 Chap. I. angels^k, in flameing fire^l; distributing
 8. ven-

rest with us, when the Lord Je-
 sus shall be revealed from heaven,
 with his mighty angels,

In flaming fire, taking venge- 8
 ance

N O T E S.

xxv. 34;—40; 46. Rom. ii. 7; 10. and viii. 17. and ix. 23. 2 Cor. iv. 17, 18. 2 Tim. ii. 11, 12. and iv. 8. Heb. iv. 9. and x. 34. James i. 12. 1 Pet. i. 6, 7. and v. 10. Rev. ii. 10. and iii. 4, 5. and vi. 11. and xiv. 13.

^h *With us:*] None of the *Thessalonians* would doubt of the apostle and his two assistants having a most ample reward, after all their faithful labors and the repeated persecutions which they endured. Now they let the *Thessalonians* know that they might expect to partake with them. There will, indeed, be an extraordinary reward for the apostles and evangelists, the martyrs and confessors; and for all such as have distinguished themselves, in active service, or patient suffering for the sake of truth or righteousness: but no good man will finally miss of a proportioned reward.

ⁱ *In the revelation of the Lord Jesus from heaven.*] JESUS is now in the third heavens, hid from mortal eyes; but, in the last day, he shall come down into our air, and there appear so publicly that all mankind shall see him. Acts iii. 21. 1 Cor. i. 7. Col. iii. 1,—4. Rev. i. 7. The most signal rewards shall be conferred, and the most signal punishments inflicted, when he shall thus be revealed. See note ^k; 1 Thess. iv. 14.

^k *With the angels of his power;*] i, e. with his mighty angels, Psal. ciii. 20. So *fire of flame*, ver. 8. signifies flameing fire, or a fiery flame. *The glory of his power*, ver. 9. and *the power of his glory*, Col. i. 11. signify his glorious power; Col. i. 13. *the son of his love*, his beloved son; Psal. xv. 1. *the mountain of his holiness*, his holy mountain.—That Christ, at his second coming, will be attended by all the holy angels: see Matt. xxv. 31. and those ministers of his power shall separate the righteous and the wicked; that the righteous may be all rewarded, and the wicked all punished. Matt. xiii. 41, 42, 43; 49, 50.

8. ^l See the last note.—For ἐν πυρὶ φλογος in *fire of flame*, some antient MSS. versions and fathers read ἐν φλογὶ πυρός in *flame of fire*. So the words are in the *seventy*. Dan. vii. 9. and Acts vii. 30. It is not material which reading we follow. This fiery flame, or flameing fire, does not appear to me to be the flame that will set the world on fire, or kindle the fire in which the wicked shall be tormented: but the glory, in which our Lord shall appear, or with which he shall be clothed; in the great day. He himself shall then be clothed with ineffable splendor and glory; as well as attended by his father's glory, and accompanied with all the holy angels. [See on Tit. ii. 13.] And that glory of Christ, in the last day, will be a joyful sight to the righteous, but terrible to the wicked. In this verse is represented the terror, with which that glorious appearance will strike the wicked; as, in the following verse, is set forth the joy, which it will infuse into the minds of the righteous. So *the glory of the Lord*, in other places, is represented

as

TEXT.

PARAPHRASE.

ance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

- 9 Who shall be punished with everlasting destruction from the PRE-

vengeance unto them who are wilfully ignorant of the true God^m, and unto them who obey not the gospel of our Lord Jesus Christⁿ. Who shall suffer, for their punishment, everlasting destruction^o, which shall procede from the

An. Christi
52.
Cland. 12.
Chap. I.

9

NOTES.

as having a mild or a terrible appearance. Exod. xxiv. 10, 11; 16, 17. Numb. xvi. 42, &c. and xxxiii. 18, &c. and xl. 34, &c. Deut. xxxii. 22. 1 Kings viii. 10, 11. 2 Chron. v. 13, 14. Psal. xviii. 6,—15. and xcvi. 3,—6. Isa. iv. 5. and xxix. 6. and lxvi. 15. Jer. xxi. 12. Lament. ii. 3. Dan. vii. 9, 10. Matt. xvi. 27. and xxv. 31, &c. Mark viii. 38. Luke ix. 26. Acts ix. 3, &c. and xxii. 6, &c. and xxvi. 13, &c. Heb. x. 27. and xii. 29. Rev. i. 7. and xix. 12.

^m *Not knowing God* sometimes denotes ignorance of him, sometimes disregarding him. Ignorance of the true God is in all a sin; because the knowledge of him may be attained by the light of nature. And no man, who has the use of his reason, can be excused in neglecting that knowledge, or in disregarding the deity. Exod. v. 2. 1 Sam. ii. 12. Psal. xix. 1, &c. and lxxix. 6. Jer. xxii. 16. Wisd. xiii. 1, &c. Rom. i. 19, &c. 1 Cor. xv. 34. Gal. iv. 8. Eph. ii. 12. 1 Theff. iv. 5.

ⁿ *And obey not the gospel of our Lord Jesus Christ.*] This is spoken only of such as had the gospel preached unto them with sufficient evidence.

It may be inquired, whether this and the preceding sentence speak of two sorts of persons, or of one sort only? I am inclined to think that, by *them that know not God*, St. Paul meant the idolatrous gentiles; and, by *them that obey not the gospel of our Lord Jesus Christ*, the unbelieving jews. (1.) Because the same apostle, in many places, and particularly in these two epistles to the *Thessalonians*, has distinguished christians from the unbelieving jews and gentiles. (2.) God will, at the last day, punish both the unbelieving jews and gentiles. (3.) Both unbelieving jews and gentiles persecuted the christians at *Thessalonica*; though chiefly the former. Acts xvii. 5. And it would be a comfort to the persecuted *Thessalonians* to be told that God would finally deliver them from all their adversaries. [See on ver. 6.] (4.) The article *τοῖς* is expressed in both places. The *Syriac* has accordingly preserved it in both places. And the literal translation in *english* would run thus, [*dealing vengeance unto them that know not God, and unto them that obey not the gospel of our Lord Jesus Christ.*] There is no doubt but Christ will at last punish professed christians, who have not obeyed the precepts of his gospel, as well as infidels of all sorts: but I do not apprehend that that is said here. I rather think the unbelieving jews and gentiles are intended in this text.

^o *Everlasting destruction.*] Here is no intimation of the notion of *Origen*, That all shall, finally and after a long duration of sufferings, be made perfectly happy.—Here their punishment is called *destruction*. In other texts, it is represented as most dread-

PARAPHRASE.

TEXT.

An. Christi the wrath of the Lord Jesus^p, and
 52. from his glorious power^q: In that day,
 Claud. 12. when he shall come to be rendered glo-
 Chap. I. rious in his holy disciples, and admirable
 10 in the exaltation and happineſſe of all
 thoſe who have believed in him: and
 in you in particular; becauſe our testi-
 mony among you to the goſpel of
 Chriſt hath been believed and properly
 regarded by you^r.

presence of the Lord, and from
 the glory of his power;

When he shall come to be glo- 10
 rified in his saints, and to be ad-
 mired in all them that believe
 (because our testimony among
 you was believed) in that day.

Where-

And,

NOTES.

dreadful and durable torments. See ver. 6. Matt. xxv. 41; 46. Mark ix. 42,—48. Rom. ii. 8, 9. Jude, ver. 6, 7.

^p *From the presence of the Lord.*] Some understand hereby that they will be re-
 jected, or banished, *from the face*, or glorious presence of the Lord; as *Cain* is said
 to have been, Gen. iv. 14, &c. but *and* denotes the efficient cause, Rom. i. 7.
 2 Cor. i. 2. or the agent, Mark viii. 31. Acts x. 25. and in many other places.
 And [*the face of the Lord*] is an hebrew or chaldee phrase, for *the Lord himself*.
 See *the seventy*. Psal. xvii. 2. and many other places. Or, it may here denote
 that Jesus Christ will be visibly present, when he executes his judgments upon
 the wicked. See Psal. xxxiv. 16. 1 Pet. iii. 12. Finally, others, *by the face*,
 understand *the anger*, of the Lord; as we have translated the word, Psal. xxi. 9.
 Jer. iii. 12. So the *Chaldee*, *Syriac* and *Arabic* have frequently rendered the word.
 See the *essay for a new translation of the Bible*, p. 18, 19. The future punishment
 of the wicked is represented as proceeding from the *wrath of God*, 1 Thess. i. 10.
 and elsewhere. And we read of *the wrath of the lamb*, Rev. vi. 16.

^q *And from the glory of his power:*] i, e, from his glorious power. See note
 * ver. 7. The phrase seems to be taken from *the seventy*. Isa. ii. 10, 19; 21.

10. ^r As to the word [*saints*], see on 1 Thess. iii. 13. and on Philem. ver. 5.—For
 [πιστευον *who do believe*,] several of the antient MSS. the vulgate, and some of the
 fathers read [πιστευσαν *who have believed*.]—Whilst the saints are despised, insult-
 ed, and persecuted, Christ is not glorified in them, nor admired for his regard to
 them. But, when he shall punish their persecutors, raise his saints from the dead,
 deliver them out of all their troubles, and make them completely glorious and
 happy; then shall he be glorious and admirable in the eyes of the whole world.
 His veracity, power, wisdom, and abundant goodness will then shine out conspicu-
 ously. The whole intelligent creation will then esteem him glorious and admir-
 able, for what he has done in and for his faithful disciples. Col. iii. 3, 4. 1 John
 iii. 1, &c. with which compare Isa. xlv. 23. Wisd. v. 1, &c.

In our old *english* version, the last part of this verse is thus translated; [*because
 our testimony, that we had unto you, was believed, even the same day that we preach-
 ed it.*] The whole verse, according to the *Syriac*, runs thus; [*When he shall come*

TEXT.

PARAPHRASE.

11. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his*

And, in order to Christ's being rendered glorious and admirable in you, we pray for you constantly, evening and morning every day^c, that our God would treat you as worthy of that celestial kingdom, to which you are called^c: and that he would, by his mighty power, carry on and complete all the kind designs of his goodnesse^u; and particularly that he would complete your patience under afflictions, as well as every other part

An. Christ.
52.
Claud. 12.
Chap. 1.

11

NOTES.

to be glorified in his saints, and to show his wonderful things in his faithful ones; because our testimony concerning you shall be confirmed in that day.] Grotius his interpretation is, [because, in that day, the testimony, which we brought you, concerning a judgment to come, will be evidently confirmed.] In support of which he alleges, "that ἐπισεῦθι is an *aorist*, signifying a thing which at the time, spoken of, shall be past; as the Syriac hath rightly taken it." But, without an absolute necessity, one would not choose to interpret ἐπισεῦθι by πεισευθησεται. In that, the Syriac version appears to me to be quite singular. And Grotius his sense of the words does not seem to secure so easie and clear a connection. Whereas the words [ἐν τῇ ἡμέρᾳ ἐκείνῃ in that day] may, in construction, be placed at the beginning of this verse; and before the last sentence (which seems to be elliptical) these words may be supplied, [and in you particularly:] which is confirmed by the following ὑμᾶς. Then a clear connection will be preserved; and there will be no occasion for putting the following words in a parenthesis, [because our testimony among you was believed;] which many interpreters have contended for. There is just such a trajection of these words, [in that day,] Rom. ii. 12; 16.—That, by [that day,] we are to understand the day of judgment; see on chap. ii. 2. The preceding and following context, in this place, evidently lead us to that interpretation.

11. ^c As to *praying always*, see on 1 Thess. v. 17.

^a Τῆς (i, e, ταύτης) κλήσεως *this calling*,] by a metonymy, is put for the glory and felicity to which they were called. It is styled *the kingdom of God*, ver. 5. *rest with us*, i, e, with the apostle and his two assistants, ver. 7. and *the prize of the high calling of God in Christ Jesus*, Phil. iii. 14.—As to God's *accounting them worthy of it*, see note ^d, ver. 5.

^u *The benevolence of goodnesse*] does not seem to relate to the benevolence and goodnesse of the *Thessalonians* to the rest of mankind; but to the benevolence and goodnesse of God towards them. See Matt. xi. 26. Luke xii. 32. Eph. i. 5; 9. 1st. liii. 10.

PARAPHRASE.

TEXT.

An. Christi
 52.
 Claud. 12.
 Chap. I.
 12

part of holiness; that great work, which is the proper fruit of your faith^x. That the religion of our Lord Jesus Christ may be now glorified in you; and you at the last day glorified in him^y; according to the abundant favor of our God and of the Lord Jesus Christ^z.

his goodness, and the work of faith with power:

That the name of our Lord¹² Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

NOTES.

^x By *the work of faith*,] understand the fruit, or effect, of their faith; an holy christian life, and particularly their patient enduring of persecution; of which he had been treating, in the preceding verses; and which is represented as the work, or fruit, of faith; James i. 3, 4. See on 1 Thess. i. 3.

¹² ^y It may be inquired, “Whether the apostle is here speaking of the name of Christ being glorified in them, and they in him, in this world? Or at the great day? [See ver. 10.] Or of both? Or, finally, whether he does not mean that Christ’s name might be glorified in them, during this life; and they glorified in him, at the last day?” *Theophylact* was for the last, and thus paraphrased the words; [*that the name of our Lord Jesus Christ may be now glorified in you; and you, at the last day, glorified in him.*] And, I am inclined to think, this is the just interpretation. For, (1.) Though, by *the name of Christ*, is sometimes meant his power; yet it much more frequently signifies the *gospel*, or *religion*, of Christ. See on 1 John ii. 12. (2.) An holy life, and particularly patient suffering for righteousness sake, is to the glory of God. John xii. 27, 28. and xxi. 19. Gal. i. 24. 1 Pet. iv. 14. And it is to the glory of Christ, when afflictions and persecutions cannot separate his disciples from him. Rom. viii. 35, &c. (3.) The religion of Christ must be glorified, in this world, by the holy lives and patient sufferings of such as profess it. (4.) The faithful disciples of Christ shall all be glorified, in and with him, at the last day. Col. iii. 4. 1 John iii. 2. And of this, St. Paul had been treating, in the preceding verses.

^z See on ver. 1, 2. and note ^c 1 Thess. i. 1.

S E C T. III.

Chap. ii. 1,—17.

C O N T E N T S.

HAVING, in the former section, mentioned the coming of our Lord Jesus Christ, the apostle here gently slides into the main design of this epistle; which was to rectify a mistake, that had been spread among the christians at *Thessalonica*, either by some weak or designing persons; viz. “That the day of the Lord was then just at hand.” And, to procure regard to that assertion, they had insinuated that St. *Paul* had had it reveled to him; and that he had intimated as much, either by word of mouth, or by epistle.

An. Christi
52.
Claud. 12.
Chap. II.

He now assures the *Thessalonians*, that he had had no such revelation; and that he had neither said, nor designed to insinuate, any such thing. On the contrary; he had formerly told them, and now repetes it, that a grand apostasie was first to happen; and that the man of sin would first appear, and delude many. And, having thus warned them, he hoped that neither this mistake, nor any thing else, would so stagger them, as to cause them to throw off christianity, and indanger their final acceptance with God.

T E X T.

P A R A P H R A S E.

1. Now we beseech you, brethren,
by the coming of our Lord Jesus
Christ,

We have already taken notice of the coming of the Lord Jesus Christ, to the destruction of the wicked, and to the joy of the righteous. But, concerning that coming of the Lord Jesus Christ^a; and

I

N O T E S.

1. ^a By [or concerning] the coming of our Lord Jesus Christ.] Many interpreters have taken ἐπεὶ for διὰ, and have understood the apostle as making use of a solemn oath, or obtestation, by the prospect of the great and glorious day of the Lord; to rouse their attention to what he was going to say, concerning that day. But

PARAPHRASE.

TEXT.

An. Christi and concerning our gathering together,
 52. at that time, to meet him, as our sa-
 Claud. 12. vior and judge^b; we beseech you, bre-
 Chap. II. thren, not to be soon^c shaken from the
 2 stedfastness and composure of your
 minds^d; nor be dismayed, by any reve-
 lation, or discourse, or epistle, which
 any one shall pretend to have heard, or
 received, from us; intimating that the
 day of the Lord Jesus Christ is just at
 hand, and will happen very shortly^e.

Let

Christ, and by our gathering to-
 gether unto him,

That ye be not soon shaken in²
 mind, or be troubled, neither by
 spirit, nor by word, nor by let-
 ter, as from us, as that the day
 of Christ is at hand.

Let

NOTE S.

Dr. Mill has informed us that *Petav.* 2. the *Æthiopic* version and *Theophylact*, for *ὑπὲρ* read *ἐπὶ*. And, though I do not take that to be the true reading, yet I look upon it to be the true interpretation. For *ὑπὲρ*, with a genitive case, does often signify [*of, about, or concerning.*] And, accordingly, *Phavorinus* says, *ὑπὲρ, ὁμοίως τῷ ἐπὶ*.—What coming of Christ this is, see on the next verse.

^b And our gathering together unto him.] See on 1 Thess. iv. 16, 17.

2. ^c This mistake had risen among them *ταχέως soon*. If it had begun before *Timothy* left them, or before the apostle had wrote the former epistle, he would not have failed, then, to have taken particular notice of it. Perhaps, a perverse interpretation of some passages in the former epistle; or rather an epistle, lately forged, under the apostle's name; gave rise to this unhappy mistake.


^d After *vous*, some of the ancient MSS. versions and fathers add *ἐμῶν*, [*from your mind.*] Suppose that be not the true reading, it seems to lead us to the right interpretation.

• They might possibly apprehend that Christ would come in a few months, weeks, or days. And it was of very great moment to rectify that mistake; for fear they should apprehend Christ would never come, or that his religion deserved no regard; when they found that he did not come so speedily as they expected.

That this day of Christ cannot refer to his coming to the destruction of Jerusalem, and of the Jewish nation; see the dissertation concerning the man of sin, at the beginning.—I acknowledge, indeed, (1.) That the coming of Christ does sometimes signify his coming to the destruction of Jerusalem, and to punish the Jewish nation, for their great wickedness, and particularly their treatment of him. And the apostles very justly declared that coming of the Lord to be then just at hand. James v. 3; 7, 8, 9. 1 Pet. iv. 7. 1 John ii. 18. See the notes on those texts; and compare our Lord's own prædiction, Matt. xxiv. 30,—34. (2.) Though the day of general judgment does still seem to be at a distance, yet our own deaths will put an end to our state of trial, and terminate in the coming of the Lord. Heb. ix. 27. We are therefore often and earnestly exhorted to be always in a readiness,

TEXT.

PARAPHRASE.

- 3 Let no man deceive you by any means: for *that day shall not* Let no man deceive you, by these An. Christi or by any other means whatever^f; ^{52.} Claud. 12. or make you believe that it is just at  hand. Chap. II.

3

NOTES.

readiness, because we know not when our Lord will come. See Mr. Taylor's note on Rom. xiii. 11, 12. (3.) Concerning his coming to the general judgment, our Savior himself says, Rev. xxii. 12. "Behold, I come quickly, and my reward is with me, to render unto every man according to his works." But, then, that must be understood in its connection; viz. "when all the things, which are before prophesied of, in that book, are accomplished; then *Jesus Christ will come quickly*, to the general judgment; but not before that."

Though I think there is enough in the dissertation on the man of sin, to determine the sense of the phrase, in this place; yet I would over and above add, that these phrases, *that day*, or *the day*, or *the coming of the Lord*, do generally, in the new testament, signify his coming to judge the world, at the last day. See Matt. xxiv. 36, &c. and xxv. 31, &c. Acts xvii. 31. 1 Cor. i. 8. and iii. 13. and v. 5. and xv. 23. 2 Cor. i. 14. Eph. iv. 30. compared with Rom. viii. 23. Phil. i. 6; 10. and ii. 16. 1 Thess. ii. 19. and iii. 13. and v. 23. 2 Thess. i. 10. 2 Tim. i. 12; 18. and iv. 8. 2 Pet. i. 16; 19. and ii. 9. and iii. 4.—12. 1 John iv. 17. Jude, ver. 14, 15. with which compare 1 Pet. i. 7; 13. and many other places.

3. ^f 1 Cor. xvi. 13. Eph. v. 6. Phil. iv. 1. Heb. xiii. 9.

There were persons, in the days of the apostles, who pretended to have received orders, or revelations, which they had not received. Acts xv. 1; 24. with which compare 2 Cor. xi. 13. 2 Pet. ii. 1. 1 John ii. 19. and iv. 1. So, under the old testament, some falsely pretended to be prophets, in order to deceive the people. Jer. xxix. 8, 9. And our Savior foretold that such would arise, after his departure, Matt. xxiv. 4, 5; 23, &c. St. Paul had, in general terms, admonished the Thessalonians to prove all things, and hold fast that which was good, 1 Thess. v. 21. And he was jealous that epistles might be forged under his name: see chap. iii. 17. which shows how careful he was to detect such forgeries, or prevent their doing any harm. Indeed, such was the vigilance of the apostles and their assistants, that such forgeries could not succeed in their days. But the fathers will abundantly inform us what a multitude of gospels, acts, epistles and revelations were forged, under the names of some or other of the apostles, even in the first four centuries. However; the christians in general were so watchful as to detect the forgeries; and carefully distinguished between the genuine writings of the apostles and those counterfeit ones. See Mr. Jones's canon, &c. Vol. first and second, and Dr. Lardner's credibility, &c. Part II.

By that caution, [*let no man deceive you by any means,*] it should seem that some fraud was used, by some persons, to spread that mistake.—Pretended revelations, pretended apostolic traditions, forged epistles, and other forged writings, have been, in the grand apostasy, very common methods of deceiving the unwary. And true christianity has greatly suffered thereby.

^f It

PARAPHRASE.

TEXT.

An. Christi hand. For that day will not come^ε, *not come*, except there come a
 52. ^{52.} unless^ε there come first the grand apo-
 Claud. 12. stasie^h; and he openly appear, who,
 Chap. II. for his very great wickedness, will de-
 serve the name of *the man of sin*; and,
 because of the punishment, which will
 finally overtake him, he may be justly
 called

NOTES.

^ε It is evident that, in the greek, there is an *ellipsis*; which our english version and many others have very well supplied: [*For that day shall not come, except, &c.*]

Sir Norton Knatchbull was for placing the comma, not after *τρόπον* (as is generally done) but after *ὅτι*, and then supplying the ellipsis thus,—*ὡς ὅτι ἐνέσκηκεν ἡ ἡμέρα τῇ χριστῷ, μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι* (scil. ἐνέσκηκεν,) *ἐάν μὴ, κτλ.* i. e., “We beseech you not to be ruffled; as if we had, by spirit, word, or epistle, declared that the day of Christ is just at hand. Let no man deceive you, by any means [*that it is just at hand,*] unless the apostasie come first, &c.” And, upon this, *Sir Norton* represents other interpreters as “confounding the grammatical construction,—and paying no regard to the *syntax*.” ANSWER. (1.) In the way, proposed by *Sir Norton*, there will be a double ellipsis; and the sense will stand thus: “Let no man deceive you [*that it is at hand.*] For [*it will not come*] unless there be a falling away first, &c.” (2.) The apostle does not say, that *it would be at hand*, upon the falling away, and the man of sin’s being reveled; but only that those things were to happen first, before that should come; the time of which he does not at all intimate. And therefore, (3.) Keeping the point after *τρόπον*, as in our greek copies, the ellipsis (I apprehend) may be thus supplied: *ὅτι [ἢ μὴ ἔλθῃ] ἐάν μὴ ἔλθῃ, κτλ.* Where the omission of the first *ἔλθῃ* may be easily supplied by the latter. So our Savior saith, *Matt. v. 20. ὅτι ἐάν μὴ περισσεύσῃς, κτλ. ἢ μὴ ἐσέλθῃς, κτλ.* where the construction is “Ὅτι ἢ μὴ ἐσέλθῃς, ἐάν μὴ, κτλ.” “For I say unto you, you shall by no means enter into the kingdom of heaven, unless your righteousness exceed that of the scribes and pharisees.”

^h It is true, the word *ἀποασία* does sometimes signify a revolt from civil government; but it, likewise, does often, in scripture, signify an *apostasie from the true religion*. See *the seventy*. *Josh. ii. 22.* 2 *Chron. xxix. 19.* *Jer. ii. 19.* and *xxix. 32.* 1 *Maccab. ii. 15.* and *Acts xxi. 21.* And the verb *ἀποσῆναι* is so used, 1 *Tim. iv. i.* *Heb. iii. 12.* and very often in *the seventy*. Accordingly, *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact* interpret it here of an *apostasie from the faith*; which, *Austin* saith, is the more probable interpretation. It is evident, the apostle is here speaking about religion, and not about civil government. And, by *ἡ ἀποασία* seems to be meant *the apostasie*; i. e., the grand and remarkable apostasie, by way of distinction from all other apostasies whatever.

TEXT.

PARAPHRASE.

- of sin be revealed, the son of perdition,
 4 Who opposeth and exalteth himself above all that is called God,
 called *the son of perdition*ⁱ: who sets himself in opposition to^k, and proudly exalts himself above, every one that is called a god, or even above the imperial dignity^l; so that he, in the temple of
- An. Christi
 52.
 Claud. 12.
 Chap. 11.
 4

NOTES.

ⁱ *The man of sin and the son of perdition.*] See on 1 Pet. i. 14. These are hebraisms, to denote an eminently notorious and very wicked man, who shall perish with a great and remarkable destruction. That phrase, *the son of perdition*, is used, by our Lord, concerning Judas the traitor, John xvii. 12. with which compare Dan. vii. 26. Ecclus. xvi. 9. Phil. iii. 19. 1 Thess. v. 9. 2 Pet. ii. 1; 3. Jude, ver. 4. Rev. xvii. 8; 11. and xix. 20.

Because the article is used in the greek, ὁ ἀνθρώπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος, *the man of sin, the son of perdition, the adversary*; the Papists would infer that the apostle prophesied of one single man, or one particular person, only. Whereas the article is often used, where men in general, or several persons, are evidently intended. Matt. v. 13. and vii. 9. and xii. 35. and xv. 11. Mark ii. 27. Luke iv. 4. Rev. xxii. 11. So *the* deceiver and *the* antichrist are equivalent to many deceivers and many antichrists. 1 John ii. 18. and iv. 3, 4. 2 John, ver. 7.—That *the man of sin and son of perdition* may denote a succession of men of the same rank or character, see *the dissertation on the man of sin, annexed to this epistle*. Remarkable are the words of Austin. *De Civ. Dei*, L. 20. c. 19. where he first cites this prophesie, and then saith, “No one doubt but that the apostle spoke these things concerning antichrist and the day of judgment.” So far were the christians, at that time, agreed in the interpretation of this prophesie.

4. ^k That the apostle continues to speak of the same person, will appear very plainly to the attentive and unprejudiced reader. He, who is, ver. 3. called *the man of sin and son of perdition*, is here represented as *opposing and exalting himself*, &c. The word ἀντικείμενος is used concerning such as were *enemies* of God and of his people, Isa. lxvi. 6. Phil. i. 28. 1 Tim. v. 14. and in many other places.—ὁ ἀντικείμενος, taken by itself, might be understood as *the adversary, or the antichrist*. So it has been interpreted by several both of the antients and moderns. And that the person, here prophesied of, would be such an *adversary*, does (I think) plainly appear, from other parts of this prophesie. But it seems more grammatical to join this word with what follows; especially as there is no article before ἐπεναντιούμενος. The sense, then, will be, “He who opposeth himself unto, and exalteth himself above, every temporal potentate.” And so he certainly does, who opposes all sovereign princes, ’till they submit to his authority.

^l *Ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα above every one that is called a god, or above the imperial dignity.*] Above every one that is called a god; i. e. truly, not falsely. For it would be no crime to exalt himself above idols and false Gods.—θεὸς, without the article, does signify a god; and here it is evidently distinguished from ὁ θεὸς the supreme deity, the one true God.—It is true, σέβασμα sometimes signifies

PARAPHRASE.

TEXT.

An. Christi of God, the very christian church itself,
 52. sits enthroned as a god^m, or a temporal
 Claud. 12. prince,
 Chap. II.

God, or that is worshipped; so
 that he, as God, sitteth in the tem-
 ple

NOTES.

nifies things, to which men pay a religious regard; such as altars, temples, statues, images, and the like. Wisd. xiv. 20. and xv. 17. Acts xvii. 23.—For πάντα every one, some few copies and versions read πᾶν τὸ every thing. But the common reading is best supported. And, as πάντα is in the masculine gender, and planely denotes a person, one would be inclined to understand σέβασμα of a person also.—Princes and magistrates are in scripture sometimes called gods. See Psal. lxxxii. 1; 6, 7. and cxxxviii. 1. Ezek. xviii. 1,—10. John x. 34, 35. 1 Cor. viii. 5. And it is well known that, in the apostles days, σεβας was the greek name, or title, of the Roman emperor. See Acts xxv. 21; 25. and xxvii. 1. If therefore we understand σέβασμα of the imperial dignity, then the apostle rises in his discourse; and prophesies “that the man of sin would exalt himself, not only above every one “ that is called a god, or temporal potentate; but even above the majesty and dignity of Cæsar, the Roman emperor himself, the highest of earthly gods.” Accordingly; it is in the singular number, σέβασμα and not σεβάσματα. Whereas the gods, images, temples, and altars, among the heathen, were many; as are also the saints and angels worshiped by the church of Rome; and the altars and images, before which they pay their worship. The apostle has not spoke out so planely, as to say Σεβας Cæsar; but, as he has connected σέβασμα with [every one that is called a god,] he has directed us how to understand him, and spoke as planely as it was then proper to do. See on ver. 6.

If the man of sin should attempt to exalt himself above every temporal potentate, it would answer this prædiction; though some should with difficulty, or not at all, submit to him. Verbs active sometimes signifie the design and endeavor to perform any thing, whether with successe or no. See Mark ix. 12, 13. Luke i. 17. Heb. xi. 17. James ii. 21. See also Le-Clerc on Gen. xxxvii. 21. and on Mark ix. 12, 13. Grotius on 2 Theff. ii. 4. and Mr. Fortin's discourses, second edition, p. 185. in the note.—Who has opposed the kings and princes of the earth, and exalted himself above emperors, as well as other sovereign princes, and has remarkably and beyond all expectation succeeded therein, is too well known to need any labored proof. But of this, see more in the second dissertation annexed to this epistle.—In this verse, the apostle planely alludes to Dan. xi. 36, 37. with which compare Rev. xiii. 2, 3. and xvii. 2; 13; 17. and xviii. 3.

^m καθίσας to sit upon his throne. So the word signifies, Matt. xxv. 31. Rev. xvii. 15. and xviii. 7. answering to כּוּשׁ, Psal. ix. 4. and xxix. 10. and cx. 1. Ezek. xxviii. 2. Zach. vi. 13.—Ἐς τὸν ναὸν, for ἐν τῷ ναῷ in the temple. So ἐς ἀντὶν for ἐν ἀντὶ, Mark ii. 1. See also Acts xxiii. 11.—It was the opinion of Jerome, Chrysostom, Oecumenius, Theophylact, and other of the antients, that, by the temple of God, the apostle meant, not the temple at Jerusalem, but the christian church. Theodoret sais, “The apostle has called the [christian] churches, the temple of God, “ in which he [the man of sin] will by violence seize the supremacy; endeavoring
 “ to

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ple of God, shewing himself that he is God.

Remem-

prince, claiming that power under the pretence of spiritual dominion and authority; but showing himself to be in reality a god, or a temporal potentate ^a.

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“to show that he himself is a god.” To confirm this interpretation, it may be observed that, in other texts of the new testament, the christian church is called *the temple of God*, or compared to a temple. 1 Cor. iii. 9; 16, 17. and vi. 19. 2 Cor. vi. 16. Eph. ii. 20, 21, 22. 1 Tim. iii. 15. Heb. iii. 6. 1 Pet. ii. 5. Rev. iii. 12.

By saying “that the man of sin would sit in the temple of God, the very christian church,” the apostle seems to insinuate that he would profess the christian religion, and usurp power and authority, not without the church, but in the church; there exalting himself as chief governor, and endeavoring to bring all in subjection to himself.

^a Several of the antient MSS. *versions* and *fathers* have not the words [*ὡς θεὸς as a god.*] Dr. Mill was therefore, without any scruple, for leaving them out, as an interpolation. Some of the antients, who have not these words, have put in *ὡς* before the last sentence, and read *ὡς ὅτι ἐστὶ θεός*, or *ὡς ἂν ᾖ θεός*, “showing himself as if he was a god.” From whence it appears that there was some mistake, or confusion, in their reading this verse. Dr. Whitby says, “that the number [*of the antients*,] who are for the common reading, is greater than of those who are against it.” I think no body could have any design, or serve any purpose, in inserting these two words. And it is easie to conceive how many of the antient MSS. *versions* and *fathers* might leave them out; either from mere carelessness in transcribing, as the word *θεός* occurs in this verse more than once; or from an apprehension that these two words were unnecessary, and that the sense of them was expressed in what follows, [*showing himself that he is a god.*] To which it may be added, that the antients could not see the beauty and propriety of these two words, as we, who have lived to see the accomplishment, may easily do. The words, which follow, seem to require the retaining the common reading. For, if the man of sin sit in the temple, *as it were a god*, [if he does not lay claim merely to the character of a temporal prince,] it was highly proper to add that, though he would pretend to dominion under another character, he would show himself to be in reality none other than *a god*, or temporal potentate, ruling by craft and worldly policy, force and secular power.—And with what emphasis may it be said of a certain tyrannical power, now in the christian church, “that he sits enthroned *as a god*, not professing himself merely a temporal monarch; but (*in ordine ad spiritualia*) under pretence of being supreme head of the christian church, and of having all spiritual power and dominion, he shows that he is in reality none other than a temporal prince?” If this, therefore, be the accomplishment of the prophesie, it carries in it a strong argument for retaining the common reading.

T

5. • See

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An. Christi 52. Claud. 12. Chap. II. This is no new discovery, nor any thing different from what I formerly taught you; for you cannot but remember that, while I was yet with you at *Thessalonica*, I said these very things unto you. And you know very well what is now the obstruction to his appearing openly, as he will do in his own proper season.
For

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth, that he might be revealed in his time.

For

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5. ° See ver. 15.—*πρὸς ὑμᾶς* for *πρὸς ὑμῖν*, see on 1 Thess. 3: 4. Here St. Paul, with great propriety, speaks in the singular number. For it was, most probably, revealed to him, (and not to *Silvanus*, or *Timothy*;) and he had imparted it to the *Thessalonians*.

Beza observes “that this prophetic was diligently inculcated upon the antients, but is neglected by the moderns.” We may conclude that this was a prophetic of considerable moment; inasmuch as St. Paul had acquainted the *Thessalonians* with it, soon after their conversion to the christian faith, and during his short abode among them; when he would not inculcate any thing but what was of importance.—It was not, now, a new thought; or devised since he left them, merely to serve a turn, and extricate himself out of a present difficulty: but it was a general truth, which he had taught the *Thessalonians*, when he had no such particular reason for it. And he appeals to them, that they had formerly heard him say such things; which he now repeats, that they might not be moved with the discourse of those who asserted that the day of the Lord was then just at hand.

6. ° *τὸ κατέχον* that which obstructeth.] Here, as *Grotius* observes, the neuter seems to be used for the masculine; which grammarians call an *enallage* of the gender. And the neuter may be used of persons, inasmuch as those persons are things. See Col. i. 20. So *Juvenal*. Sat. i. 73.

“Aude aliquid brevibus Gyaris & carcere dignum,

“Si vis esse aliquid, for aliquid.”

And this seems to be confirmed by the [*ὁ κατέχων* he that obstructeth,] which follows, in the next verse.

Some have translated *ὁ κατέχων*, ver. 7. [*he who ruleth, or holdeth the empire.*] But that sense does not seem to agree with the connection, or with *τὸ κατέχον*, in this verse; and yet the two words have evidently a like meaning. *Κατέχων* signifies to obstruct, binder, or delay, Luke iv. 42. and (as some think) Rom. i. 18. and so most of the interpreters have understood the word in this place.

Chrysostom says, “That, which obstructs, is, according to some, the grace of the spirit; but, according to others, the Roman empire; to which I assent: because,

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- 7 For the mystery of iniquity doth already work : only he who now ready operate secretly : only there is one
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7

“ because, if the apostle had a mind to have mentioned the spirit, he would not have spoken obscurely ; but would have said planely, that the grace (or gifts) of the spirit was that which hindered him [*from appearing.*] And he ought now to have been come, if he was to come, when the *charismata*, or spiritual gifts, failed. For they have failed long ago.” After which, he assigns a very probable reason (as many others have done) why the apostle spoke in so obscure and cautious a manner ; viz. because he would not offend the higher powers, nor give any umbrage, by speaking freely and openly of the downfall of the Roman empire.

Upon *Chrysostom*’s saying “ that the *charismata*, or gifts of the spirit, were, in his time, ceased long ago ;” I would make two remarks. (1.) That all the fathers did not, by the *charismata*, or gifts of the spirit, mean the christian virtues of faith, hope, and charity, and the like ; but, sometimes at least, used the word, as the apostles did, for the miraculous, extraordinary, or supernatural gifts of the spirit. (2.) Though many of the fathers speak of miracles worked in their days, and of the extraordinary gifts being still continued in the church : yet here is one clear and evident testimonie “ that the gifts of the spirit were ceased long ago.”

Chrysostom might receive his notion, of the Roman empire’s being the obstructing power, from the more antient christians. For *Tertullian* mentions it without any hesitation. [*See the dissertation, &c.*] Indeed, it was the opinion of the antient commentators both greek and latin. And we may easily conceive how the antients came by this interpretation ; even though they lived so long before the accomplishment. St. PAUL himself had told it to the *Thessalonians*, and would (no doubt) as freely tell it to other christian churches. And such of the neighboring churches, as had not heard the apostle speak of it, would, from a very natural and innocent curiosity, inquire of the *Thessalonians*, “ what it was ?” upon reading such a passage in this epistle. And the *Thessalonians* would as freely impart the knowledge thereof to them. St. *John*, also (Rev. *thirteenth*, and *seventeenth* chapters) confirmed and established this opinion. Hence it would be very likely to spread, ’till it became the common and received interpretation.

We know the fact, which the antients could not know ; viz. that, upon the dissolution of the Roman empire, a certain tyrannical power usurped the dominion. [See Dr. Geddes’s tracts, Vol. II. p. 10. Vol. III. p. 26.] That obstructing power’s being removed was the season for the man of sin’s being revealed, or openly showing himself in his own proper colors. Compare Rev. xiii. 1,—4 ; 11, 12. and xvii. 1, &c.

7. ¹ As to the scriptural notion of a mystery, see my sermon intitled, *Christianity a revealed mystery* ; and *Miscell. sacra*, Essay II. p. 40.

² The mystery of iniquity doeth already work.] Remarkable are the words of *Austin*, [*de Civ. Dei*, L. 20. c. 19.] “ Some understand these words, [*Now ye know what with-holdeth* ; and the mystery of iniquity doeth already work,] of wicked and hypocritical persons in the church, ’till they come to such a number, as to

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An Christi one who now obstructs^f, and who will
 52. continue to do so, untill he be removed^t.
 Claud. 12. And, when he is removed, then shall
 Chap. II. that most wicked person be openly and
 8 publicly reveled^u; (not that he shall
 finally and for ever prevail. No! the
 Lord Jesus will consume him, with
 as much ease, as we can speak or
 breathe; and will utterly destroy him at
 his solemn and glorious appearance^w.

now letteth, *will let*, until he be
 taken out of the way.

And then shall that wicked be⁸
 revealed, whom the Lord shall
 consume with the spirit of his
 mouth, and shall destroy with the
 brightness of his coming:

Even

But,

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“ make a great people for antichrist: and that this is *the mystery of iniquity*; because
 “ it is as yet a secret.”

As to the mystery of iniquity's *working*, though more secretly, in the days of the
 apostles, see and compare the following texts, Matt. xxiv. 4; 24, &c. Acts xv. 1;
 24. and xx. 29. Rom. xvi. 17, 18. 1 Cor. xv. 12. 2 Cor. xi. 3; 13, &c.
 Gal. ii. 4. and iii. 1. Col. ii. 18. 1 Theff. iii. 11, 12. 2 Theff. iii. 6, &c. 1 Tim.
 i. 19, 20. 2 Tim. ii. 16, &c. and iii. 6, &c. and iv. 3, 4. Tit. i. 9, &c. Heb.
 iii. 11, &c. and x. 25; 35. James ii. 1, &c. 14, &c. and iv. 1, &c. and v. 9.
 2 Pet. ii. 1, &c. 1 John ii. 18, 19. and iv. 1, 2, 3. 2 John, ver. 7, &c. 3 John,
 ver. 9, 10, 11. Jude, ver. 3, &c. Rev. *second and third* chapters.—In what par-
 ticulars, the mystery of iniquity then discovered itself, see *the dissertation*, &c.

^f Μόνον ὁ κατέχων ἄρτι, *Only there is one who as yet obstructs.*] There is an ellipsis
 of ἐς, as Sir Norton Knatchbull observes: but he seems not to supply it in the right
 place. For the order of the words is plainly this; μόνον (ἐς) ὁ κατέχων, for (ἐς κατέ-
 χων) ἄρτι.

^t *Until he be taken out of the way.*] Chrysostom says, “ When the Roman empire
 “ shall be taken out of the way, then shall he [*the man of sin*] come.—When that
 “ shall be overthrown, he shall invade the vacant [seat of] empire, and attempt
 “ the empire both of men and of God.” How surprizing are these words? How
 remarkably plane and expresse? Can any thing be said more clearly even now, after
 this signal event has taken place? See *Dr. Geddes's tracts*, Vol. II. p. 10.

8. ^u The apostle's principal design, ver. 3,—12. is not to give a description of
 things then existing; but a prædiction of some remarkable, future events.—When
 the obstructing power is taken away, then it shall no longer be a *mystery* of ini-
 quity, or operate secretly; but, then, shall that wicked one be openly and public-
 ly reveled.

^w These words, [*whom the Lord will consume by the breath of his mouth, and will
 destroy by the brightness of his coming.*] ought to be read in a parenthesis; or else the
 destruction of the man of sin, ver. 8. will be placed before his coming and the
 manner of it, ver. 9. And another advantage of reading these words, in a paren-
 thesis,

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thesis, will be, that then the connection will be easy and obvious; viz. *Then shall be revealed that wicked one,—whose coming is after the working of Satan, &c.* Whereas, without the parenthesis, the nearest antecedent to the beginning of ver. 9. is *our Lord Jesus Christ*. But, as his coming could not be after the working of Satan, with lying miracles, and all manner of deceit and wickedness, therefore our translators have thrown in the words, [*even him,*] at the beginning of ver. 9. to point out the person, of whom the apostle is there speaking.

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The apostle has clearly said, that Christ will not come to the general judgment 'till after the rise of the apostasy, and revelation of the man of sin. The young converts at *Thessalonica* might possibly be discouraged with so dark a prospect; and, on the other hand, begin to inquire. "But will Christ certainly come then? Or shall the adversary of truth and righteousness always prevail?" No! (says the apostle) The man of sin shall not finally prevail. For Christ will certainly come at last; and destroy that grand enemy; notwithstanding all his power, and craft, and extensive dominion.

Some understand, by *the breath* (or spirit) of *Christ's mouth*, his word, or gospel; and, by *the brightness of his coming*, the preaching of the gospel in the glory, purity, and full lustre of it. Others interpret the words, thus, "Whom the Lord will consume gradually, by the pure preaching of the gospel, and abolish entirely, by his illustrious coming to the universal judgment." It is true; nothing can contribute more towards demolishing the antichristian kingdom of darkness, than the assiduous preaching of the pure and uncorrupted gospel of Christ. But I apprehend that both these sentences refer to one event. The first may denote the ease, with which Christ will destroy the man of sin; the other, the time when he will do it. *Gratius* his interpretation is very ingenious, and deserves to be mentioned. "As chaff is driven by the wind, Psal. i. 4. or the clouds are dispersed by the rising of the sun, Hof. vi. 4. you have both these similitudes joined. Hof. xiii. 3. "to which place *Paul* seems here to allude."—Others may, possibly, prefer the following interpretation. God is represented as creating the world by *the breath of his mouth*, or effecting it by *his word*, Psal. xxxiii. 6; 9. i. e. he made all things with as much ease, as a man can speak or breathe. In like manner, he is represented, Job iv. 9. as *consuming the wicked with the breath of his nostrils*: and Isa. xi. 4. as *slaying the wicked with the breath of his lips*; to which last place the apostle is thought here to allude. And, in this lively and elegant manner, he has intimated that Christ will destroy the man of sin, with the utmost facility.—*And will abolish him by the brightness of his coming*: i. e. by that coming of Christ, mentioned, ver. 1. which is called *the day of the Lord*, ver. 2.—ἐπιφάνεια is by St. *Paul* used to denote the glory, or splendor, of Christ's second coming, 1 Tim. vi. 14. and iv. 1; 8. Tit. ii. 13. so that it is of small moment how it is used, 2 Maccab. iii. 24.—Some have imagined that *Simon Magus* is introduced, in this verse, as the person, who should be revealed and destroyed. But *Simon Magus* had, some years before this, been revealed, at *Samaria*, as an enemy to the gospel. And whoever reads this whole section, with attention and without prejudice, will plainly discern that the man of sin and son of perdition, who would grasp at universal empire, and whom the Lord will finally destroy, is all along the person spoken of; and that no new person is introduced in this verse.

It has been alleged "that the man of sin was to be destroyed soon after his appearing." But St. *Paul* has not said so. He has rather supposed that he should continue for some time. For he has alleged his coming, as a proof that the day of the Lord

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An. Christi But, before the coming of Christ, when
 52. the obstructing power is taken out of
 Claud. 12. the way, then, I say, shall that most
 Chap. II. wicked person be openly and publicly
 9 reveled;) whose coming * shall be according to the working of satan, in the most subtle and diabolical methods^y, endeavoring to raise and support his unjust dominion, by all sorts of false miracles, signs, and wonders^z:
 and

Even him whose coming is after the working of Satan, with all power and signs, and lying wonders,

And

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Lord was not then just at hand. And so far was he from intimating that he should be destroyed soon after his coming; that he seems plainly to have pointed forward to Christ's second coming, as the time when that grand apostate should meet with his proper punishment.

On the other hand, as it is said, that Christ will destroy the man of sin, by the *brightness of his coming*, and that coming seems to be to the general judgment;—from hence, some have infered “that the man of sin will continue to exercise his power “and maintain his dominion, at least in some degree, even ‘till the end of this “world, and down to the last day, or the day of judgment.” [See Mede's works, p. 763.] But, if St. John prophesied of the same event, the destruction of his dominion is to be before the day of judgment. See Rev. *eighteenth, nineteenth, and twentieth* chapters: though in that day he himself shall, together with the worst and most wicked of mankind, be destroyed, or punished according to his works.

9. * *Ou whose,*] may either refer to the more remote antecedent: [See on 1 John v. 20.] or the preceding sentence may be read in a parenthesis. I incline to the latter; see note *, ver. 8.

^y It is not said “that Satan shall perform real miracles, signs, and wonders:” but the words are, “that the coming of the man of sin shall be κατ’ ἐνέργειαν τοῦ Σατανᾶ according to the working of Satan: i, e, with all artifice and subtle delusion; just as Satan deceived our first parents, 2 Cor. xi. 3. or just as he would act, if he was in the situation of the man of sin, and was to raise and support such an anti-christian dominion.—This is explained, John viii. 41; 44.

^z Some have thought that by [*power, signs, and wonders,*] we are to understand divers kinds of miracles. But I apprehend that the same miracle may be called by the one or the other of these names, according to the view, in which it is considered. By δύναμις, I understand a *miracle*, as it is the effect of an extraordinary or divine power: by σημεῖον a *sign*, may be meant a miracle, as it is a proof (of sign) of a prophetic, or extraordinary, mission: by τέρας a *wonder*, may be denoted a miracle, as it excites wonder, or admiration, in the person, upon whom it is worked, or in the spectator.

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10 And with all deceivableness of unrighteousness, in them that perish; because they received not the

and by every unrighteous deceit^a; which will prevail among those who are lost to all sense of virtue, and abandoned to wickedness^b. And they will fall an easy prey to such delusions; because^c they have not entertained the love of the truth^d, though it would have been

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As *Jesus Christ* and his apostles spread the gospel, with *power, signs and wonders*; so it is here prophesied, that the man of sin would pretend to imitate them; and to spread his delusions, with *power, signs, and wonders*. Only there is this very material difference between them, that the miracles of Christ and his apostles were true miracles; those of the man of sin, lying wonders, mere imposture and delusion. The *Arabic* version, *Castalia*, and even *Estius*, the popish commentator, has extended the word [*lying, or false,*] to all the foregoing words, viz. *power, signs, and wonders*. And the *Syriac*, and *Ethiopic* have rendered the words, [*lying, or false miracles.*] Agreeably hereto. *Theodore* says, "The apostle teaches that those, which shall be, shall not be true miracles." And what *Oecumenius* says, is to the same effect. [*See the second dissertation annexed to this epistle.*]

10. ^a *The deceit of unrighteousness.* signifies *unrighteous deceit*; just as *the man of sin* is the wicked man; *the brightness of his coming*, his bright or illustrious appearance; and *the wonders of a lie*, false or lying wonders. See on chap. i. 8.—All the pious frauds and delusive arts, whereby attempts have been made to render men religious without virtue and true piety, or to secure them happiness without personal holiness; or to damn the sincerely pious and virtuous for not submitting to their impositions; are practices which come under this head, of *the deceit of unrighteousness*. A blind man may see where such a church, or faction, is to be found.

^b *Ἀπολλύμενοι* signifies *such as are lost* to all sense of virtue and piety, or the desperately and incorrigibly wicked. It stands opposed to the *saved* or reformed, 1 Cor. i. 18. 2 Cor. ii. 15. and iv. 3. By their fraudulent practices, the man of sin and his adherents will greatly prevail. But among whom? Among none but men of corrupt minds, who are bent upon their vices, and glad of any plausible pretext to shelter them in their wickedness.

^c *Ἀνθ' ὧν* because.] *Grotius* observes that these words denote that something is inflicted as a proper punishment, or just recompence. Luke i. 20. and xix. 44. Acts xii. 23.

^d By [*the truth,*] understand moral and religious truth, and particularly the gospel. See on 2 John, ver. 3, 4. 3 John, ver. 3, 4. and Dr. *Whitby* on Rom. ii. 8.—*They have not received the love of the truth.*] One would imagine that, by this expression, the apostle designed to intimate, that they would profess the truth, but not sincerely love it. 2 Tim. iii. 5. This may confirm that interpretation of ver. 4. which represents the man of sin as sitting in the christian church:—*They have*

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been to their own everlasting salvation^e.

And, because they have not entertained

the love of the truth^f, God will per-

mit the energie of error to be exerted

11 among them^g, to lead them into the

belief of a lye, of which they are so

12 exceding fond^h. So that they all may

be justly condemned, who have not

believed and obeyed the truth of the

gospel; but have taken pleasure in un-

righteousnesse, and in such falshood

as

the love of the truth, that they
might be saved.And for this cause God shall
send them strong delusion, that
they should believe a lie:That they all might be damn- 12
ed, who believed not the truth,
but

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have not received the love of the truth.] Beza justly observes that this is a *meiosis*, whereby lesse is said than is understood. Instead of loving the truth, they will hate it, and obstinately reject it, when it is offered them.

^e *That they might be saved.*] Those, who perish, perish through their own wickednesse. If they had loved truth, and been duely influenced by it, they might have been saved, as well as others. They might have imbraced the love of the truth, and entertained it, if they would. And, if they had done so, they might have been saved. God as sincerely desired their salvation, as that of any other men; and as sincerely made them the offer it. And, with that view, he sent his dearly beloved son, *that he, by the favor, or grace of God, might taste death for every man.* Heb. ii. 9.

11. ^f There is no effectual preservative from fatal and destructive errors, but the sincere love of truth and virtue. Inasmuch as they have not entertained the love of the truth, *for this cause* God will send them the energie of error.

^g *God will send, &c.*] God is often, in scripture, represented as *doing* that which he barely *permitted*: as in the case of *Joseph's* being sold into *Egypt*, Gen. xlv. 7. *David's* numbering the people, 2 Sam. xxiv. 1. compared with 1 Chron. xxi. 1. false prophets deceiving the wicked jews, 1 Kings xxii. 21. Jer. iv. 10. compared with Jer. vi. 13, 14. and the ten kings giving their power unto the beast, Rev. xvii. 17. See on James i. 13.

^h *That they may believe a lye.*] God leaves wicked men to their own choice, and turns their sin into their punishment. 1 Kings xxii. 8; 19, &c. 2 Chron. xviii. 7. Job xii. 16. Prov. i. 29, &c. and x. 23, 24. Jer. iv. 10. and vi. 12, 13, 14. Ezek. xiv. 6,—10. Matt. xxiv. 5; 11; 23, 24. Mark xiii. 5, 6. and xvi. 16. John iii. 19. and v. 43. and vii. 17. Rom. i. 20,—32. 1 Cor. i. 18. 2 Cor. iv. 3, 4. 1 Tim. iv. 1, 2, 3. 2 Tim. ii. 16,—19. and iv. 3, 4. 2 Pet. ii. 1, 2. Rev. ix. 4. and xiii. 7, 8.

TEXT.

PARAPHRASE.

but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation,

as tended to support and encourage it¹. An. Christi
But we are obliged to give thanks unto God, constantly evening and morning 52.
every day, for you, brethren^k, beloved of the Lord Jesus Christ^l: because Chap. M.
God hath of old chosen you^m, unto salvation, 13

NOTES.

12. ¹ κρίνω to judge, is sometimes put for κατακρίνω to condemn: See John iii. 17. with which compare 1 Cor. xi. 29. Jude, ver. 4. πισεύω seems to mean, sometimes, not only to believe, but to obey. And, from the context, as well as from the antithesis between truth and unrighteousness, ἐδωκ' αἰσῶ appears to denote the false doctrine which promotes vice; as well as unrighteous practice.

13. ^k Chap. i. 3. the apostle had said, [*We ought to give thanks unto God always, for you, brethren, &c.*] Having, since that, assured them of Christ's coming to destroy the wicked, and make happy the righteous; and that that day of the Lord would not come 'till there had been a dreadful apostasy in the Christian church, and the man of sin be revealed;—he repeats his kind commendations of the *Thessalonians*; and says again, [*We ought to give thanks unto God always, for you, brethren, &c.*] Hereby he softened the terrible things, which he had said about the grand apostasy; and intimated, very opportunely, that all would not prove apostates; and particularly that his converts at *Thessalonica* would escape such delusions, and the condemnation which would justly follow. See like instances of his address, Rom. viii. 8, 9. Eph. iv. 19, 20. Phil. i. 6. Heb. vi. 8, 9. and x. 38, 39.

¹ See on 1 Thess. i. 4.

^m For [ἀπ' ἀρχῆς, from the beginning,] some of the antient MSS. versions and fathers read [ἀπαρχὴν or ἀπαρχὰς the first-fruits.] Concerning which, Dr. Mill makes the following judicious observations. “This reading arose first, as I suppose, from the carelessness of transcribers, who joined together the words ἀπ' ἀρχῆς. After that, some transcriber, meeting with ἀπαρχῆς, made it ἀπαρχὴν, as it seems to have been in the copie, which the author of the vulgate made use of. And this reading hath obtained in some copies; because it agrees with other places, in the apostle's writings, where those, who out of any country were first converted to the faith, were called the first-fruits of that country. Rom. xvi. 5. 1 Cor. xvi. 15.” To confirm Dr. Mill's observations, it ought to be remembered, that the most antient MSS. have no distinction of words; and therefore some of the transcribers might easily take two words for one.—ἀπ' ἀρχῆς signifies, sometimes, from the beginning of the gospel. [See on 1 John i. 1.] sometimes from the beginning of the world. 1 John iii. 8. If we understand it here in the former sense, it may denote the first planting of the gospel in those parts. For the *Thessalonians* were converted to the Christian faith, before the gospel was preached in several of the neighboring towns or cities. [See on 1 Thess. i. 8.] But I am inclined to think that ἀπ' ἀρχῆς here signifies of old, or from antient times; (1.) Because the apostle,

PARAPHRASE.

TEXT.

An. Christi^{52.} vationⁿ, through sanctification of the
 Claud. 12. spirit and belief of the gospel of truth^o.
 Chap. II. Unto which salvation by faith^p he hath
 14 called you, by our preaching of the gos-
 pel^q; namely, that you might obtain
 the

vation, through sanctification of
 the Spirit, and belief of the truth:

Whereunto he called you, by 14
 our gospel, to the obtaining of
 the

NOTES.

in the next verse, speaks of God's *calling* them into the christian church, as a different thing from that of his *choosing* them from the beginning. (2.) Because the apostle, in his epistles to other gentile churches, hath very frequently taken notice of God's antient purpose of choosing and calling them to be his people under the Messiah.—This, therefore, may refer to the original settlement of the covenant with Abraham, to whom God promised “that, in his seed, all the nations of the earth should be blessed.” Hereby was intimated that the gentiles should be the spiritual seed of Abraham, or the people of God under the Messiah; and the christians at *Thessalonica* now enjoyed that great and distinguishing privilege. See the *Doctrine of predestination reviewed*, p. 147, &c. in my *tracts: the history before this epistle*; and the notes on 1 *Theff.* i. 4. and 2 *Pet.* i. 10.

ⁿ The verb σώω or σώζω to *save*, does sometimes signifie to *save* men from their sins, or to *reform* them. See on 1 *Tim.* i. 15. And, if σωτηρία did ever signifie the *reformation* of wicked men, I should have been for so understanding it, in this place; because their enjoyment of the heavenly felicity is spoken of, in the next verse. But, as I have not found one instance where σωτηρία is so used, I am inclined to think it may be explained, from the following verse, by [ἐς περιποίησιν δόξης, κατὰ τοὺς λόγους τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,] as exegetical of it; understanding, before the latter, δηλονότι. namely. q. d. “We ought to give thanks,—that “God, from the beginning, hath chosen you unto salvation,—namely unto the obtaining of the glory of our Lord Jesus Christ.”

^o *Through sanctification of the Spirit.*] See on 1 *Pet.* i. 2. And belief of the truth of the gospel; such a belief of it as produces obedience to it. 1 *Pet.* i. 22. John xvii. 17. Acts xv. 9.

14. ^p Some MSS. and versions read ἐς ἣν unto which *salvation*, or *faith*: but [ἐς ἣν unto which *thing*] seems to have the best authority, and to refer to the whole foregoing sentence: that is, “unto which being saved through sanctification of the spirit and belief of the truth.”

^q God had *chosen* them from the beginning. As far back as the time of Abraham, when he first separated a people unto himself, he promised to take the gentiles for his people under the Messiah. Or (according to the opinion of some) as far back as immediately after the fall; when the first promise was made, Gen. iii. 15. And, by sending Paul, Silvanus, and Timothy, to preach the gospel among them, he had called the *Thessalonians* unto that, to which he had so long before *chosen* them. [See note^m, ver. 13.]

TEXT.

PARAPHRASE.

- the glory of our Lord Jesus Christ.
 15 Therefore, brethren, stand fast,
 and hold the traditions which ye have
- the glory, which is promised, and will be bestowed, by our Lord Jesus Christ.
 Therefore, brethren, stand firmly and steddily^r, and with all your might retain the doctrines and precepts^t, which you
- An. Christi
 Claud. 12.
 Chap. II.
 15

NOTES.

^r Some have understood this last sentence, thus, "to the acquiring of glory to our Lord Jesus Christ." Others take *περιποίησις* to signify [*life*;] and would render the words, [*unto the glorious life, or salvation, of our Lord Jesus Christ.*] It was certainly unto the glory of Christ, that the *gentiles* had, from the beginning, been chosen to make part of his people; and that this divine choice, or appointment, had now taken place, by the *Thessalonians* being called into the christian church. But I am rather inclined to think that the glory, which the *Thessalonians* were to receive from Christ, and not the glory which their conversion brought to Christ, is what the apostle here intended. *Περιποίησις* signifies [*obtaining, or acquiring,*] 1 Thess. v. 9. Heb. x. 39. And the end of calling men into the christian church, and purifying their souls thereby, is, that they may obtain the glory, which is promised by our Lord Jesus Christ, will be conferred by him, and enjoyed in his presence and favor for ever. See John xiv. 3. and xvii. 22. Rom. viii. 17, 18. 1 Thess. v. 9.

15. [*Stand firm*] A military term, used by captains to their soldiers. See 1 Cor. xvi. 13. Eph. vi. 14. Phil. iv. 1. The apostle had been describing a great apostasy in the christian church, a cowardly or treacherous revolt from the true faith and pure worship: he, therefore, exhorts the *Thessalonians* to be upon their guard, to stand fast; though others should, through fear or treachery, desert their posts, in the hour of temptation and difficulty.

^t By [*traditions,*] the apostle plainly denoted those doctrines and precepts of christianity, which he had taught them, whilst at *Thessalonica*; or by the epistle, which he had, since that, wrote and sent unto them. Those traditions they were to hold fast, with all their might; that no body might pluck them out of their hands. See ver. 2, 3; 5, 6. 1 Cor. xi. 2. and xv. 3. Gal. i. 6. Eph. iv. 2; 14. 1 Thess. iv. 2. and v. 21. 2 Thess. iii. 6. 1 John iv. 1.

From this and some parallel texts, the *papists* have argued "for our receiving" other articles of faith and rules of practice, not contained in *scripture*, but handed down by *oral tradition*: and that such traditions should be received with an "equal reverence with the scriptures."—Now what does the church of Rome know by *oral tradition*, which we do not know as well without it? Besides; the tradition, frequently mentioned, and contended for, by the *fathers*, was not the *oral tradition*, which the *papists* contend for: but the allegorical interpretation of particular texts, started at first perhaps by some person of note, and handed down, by word or writing, to succeeding ages. They, therefore, supposed them to be grounded upon some passages of scripture, and not to be such traditions as have no foundation there. [See Mr. Brekell's divine oracles, in answer to Dr. Deacon.]

PARAPHRASE.

TEXT.

An.Christi
 52.
 Claud. 12.
 Chap. II. you have been taught, whether by our
 discourse, whilest we were among you ;
 or by our letter, which we have since
 written unto you ^u.

have been taught, whether by
 word, or our epistle.

16 Now may the Lord Jesus Christ
 himself ^w; and God, even our father ^x,
 who hath in a distinguishing manner
 loved us ^y; and, through favor, grant-
 ed us that consolation, which flows from
 the good hope of everlasting felicity ^z;
 com-

Now our Lord Jesus Christ 16
 himself, and God even our Fa-
 ther, which hath loved us, and
 hath given *us* everlasting consol-
 ation, and good hope through
 grace,

Cem-

NOTES.

If one could be equally certain of the truth and authenticnesse of any other *aposto-
 lic traditions*, as of those contained in the writings of the apostles; undoubtedly
 they would deserve great regard. But, after the apostles had, by divine illumina-
 tion, preached the christian doctrine; under the guidance of the same spirit of
 truth, they committed to writing the very same doctrine (or *tradition*;) and that
 very much with a view to prevent christians from being imposed upon, by other
 and false traditions.—Numbers of traditionary articles and schemes of religion, dif-
 ferent from, and inconsistent with, those contained in holy scripture, have been
 swallowed by multitudes, without examination; or imposed upon christians, by fraud,
 or force and violence. This has been the bane of religion, has taken men off from
 the study of the *scriptures*; and buried, under an heap of rubbish, the inestimable
 pearl of the pure christian doctrine, laid down in *the sacred writings*; which con-
 tain the only certain apostolical traditions; which are a sufficient rule of faith and
 manners; and which, without any mixtures or additions, are fully able to make
 men wise unto salvation. See Gal. i. 14. Col. ii. 18. 2 Tim. iii. 16, 17.

^u Here the apostle planely opposes what he had taught them, *διὰ λόγου* or *δι' ἐπιστολῆς*
by discourse, or by epistle, to what others had pretended to have received from him,
 since, contrary to the former; either *διὰ λόγου*, or *δι' ἐπιστολῆς*, *by discourse, or by*
epistle; see ver. 2. of this chapter.

16. ^v As to praying to our Lord Jesus Christ, see on 1 Theff. iii. 11.

^x See on chap. i. 1, 2.

^y The distinguishing love of God to christians, and more especially to the gentile
 christians, is taken notice of, in other places. Rom. v. 5,—10. 2 Cor. i. 4, &c.
 Eph. ii. 1,—10.

^z Their *consolation* arose from the hope of everlasting life and happiness. Tit.
 ii. 13. 1 Theff. iv. 13, &c. and v. 11. 1 Pet. i. 3, 4. and was therefore called
everlasting. But, in the state of blessednesse, there will be no need of *consolation*.
 It is proper only for an afflicted and suffering state.

TEXT.

PARAPHRASE.

17 Comfort your hearts, and establish you in every good word and work.

comfort your hearts^a, under all your persecutions and other afflictions; and so establish you in the true christian doctrine, that you may both speak and act every thing that is wise and good^b! 17

An. Christi
52.
Claud. 12.
Chap. II.

NOTES.

17. ^a Eph. vi. 22. 1 Theff. iv. 18. and v. 11.

^b 1 Theff. iii. 13. and v. 23. 2 Theff. iii. 3, 4. Heb. xiii. 21. 1 Pet. v. 10.

S E C T. IV.

The Second PART of this EPISTLE.

Chap. iii. ver. 1,—5.

C O N T E N T S.

THE apostle is here drawing towards a conclusion of this epistle.

In this section, he desires their prayers, that he and his fellow-laborers might spread the gospel swiftly, and be preserved from the rage of their enemies.

He encourages the christians at *Thessalonica* to trust in the fidelity of their Lord: and prays that they might be directed to love God, and patiently to wait for the coming of Christ.

PARAPHRASE.

TEXT.

An. Christi

52.
Claud. 12.

Chap. III.

Having finished the principal design of this epistle: as to what remains^a, dear brethren, we desire that you would

- 1 pray for us^b, that is for me *Paul*, and my fellow-laborers, *Silvanus* and *Timothy*, who planted the gospel among you; that the christian doctrine, committed to us and faithfully preached by us, may run through the world, swiftly and without interruption; and may be every where esteemed and honored^c,
2 as it is among you^d. And that we may be delivered from the rage and cruelty of perverse and wicked men^e.

For

Finally, brethren, pray for us, 1 that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

And that we may be deliver- 2 ed from unreasonable and wicked

NOTES.

1. ^a See on 1 Theff. iv. 1.

^b See on Philem. ver. 22.

^c Matt. ix. 37, 38. Acts xiii. 48. Eph. vi. 18, 19, 20. Col. iv. 3, 4. 1 Theff. v. 25.

^d Πρὸς ὑμᾶς for παρ' ὑμῶν, see on 1 Theff. iii. 4. The jews accounted the doctrine of the gospel *hæresie*; the gentiles, *weaknesse and folly*. It was highly esteemed by the *Thessalonians*. See 1 Theff. ii. 13. and many other places.—As to St. *Paul's* commending his converts, whenever they deserved it; see on chap. i. 4. and on 1 Theff. i. 9. and ii. 19. and iv. 10. and v. 11.

-2. ^e By *perverse and wicked men*, the apostle seems plainly to mean the unbelieving jews, who had fiercely persecuted him and his assistants at *Thessalonica*, drove him from thence, opposed him at *Corinth*, and almost every where. See the history before 1 Theff. p. 5, &c. and the note on 1 Theff. ii. 14. Consult also the following texts, Acts xiii. 45; 50. and xiv. 2; 5, 19. and xvii. 5; 13. and xxi. 27, &c. and xxiii. 12, &c. Rom. xv. 30, 31. 2 Cor. xi. 24. 1 Theff. ii. 14,—18. Heb. x. 32, &c. The apostle has not expressly said that the unbelieving jews at *Corinth* fiercely opposed him, and that he apprehended some danger from them. But perhaps he now foresaw the approach of that storm, mentioned, Acts xviii. 12, &c. and therefore desired the *Thessalonians* to pray, that he and his assistants *might be delivered from perverse and wicked men*, who would neither imbrace the christian faith themselves; nor permit *them* peaceably to preach it to others.

Justin Martyr (in his dialogue with Trypho, the jew; p. 234. Paris edit. 1635.) represents the jews, as, soon after Christ's ascension, sending out, from *Jerusalem*, chosen men, into all the world, to calumniate and oppose the christians. And Ter-

TEXT.

PARAPHRASE.

ed men : for all men have not faith.

3 But the Lord is faithful, who shall

For you are very sensible that all men do not imbrace the christian faith ; but that, on the contrary, many are averse to it, and violently oppose it^f. However ; the Lord Jesus Christ is faithful^g ; who (if you do your part) will establish

An. Christi

52.
Claud. 12.

Chap. III.

3

NOTES.

Tertullian (*Scorpiac.* c. 10.) calls “ the synagogues of the jews, the fountains of persecution.”

[*All men have not faith.*] All, to whom the gospel is preached, are called to the faith, and sincerely called. And it is their own fault, and their own fault only, that they have not faith, or do not imbrace the gospel. *Theodoret* says, “ It is God’s part to call, and ours to obey :—for he does not compel men by force ; but requires the consent of the will.” In like manner, the apostle represented it as the fault of the jews at *Thessalonica*, and other places, that they would not believe.—The ambitious and covetous, the obstinately superstitious and idolatrous ; men devoted to their prejudices, lusts, and appetites ; would not be persuaded to imbrace the christian faith, with whatever clearness and evidence we preach it ; *no, not if we should carry the sun in our hands*, as *Laëtantius* has elegantly expressed it. [*Vid. Grot. in loc.*] There is a certain disposition of mind necessary in order to men’s attending to, and imbracing, the christian faith. Matt. xi. 25. John iii. 18,—21. and v. 44. and vi. 44. and vii. 17. and viii. 47. and x. 26, 27. Acts ii. 40, 41. and xiii. 45 ; 48. and xxviii. 24,—28. Rom. x. 16. 2 Cor. iv. 3, 4.

Some have thought that, in this expression, [*all men have not faith*], the apostle meant that some, who pretend to be christians, do not sincerely believe the gospel. But the connection leads us to interpret these words rather concerning the unbelieving jews, who were perverse and wicked men, and who did not pretend to imbrace the christian faith, but violently opposed it, and persecuted the preachers of it ; which hypocritical christians, as yet, did not. And, finally, the connection will be more evident, if it be observed that there is a *meiosis* in the words, or that less is expressed than is understood. *All men have not faith* ; q. d. “ All men are so far from “ imbracing the christian faith, that many are greatly prejudiced against it, and “ violently oppose it. We, therefore, desire your prayers, that we may be delivered from such unreasonable and wicked men.”

That, by [*faith*], here, is not meant [*fidelity*], see on the next verse.

3. * If, by [*faith*], in the preceding verse, we were to understand *fidelity*, then there would be a very plain antithesis : viz. “ All men have not fidelity, or are not *faithful* ; but the Lord is *faithful*.” See 2 Sam. xxiv. 14. Rom. iii. 3, 4. 2 Tim. ii. 13. But, as it was St. Paul’s frequent manner to use a word in allusion to what he had just been saying, and that in a somewhat different sense, I therefore understand [*faith*], ver. 2. to signify believing the gospel. And, in allusion to that word, [*faith*], he here makes use of the word [*faithful*] ; applying it to the Lord Jesus Christ, whose love, power, and veracity might be depended upon, amidst all the

PARAPHRASE.

TEXT.

An. Christi establish you in your adherence to the gospel^h; and finally preserve you from the power and malice of the evil one, and of all his wicked instruments, who would molest and persecute youⁱ.

shall establish you, and keep you from evil.

4 And, in dependence upon the protection and assistance of our Lord Jesus Christ, we are persuaded that the things, which we have commanded you in his name, you both practise in part already, and will continue to practise more and more^k.

And we have confidence in the 4 Lord, touching you, that ye both do, and will do, the things which we command you.

5 And may the Lord Jesus^l direct your hearts constantly to love God^m, and patiently to wait for the second coming of Christⁿ.

And the Lord direct your hearts 5 into the love of God, and into the patient waiting for Christ.

N O T E S.

the malice, zeal, and treachery of the unbelieving jews, their enemies.—As to the *faithfulness of God*, see on 1 Thess. v. 24.

^h See chap. ii. 2, 3. 1 Cor. i. 8. 1 Thess. iii. 3; 13.

ⁱ That, by [*the evil one*,] is meant *the devil*; see on 1 John v. 18. and, by *the devil*, and *Satan*, the apostle meant the adversaries of the gospel, more especially the unbelieving jews, who with such rage and activity opposed and persecuted him. See on 1 Thess. ii. 18.

This verse was very opportunely thrown in. For, upon the apostle's desiring their prayers, that he and his two companions might be delivered from perverse and wicked men; it was natural for the *Thessalonians* to be concerned for themselves, and to consider how they should come off at last.—The apostle, therefore, recommended it to them, “to put their trust in the Lord Jesus Christ, *who is faithful*; “and will take care of those that commit themselves to his care; establish them in “their adherence to the gospel; and finally deliver them from the evil one, and all “his instruments of cruelty.” But they could not hope that the Lord Jesus Christ would establish them, unless they did their part. See ver. 4.

4. ^k See ver. 6, &c. chap. ii. 15. 1 Thess. iv. 2. As to the apostle's commending them, in order to encourage them to persevere and abound in all goodness, see on ver. 1.

5. ^l By *the Lord*, understand the Lord Jesus; who, in the conclusion of this verse, is called *Christ*. See on 1 Thess. iv. 16. As to praying to Christ; see on 1 Thess. iii. 11.

^m See, in *the seventy*, 1 Chron. xxix. 18, 19. 1 Thess. iii. 11, 12, 13. and v. 23.

ⁿ By, *the patience of Christ*, τὴν ὑπομονὴν τοῦ Χριστοῦ, some understand an imitation of Christ's patience in suffering for righteousness sake. And, accordingly, ὑπομονῇ, in

NOTES.

in the new testament, does commonly signifie *patience* under afflictions, But our An.Christi english translation has thus rendered the words, [*the patient waiting for Christ.*] 52. And others, also, have so understood them. To support this interpretation, it may Claud. 12: be observed, that the verb *ὑπομένω* frequently signifies *patiently to expect* any thing: and *ὑπομονή* signifies *expectation*, Psal. ix. 19. and lxii. 5. and lxxi. 5. and in other Chap III. places mentioned by *Trommius*. Perhaps, by the *patience of Christ*, Rev. i. 9. may be understood the patient expectation of Christ's second coming. [With which compare what is said on 1 Theff. i. 3. where it is *τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν*, &c. but the *Alex. MS.* and *Ambrose* have not *τῆς ἐλπίδος*, which would make it agree with this place.] This interpretation seems to be confirmed by the following texts, Rom. viii. 25. Phil. iii. 20. 1 Theff. i. 3; 10. 2 Theff. i. 7; 10. Tit. ii. 13. Heb. x. 36. 1 Pet. i. 13. 2 Pet. iii. 12; 14.

SECT. V.

Chap. iii. 6,—16.

CONTENTS.

WHEN he was among them, the apostle had observed a disposition, in some of the christians at *Thessalonica*, to be idle; and thereby to become burthenfome to others. Such persons he exhorted to work, and to maintain themselves in a creditable manner. 1 Theff. iv. 11, 22. However; they had not followed his advice; but were rather grown worse. He therefore, in this section, enlarges upon that particular; strictly commanding the idle and disorderly to work; and injoining the other christians to withdraw from all familiar society with them, to bring them to shame and to repentance.

TEXT.

PARAPHRASE.

6 Now we command you, brethren, in the name of our Lord Jesus

There is another thing, which we think ourselves obliged to take notice of, and to presse with great earnestness. Whereas we directed some idle and disorderly persons among you to work, and not

6

X

not

PARAPHRASE.

TEXT.

An. Christi not to be burthensome to others; and
 52. we understand that they are not re-
 Claud. 12. formed, but rather grown worse. Now
 Chap. III. we command you, brethren, by the
 authority of our Lord Jesus Christ ^a,
 that you withdraw yourselves, from all
 familiar society with every christian bro-
 ther, who behaves himself in such a
 disorderly manner ^b, and does not fol-
 low the rules and directions ^c which they
 7 have received from us ^d. And, besides
 our directions, you had also our exam-
 ple: For you yourselves know very
 well, that you ought to imitate us here-
 in ^e, in that we did not behave ourselves
 in an idle and disorderly manner ^f a-
 mong

Jesus Christ, that ye withdraw
 yourselves from every brother
 that walketh disorderly, and not
 after the tradition which he re-
 ceived of us.

For yourselves know how ye 7
 ought to follow us: for we be-
 have not our selves disorderly
 among you,

Neither

NOTES.

6. ^a See ver. 12. 1 Cor. v. 4. 1 Theff. iv. 2.

^b What it was to walk disorderly, see on 1 Theff. v. 14.

The direction, to withdraw themselves from the disorderly, was not given to the presidents only; but to the christians in general.

^c By the tradition, which they had received, some have understood the example of St. Paul and his companions; but he seems rather to refer to what he had said, 1 Theff. iv. 11, 12.—As to oral and written traditions, see on chap. ii. 15.

^d Several antient MSS. and versions read, [they have received;] which, as Dr. Mill apprehended (*prolegom.* 807.) was changed into [he hath received,] because of the preceding word, [brother.] But take which reading you please, the apostle's direction will be exactly the same.

Some have thought that their expectation of Christ's coming speedily to judgment conduced to their behaving in that idle, disorderly manner. But the apostle has has given no intimations of that kind. On the contrary; he had seen something of that disposition among them, while he was present, and before they fell into the mistake, about Christ's coming speedily, and had warned them against it; and appointed, that such as would not work, when they were able, should not be maintained by others.

7. ^e 1 Theff. i. 6, 7. and ii. 9, 10. 1 Cor. iv. 12; 16. and x. 33. and xi. 1.

^f See on 1 Theff. v. 14.

TEXT.

PARAPHRASE.

8 Neither did we eat any man's bread for nought; but wrought with labour and travail, night and day, that we might not be chargeable to any of you :

9 Not because we have not power, but to make ourselves an example unto you to follow us.

10 For even when we were with you,

mong you. Neither did we take ^s bread from any man for nothing: but with labor and toil we worked, early and late, that we might not be burthenfome to any of you ^h. Not that we thus labored with our own hands, for a subsistence, because we have not a rightful claim to a maintenance from those among whom we preach the gospel; as the laborer is worthy of his reward. But we did not make use of that power, that we might set you a pattern of industry, and that you might be induced to follow our example ⁱ.

And our example and doctrine were both of a piece: For ^k, even when we were

N O T E S.

8. ^s Dr. Mill hath observed, that six MSS. *Frobenius* and *Oecumenius*, for [ἐδὲ—ἐφαγόμεν neither did we eat,] read [ἐδὲ—ἐλάβομεν neither did we receive, or take;] which *Beza*, also, mentions, and saith, “That is, perhaps, the better reading.”

^h See on 1 Thess. ii. 9.

9. ⁱ See on 1 Thess. ii. 9. where I have assigned four reasons for St. Paul's working, with his own hands, for a subsistence. I would here add two more. (5.) It afforded a strong proof of his great love, and tender, affectionate concern for his converts, whom he treated as his children. 2 Cor. xii. 14. 1 Thess. ii. 7, 8, 9. (6.) It prevented the apostle's being burthenfome to any, but especially to the poorer christians. 2 Cor. xi. 9. and xii. 13.

Those different reasons, for this part of his conduct, he alleged, in different places, as he saw occasion, from the different circumstances of the churches, or persons, to whom he preached or wrote. Here he has insisted most upon the third and sixth; because he understood that some of the christians, at *Thessalonica*, were much given to sloth and idleness; and had thereby become burthenfome to others. [See on 1 Thess. iv. 11.] But, notwithstanding he gave up his own right, he took care to let the christians know, that he had a just right to a maintenance: and that his not claiming it was not from a consciousness of his being destitute of the apostolic power and character. 1 Cor. ix. 1,—14. 2 Cor. xi. 7, &c.

10. ^k The word, [for,] leads us to look for a connection with what goes before. This may perhaps, be the connection, viz. “that the apostle “ would work with his own hands; for he had given this command to the

PARAPHRASE.

TEXT.

An. Christi were with you ¹ at *Thessalonica*, this
 52- we commanded you, that you should
 Claud. 12. not maintain in idleness those who will
 Chap. III. not work, when they are able ^m.

you, this we commanded you,
 that if any would not work, nei-
 ther should he eat.

11

And now we command you, bre-
 thren, in the name of our Lord Jesus
 Christ, to withdraw yourselves from
 every christian brother, who walketh
 in an idle and disorderly manner. For ⁿ
 we hear ^o that there are still some
 persons among you, who walk in
 a very disorderly manner; doing no-
 thing

For we hear that there are some ¹¹
 which walk among you disorder-
 ly,

NOTES.

“*Thessalonians, He who will not work, do not let him eat.* He had a mind that
 “his doctrine and practice should be both of a piece.”

¹ Περὶ ὑμῶν with you.] See on 1 Thess. iii. 4.

^m This seems to have been a proverb, both among the jews and heathens, at that
 time; *He who will not work, let him not eat.* Our Lord and his apostles chose to
 make use of such common proverbs as suited their purpose.—The scripture often re-
 commendeth diligence and industry. See ver. 11, 12. Gen. iii. 19. Psal. cxxviii. 2.
 Prov. x. 4. and xvi. 26. Rom. xii. 11. Eph. iv. 28. 1 Thess. iv. 11, 12. See
 also Hesiod, *oper. & dier.* A. 296, &c.

11. ⁿ The word, [*for,*] does again lead us to inquire after the connection. If
 ver. 7,—10. be considered as a parenthesis, or digression, this verse may be con-
 nected with verse 6. Then the sense and coherence will be plane and easie, as the
 four intervening verses all refer to what passed, while he was among them. And,
 when, according to the abounding of matter in his own mind, the apostle had let
 in those thoughts, concerning his own example and former directions, he here re-
 turns to what he was now giving in command to that christian church.—Verses
 sixth and eleventh, immediately joined together, would run thus, “We command
 “you, brethren, to withdraw yourselves from every brother that walketh disorder-
 “ly, &c. For we hear that there are some among you that walk disorderly, &c.”

^o *We hear.*] Hence it appears that St. Paul had received an account of the state
 of this church, since the sending of his former letter. Thereby he was informed
 of their falling into a mistake concerning the speedy coming of Christ; and, like-
 wise, that the idle and disorderly persons were so far from being reformed, that they
 were rather grown worse. Unless he had *heard* of some alterations, in the state of
 that church, he would hardly have wrote them a second letter, so soon. For we
 may reasonably suppose that he had said all, in his former epistle, which the state of
 that church then required.

TEXT.

PARAPHRASE.

ly, working not at all, but are busy-bodies.

- 12 Now them that are such, we command, and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

- 13 But ye, brethren, be not weary in well-doing.

And

thing of their own proper business; but playing the busy-bodies, and officiously meddling with other people's concerns^p. Now such persons we command by the authority, and exhort by the love, of our Lord Jesus Christ^q, quietly to abstain from officiously meddling with other people's affairs; and diligently to work at their own proper business; that they may eat the bread, which they earn by their own labor^r.

But as to you, brethren, who have hitherto behaved well, be not you weary of doing good to proper objects; though

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52.
Claud. 12.

Chap. III.

12

13

NOTES.

^p Here are two vices condemned, which commonly go together; viz. neglecting their own proper business, and foolishly meddling with other people's affairs. Idle persons are frequently most diligent and curious in prying into other people's business, and very apt with great severity to censure their conduct. I know very few things more scandalous in any religious sect or party. Such persons will fawn upon, and flatter, those who entertain them, and as readily backbite and calumniate the absent. They will spread little stories, and carry scandal and detraction from house to house. They set persons, families, churches, towns, and whole countries, all together by the ears; and promote strife and contention, confusion and every evil work. They widen the differences between persons and parties; and prevent that love and harmony, peace and charity, which would be the glory, perfection, and happiness, of the churches of Christ. Under pretence of zeal for soundness in the faith, strictness in discipline, or purity in worship and practice, they accuse those of dangerous errors and heresies, who most diligently study the scriptures, and lead the most holy, prudent, and exemplary lives. No wonder the apostle was solicitous to cure this evil, in the infant state of the gospel. For new sects and parties, upon their first rise, are more especially apt to run into it. And no one thing has done more mischief to the interest of religion and the church of Christ. [See on 1 Thess. iv. 12.] I would not have what is said here, or on 1 Thess. iv. 12. to be understood as a charge against one set of people only. All parties, in general, have been too guilty. And I heartily wish that all, who have been guilty, may amend; and others guard against this crime.

12. ^q See on 1 Thess. iv. 1, 2.

^r See the texts, note ^m, ver. 10.

PARAPHRASE.

TEXT.

An. Christi though some are unworthy and deserve
 52. little regard.^f
 Claud. 12.

Chap. III. And, if any one of your church obey
 14 not our order, given by this very epistle,
 [viz. *with quietness to work, and eat the bread which he earns by his own labor and industry*; see ver. 12.] set a mark of infamy upon that man^t, and have no intimacy

And if any man obey not our word by this epistle, note that man, and have no company with

N O T E S.

13. 'I. Some have understood this as a direction to *the disorderly*. Whereas, (1.) The words, [*ὁμοῖς δὲ ἀδελφοί, But you, brethren,*] lead one to understand the apostle as turning his address to the other christians; as, in the two following verses, he evidently does. (2.) The recommending to them, *not to be weary of well-doing*, plainly supposes that they were already engaged in a course of well-doing; which could not yet be supposed of the idle and disorderly.

II. Some have taken this for a direction to the christians at *Thessalonica* in general, "constantly to go on to do their duty, without being dispirited, by any of those external evils, which might befall them, while they persevered in the way of well-doing." Whereas, by *well-doing*, in this place, seems to be meant the practice of kindness and beneficence towards other men: which is confirmed by Gal. vi. 9.

III. The antients thus interpreted the words of this verse, "Let not their sloth hinder your charity, in giving them what is necessary to preserve life." And, to the same effect, some of the moderns have said "that those, who had been benefactors to the idle and disorderly, are here exhorted not to cease to be kind to them, or not to be weary in well-doing; though such objects are enough to discourage persons from repeating their favors."

I do not suppose that they were to suffer the idle and disorderly to starve, or perish, for want; though they were not to maintain them in plenty. [See on ver. 15.] But the apostle's caution, in this verse, seems to me to have been intended chiefly to guard them against being so affected with the unworthiness of some, as to be weary of well-doing to any, even to proper and deserving objects. And, thus understood, this precept comes in very opportunely, and with the greatest propriety. For, as the ingratitude and unworthiness of some are very apt to render one cold and indifferent in doing good to others, the apostle exhorted such, as were able, to continue to show acts of kindness and beneficence, and not to be weary in well-doing, to proper objects; notwithstanding some were idle, and deserved not to be supported by them.

14. 'Grotius was for joining and interpreting the words thus; "signifie that man, in an epistle written to me. Point out that man, by his proper marks; and then I will determine upon what the spirit hath dictated. 1 Cor. v. 3." *Le-Clerc* expresses the same thought, thus, [*signifie that man by an epistle*:] or write me word who it is.—In behalf of so joining and interpreting the words, *Le-Clerc* has alleged, (1.) That

TEXT.

PARAPHRASE.

with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Now

timacy with him ; that, by your shineſſe and diſtance, he may be brought to ſhame and repentance^u. However ; do not look upon him as an enemy to the chriſtian religion ; but kindly admoniſh him of his fault, as a chriſtian brother^r, of whoſe repentance and reformation you do not deſpair^v.

An.Chriſti
Claud. 12.
Chap. III.

15

Now

NOTES.

(1.) That [σημειῶσαι δι' ἐπιστολῆς ſignifie by an *epiſtle*] is a more uſual phraſe than λόγῳ δι' ἐπιστολῆς a word by an *epiſtle*. (2.) Σημειῶσαι does not ſignifie [*to brand, or ſet a mark of infamy upon, a man :*] but [*to ſignifie, or notiſie.*]

Now, in favor of the common interpretation, I would ſay, (1.) *Signifie this, or it, by an epiſtle*, would have been more proper than, *ſignifie τῷτον him, by an epiſtle*.

(2.) In the gloſſary, it is, σημειῶμαι *note, ſigno* ; and, among other ſignifications of the word, H. Stevens ſaies, that σημειῶ ſignifies to *ſet a note, or mark, upon any thing*.

(3.) Λόγῳ ſignifies “any declaration of a perſon’s mind, whether by words, or writing.” And, why might not St. Paul uſe the phraſe λόγῳ ἡμῶν δι' ἐπιστολῆς *our word by an epiſtle* ; as τὰς παραδόσεις—δι' ἐπιστολῆς ἡμῶν, *the traditions,—by our epiſtle*, chap. ii. 15 ?

(4.) The articles are here expreſſed, before both the words, τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, as if he had deſigned to ſay, *this our order, by this very epiſtle*. (5.) There is no other inſtance of the apoſtle’s ordering any church to write a letter to him, or to ſend him the names of any obſtinate, or refractory perſons.

Whereas, (6.) This ſame apoſtle has given orders, elſewhere, to ſet a mark of infamy upon profeſſed chriſtians, who did not behave well. Rom. xvi. 17.

(7.) There was no occaſion for the church at *Theſſalonica*, to ſend the apoſtle the names of ſuch as were diſobedient ; becauſe they had already full power to avoid the company of ſuch, or to put them away from among them.

And one part of the apoſtle’s deſign, in this ſection, was to direct them ſo to do.

^u As to what is implied, in *ſeting a mark upon him, avoiding his company, and admoniſhing him* ; ſee on the next verſe.

15. ^r *Beaufobre* thus interprets the words of this verſe ; “Nevertheſſe do not decline to aſſiſt him in his neceſſities, and to do him good. Lev. xix. 17. He is not an enemy to the church, who ought to be delivered to *Satan*. He is an infirm and ſick brother, who ought to be healed by painful remedies.” [See on ver. 13.]

^v The exhortations in this and the preceding verſe are plainly directed, not to the preſidents, but to the whole church. For, in ſuch caſes, the chriſtian church answered to the *Beth-din*, the conſiſtory, or houſe of judgment, in the jewiſh ſynagogues. 1 Cor. v. 4. [Vid. *Vitring. de vet. ſynag.* p. 744.] As to the argument, which *Grotius* would draw from ver. 14, 15. to prove that this was the *firſt epiſtle*

NOTES.

An. Christi *epistle to the Thessalonians*, we have considered it, in the history præfixed to this

52. *epistle*, p. 112.

Claud. 12. Ver. 6. the other christians are commanded "to withdraw from any christian brother who walked disorderly. Ver. 10. they were not to maintain such in idleness, as were able to work, and would not. Ver. 14. they were to set a mark upon any one, who would continue to live in an idle, disorderly manner; and not to keep company with him. And, in this fifteenth verse, they are cautioned against carrying the matter too far." This has been called *excommunication*; and, by some, *the lesser excommunication*.—Now, as so much of the welfare of the christian church, and the peace and happiness of mankind, depend upon just sentiments of this subject, it may not be amiss to give a summary of what the new testament has said about it. (1.) If any christian brother offend us in private, or commit a fault, known to us only, or to few, the rule seems to be, privately to admonish him of his fault, and try to reclaim him that way. Matt. xviii. 15, &c. Rom. xv. 14. Col. iii. 16. 1 Thess. v. 14. (2.) If he does not, upon that, amend; then one or two more discreet and proper persons are to be called in, to try what their admonitions, arguments, and persuasions can do, towards convincing and reclaiming him. (3.) If that is ineffectual, or the crime be public, then the whole church is to meet, and censure his conduct, reprove him, and admonish him to confess his fault, and amend. 2 Cor. ii. 6. 1 Tim. v. 20. (4.) 'Till the offending brother be reformed, the other christians are to set a mark upon him, to withdraw from him, not to keep company with him; that is, not to eat with him at a common meal, or to hold familiar society and conversation with him, as before. See ver. 6; 14. Rom. xvi. 17. 1 Cor. v. 9; 11. This was *casting out the old leaven, that they might be a new lump; judging or censuring him; or putting away from among them that wicked person*. 1 Cor. v. 7; 12, 13. Gal. v. 10. So the leper, under the law, was to be separated from the people of God; he was to dwell alone; without the camp (or city) was his dwelling to be. Lev. xiii. 46. So the jews held it unlawful freely to converse with such as were defiled with the leprosy of sin; and therefore they would have no dealings with the samaritans, nor eat with publicans, or others, whom they looked upon, to be great sinners.—Indeed, husbands and wives, parents and children, masters and servants, and some other persons, cannot withdraw themselves from each other; because of the peculiar relations in which they stand. But such christians, as can avoid familiar conversation with an offending christian brother, are obliged by this precept. (5.) The end of admonishing the offender and withdrawing from him, is not for his destruction, but for his salvation; to bring him to shame and repentance; and thereby restore him, not only to peace with the church; but (what is much more) to the favor of God in Christ Jesus. 2 Cor. vi. 7. In the text, therefore, they are directed *not to account him an enemy to christianity* (like the unbelieving jews and heathens, and especially those who persecuted them) but to treat him as a brother; one who professed the christian religion, and was not intirely cut off from the church of Christ. Lev. xix. 17. 2 Cor. ii. 7. 1 Thess. v. 14. (6.) If, after these steps to reclaim him, the offender repented not, but rather grew worse, and there seemed to be no hope of recovering him, then the church was to cast him out intirely; cut him off, as a gangrened member, from all relation to their society; and treat him as the jews used to treat an heathen or publicane. Tit. iii. 10. 2 John, ver. 10. 3 John, ver. 10. [See the notes on those places.] That did not imply, that they had any power over his body or goods, his life or liberty; but they, publicly and before the

TEXT.

PARAPHRASE.

16 Now the Lord of peace himself give you peace, always, by all means.

Now may he, the Lord Jesus, the author and lover of peace and concord², grant unto you peace and concord², at all times^b, and in every respect^c. May the

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16

NOTES.

the world, disowned him, as one that they were ashamed of, and who did not now belong to their body. When they would not eat with him, at a common meal, it seems to me to imply, that they would not, of course, admit him to communion in worship. [*Vid. Viring. de vet. synag. p. 756.*] (7.) Together with the church's excommunicating him, the apostles seem, in some cases, to have delivered the offender over to *Satan*. 1 Cor. v. 4, 5. But that was a different thing from excommunication, or from the church's casting him out. That could be done by none but an apostle; and was a delivering him up, by miracle, to diseases, or death. [*See the dissertation on 1 John v. 16, 17.*] (8.) The crime, for which the church was to admonish, withdraw from, or cast out, an offender, was always some vice or wickedness:—not a sin of infirmity or daily incurSION; not a mere error in speculation, or mistake in judgment; but some work of the flesh, some greater and wilful crime.

Crellius (on ver. 6.) has discussed several curious questions, relating to this subject; viz. concerning the persons, whose company christians are to avoid; the crimes, for which they are to be avoided; how soon we are to enter upon this shyness, or want of familiarity, towards them; how long we are to continue it; and the like.

16. ² See on 1 Thess. v. 23.

^a By *peace*, is sometimes meant all prosperity and happiness; at other times, it signifies outward tranquillity. Here it seems to denote that harmony, love, and concord; which was desirable in every christian church; and more especially, where there had been some irregularities. The idle and disorderly were to be reformed for their faults. The others were to admonish them, carry it coldly towards them, and show a dislike of their conduct. There was some danger of imprudence in those who reproved; or of resentment in the guilty, when reproved. The apostle, therefore, very opportunely prayed that, in such a situation, *the Lord would grant them peace*.

^b Διὰ πάντων, scil. χρόνῳ, at all times.] Mark v. 5. Luke xxiv. 53. Acts x. 2. and xxiv. 16. Rom. xi. 10.

^c Ἐν παντί τόπῳ by all means, or in every respect.] For τόπῳ, some antient MSS. versions, and fathers, read τόπῳ, i. e. in every place, which reading *Beza* preferred; and *Grotius* said, "I approve of the reading, which the vulgar latin has followed, and which is in some greek copies; viz. τόπῳ, in every place; as 1 Cor. i. 2. God give you good things, whether you remain at *Thessalonica*, or return into *Judæa* or *Syria*, or wherever else you go." Now these journeys *Grotius* has supposed them to take; because he phantasied the christians at *Thessalonica* not to be the stated inhabitants of that city; but some jews from *Judæa* or *Syria*, who were only sojourners there; and

PARAPHRASE.

TEXT.

An. Christi the Lord Jesus be with you all, to direct^{52.} means. The Lord *be* with you
 Claud. 12. and blesse you continually^{d.} all.

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NOTES.

and to whom (as he imagined) St. *Paul* wrote this, the first of all his epistles.— But, as (*in the history prefixed to this epistle*) that hypothesis has been shown to be groundlesse, there can be no occasion to have recourse to a different reading to support it. The church at *Theſſalonica* consisted of the stated inhabitants of that city; and the apostle wished them all peace and comfort. As to 1 Cor. i. 2. there is a reason for the phrase, [*in every place*]; in as much as the apostle there salutes, not only the christians at *Corinth*; but *in every place*, wherever there were any who professed that religion.—Dr. *Mill* approved of the common reading; [*prolegom.* 488.] as did also *Le-Clerc*, who saith “that most copies read so.”

^{d.} As to *praying to our Lord Jesus Christ*, see on 1 Theſſ. iii. 11.

S E C T. VI.

The CONCLUSION.

Chap. iii. ver. 17, 18.

PARAPHRASE.

TEXT.

17 **T**HOUGH another person has thus far wrote this epistle for me; yet that, which follows, is the salutation of me, *Paul*^a, writen with mine own hand;

THE salutation of Paul with 17 mine

NOTES.

17. ^a Some think that St. *Paul* wrote his name in a cypher, to distinguish his genuine letters from any counterfeit ones. But it is not certain that that was the custom of that age, or his custom. Neither was it his own name, written in any manner, that was the mark of distinction; but *the salutation*, viz. [*The grace of our Lord Jesus Christ be with you all, Amen.*] The salutation was not, always, in the same

TEXT.

PARAPHRASE.

mine own hand, which is the token in every epistle: so I write;
 18 The grace of our Lord Jesus Christ be with you all. Amen.

hand^b; which is the token of the genuinenesse of every epistle of mine. Thus I am wont to write^c; viz. May the favor of our Lord Jesus Christ be with you all, Amen!^d

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NOTES.

same words; but expressed, sometimes more briefly, sometimes more largely; always to the same effect.

^a Written *with mine own hand*.] In the note on Philem. ver. 19. and on 2 Pet. iii. 1. it is observed that St. Paul's usual manner was to dictate, or to write out one copy of his epistles, and that another person wrote after him: and that fair copy was sent to the church, or person, to whom it was written; the apostle only adding, at the end, the salutation, in his own hand-writing. Of this he takes notice, 1 Cor. xvi. 21. Col. iv. 18. and here calls it *the token in every epistle*.—As to the argument, which Grotius would draw from hence, for the early date of this epistle; and Mr. Whiston, for the late date of it; see *the history præfixed to this epistle*, p. 111; 115.

^c So I write;] that is, so I am wont to write. So Mark xv. 6. *he released*; (that is, he was wont to release) one prisoner, yearly, at the passover. *Vid. Glossæ Philolog. sacr. L. 3. tract. 3. can. 9.*

St. Paul had, in the former epistle, wrote the salutation all with his own hand. And the messenger, who carried the letter, might inform them of that; or they might be very well acquainted with the apostle's writing, as he had lived some time, at *Thessalonica*, among them. But he now calls upon them to observe "that that was his practice, and the mark of the genuinenesse of his epistles;" because he suspected that a letter had been forged, under his name, in which it was insinuated, or asserted, "that the day of the Lord was then just at hand."

18. ^d See on 1 Thess. v. 28.

That this epistle was not written from *Athens*, but from *Corinth*; see the *history* præfixed to this, and to the former, epistle.

The end of the second Epistle to the *Thessalonians*.

D I S S E R T A T I O N I.

Concerning the kingdom of God.

2 T H E S S . i. 5.

*It is a demonstration of the righteous judgment of God,
that you should be accounted worthy of the kingdom
of God, for which you even suffer.*

UPON the creation, the whole system of reasonable creatures had GOD for their head and king, and paid him a willing subjection. *That*, therefore, might justly have been called *the kingdom of God*.—By the scriptures, we are informed that some of God's reasonable creatures, called *angels*, apostatised from God; and set up the head of that apostasie, as another king, lord, or chief, voluntarily acknowledgeing his supremacy; and that one of the apostate angels drew man over to that party. Upon this, man was turned out of paradise, deprived of the tree of life, and reduced to a state, in which he was liable to pains and diseases, calamities and death. Notwithstanding which, the merciful father of the universe took a method to recover *man* to his allegiance; and to restore all such, as will comply, to immortality and happiness, or to the inheritance of eternal life.

As some of mankind have all along complied, and others have refused to comply; there have, from the first ages, been two heads over the two opposite families. The wicked family of *Cain* were the children of the apostate: but the pious family of *Seth* were the adopted children of God; and are said to have *called on the name of the Lord*, [Gen. iv. 26.] The two families mixed, when *the sons of God married the daughters of men*. [Gen. vi. 2.] and the apostasie prevailed so far, that (notwithstanding mankind seem, at that time,

time, to have been much more numerous than they are at present) the family of *Noah* were then the only righteous family upon the face of the earth.—The great and wise moral governor of the world had taken care to separate his family from the apostates, and would have had them kept separate. But, when they would intermingle, and thereby brought on an almost universal corruption, then (by the most wonderful connection between the natural and moral world) he brought on a deluge of water, when the vices of men were grown to an enormous height, and called aloud for judgment. Thereby he swept off that apostate generation, all at once; but, in a miraculous manner, saved righteous *Noah* and his family, to people the earth anew with a pious seed.

In about ten generations from the flood, a deluge of impiety had broke in again upon mankind, and a new evil had spread far and wide, viz. that of *idolatry*: so that the greatest number were again become the children of the apostate. Then it was that God singled out *Abraham*, a man of distinguished probity; and ordered him to depart out of his idolatrous country, and from among his idolatrous kindred. And, when he was come, as a stranger, into a strange land, God there, also, appeared unto him, in the cloud of glory; and reveled himself unto him, in a most plain, remarkable, and affecting manner; that the knowledge and worship of the one true God might be preserved, at least in one family, and the earth not be intirely subject to the prince of darknesse.—By the signal and affecting providences, which attended *Abraham* and his descendents, particularly the family of *Israel*, they were set up as *a light to lighten the earth*, an illustrious and standing monument against the idolatry and other vices of the world around them.

When the children of *Israel*, by their long stay in *Egypt*, were in great danger of falling into the vices, and of being corrupted by the idolatry, of that superstitious nation, God brought them out, by signal and repeted miracles. And, in the solitary wilderness, he formed them into *a kingdom*: they, by a willing subjection, becoming his people; and he, by a peculiar covenant, becoming their head, lord, or king.—To that temporal kingdom, God gave laws, by his servant *Moses*; which were binding upon that one nation. But, as the terms of that law, [viz. *Do this and live*: but *curfed is every one, who continueth not in all things, which are written in the book of the law, to do them*;] were what none of them came up to, they could not thereby attain to the everlasting inheritance.

And,

And, therefore, it led them to look back to the *Abrahamic* (or patriarchal) covenant; or forward, to the future kingdom of the Messiah. For *the law* was only an intermediate state, given because of transgressions (or given to prevent *Israel* from falling into the transgressions, the idolatry and vices, of the surrounding nations) 'till *Messiah*, the promised seed, should come. God, at that time, purposing; and from time to time foretelling; that he would, at a proper season, transfer a more extensive kingdom into the hands of his anointed son; a most illustrious person, who should arise in that theocracy, or from among his people *Israel*: and that, under him, persons of all nations should be incorporated into the kingdom of God; though the nation of *Israel* alone were the subjects of the theocracy, or temporal kingdom.

It was plainly intimated that the kingdom of the *Messiah* was to be a *spiritual kingdom*. For then *the earth was to be full of the knowledge of the Lord, as the waters fill the channels of the sea*. By his knowledge he was to justify many. He was to be set up, as a light to enlighten the gentiles, as well as the glory of the people of *Israel*, among whom he was borne. He was to restrain transgression, to make an end of sin, and to introduce everlasting righteousness; to promote universal peace, justice, and love, among men. This was prophesied of, as the grand design of the coming and kingdom of him, who was called *the Lord, our righteousness*.

Both the kingdoms were erected according to the counsels of infinite wisdom; and, therefore, both calculated exactly to answer their great end. As the wise governor of the world at once, in his own mind, formed the plans of both; and as we, who have them both before us, upon comparing them together, find, that they do actually, in many respects, bear a resemblance to each other; there is great reason to think, that that resemblance was designed; and that one of them was erected as preparatory to the other.—Whether our LORD governed the *theocracy*, as *the angel of the Lord, the angel of his presence, or counsel, the angel of the covenant, the angel in whom God had put his name*, who personated *Jehovah*, and (as such) was sometimes called *Jehovah*;—is by some called in question. Others think that he, who tabernacled in the cloud of glory, did afterwards tabernacle in human nature. *John i. 14*. However that was, it is evident that *for this purpose the son of God was manifested, that he might destroy the works of the devil*: and that, as a reward for his obedience unto death, even the death of the cross, God hath highly exalted

exalted him, and given him a name above every name, or power and authority above every being possessed of power and authority; that, upon his ascension into heaven, *all power was given unto him, both in heaven and upon earth.* From which time he is represented as head or chieftain, in opposition to the prince of darknesse, who is at the head of the apostasie from God.

The contest between the two kingdoms is not at present a contest of power with power. [If that was the case, our Lord could easily destroy the prince of darknesse, and bring his kingdom to speedy ruine and desolation.] But it is a contest of knowlege, truth, and virtue, with ignorance, falshood, and wickednesse. Accordingly; the one is represented as a *kingdom of darknesse*; the other, as a *kingdom of light*. [Acts xxvi. 17, 18. Col. i. 13.] As idolatry and wickednesse so much prevailed, *Satan* was called *the God of this world, who ruled among the children of disobedience; and the prince, or ruler, of the darknesse of this world.* Nay, *the whole world was said to be subject to the wicked one.* [1 John v. 19.] Him did our Lord judge, his works he condemned: he cast out that strong man armed, and spoiled his house; made his kingdom to fall, with a rapid swiftnesse, like lightening from heaven; and destroyed the dominion of him, *who had the power of death, that is the devil.* Every single convert, that was brought over from idolatry and wickednesse, to the sincere love of truth and practice of righteousness, was a diminishing the apostate's kingdom, and promoting the kingdom of God in the world.

That *the kingdom of God* and *the kingdom of heaven* are, in the new testament, synonymous terms^a, will appear from comparing Matt. xiii. 31. with Mark iv. 30, 31. and Luke xiii. 18, 19. For what, in the first place, is called *the kingdom of heaven*, is, in the two last places, called *the kingdom of God*. Nay; what is called *the kingdom of heaven*, Matt. xix. 23. is, ver. 24. called *the kingdom of God*.—It is sometimes simply called *the kingdom*. And so the christian doctrine is called *the gospel of the kingdom*. [Matt. iv. 23. and ix. 35. and xxiv. 14.] And *the word of the kingdom*. [Matt. xiii. 19.] But, whether *the kingdom*, *the kingdom of heaven*, or *the kingdom of God*, be the phrase made use of, it has not one constant and uniform meaning. In some texts of the bible, it seems to denote “God’s universal government over all intelligent beings, whether good or bad;” in which comprehensive sense, it is
justly

^a See *Lightfoot’s works*, Vol. I. p. 567, &c.

justly said that *his kingdom ruleth over all*. To this his extensive regal power we are to ascribe his punishing the wicked, as well as rewarding the righteous. And the government of this kingdom is transferred into the hands of the *Messiah*. [John v. 22 ; 28, 29. Phil. ii. 9, 10, 11.] At other times, the kingdom of God may imply "the whole system of virtuous creatures, whether men or angels, who are now reduced under the government of the *Messiah*." Though the word, [*kingdom*,] is not mentioned, his government of them is intimated, Eph. i. 10. Col. i. 18 ; 20. and ii. 15. 1 Pet. iii. 22. In some places of the new testament, it may signify *the theocracy*, or God's kingdom over the one nation of *Israel*. [Matt. viii. 12.] But that is a sense of the word, which does not often occur. For, as far as I am able to judge, it most commonly signifies *the spiritual kingdom of the Messiah*; or *that gracious method, which God has chosen, and published in the gospel, for the recovery of mankind from the general apostasy*: that is, by sending (after many patriarchs and prophets) *his own son, as the father and prince of the last age, to bring men of all nations to prevailing holiness here ; and hereafter to the inheritance of eternal life*.—It is sometimes called *the kingdom of God*, even the father. And that, (1.) Because it was his originally ; and he gave it to the son. [Matt. xi. 28. and xxviii. 18. Luke xxii. 29. John iii. 35. and v. 19, &c. Acts ii. 36. Phil. ii. 9, 10, 11.] And, (2.) Because the son shall deliver it back again unto God, even the father. [Matt. xiii. 43. compared with 1 Cor. xv. 24.] But it is most commonly represented as *the kingdom of the son*: because he has the immediate rule and government of it^b.

In some texts, it is restricted to *the præparatory kingdom* ; or to the christian church, here upon earth. [Matt. xiii. 24 ; 47.] This præparatory part of the kingdom of God is the grand receptacle of such as would most advantageously prepare for *the kingdom of glory*^c ; which

^b Though it seems to be ascribed to both, Rev. xi. 15. yet *it* may there be translated [*even*,] as elsewhere ; and then the words will be, "The kingdoms of this world are become *the kingdoms* of our Lord, *even* of his Christ." And then it follows very properly, "And *He* shall reign for ever and ever."

^c I would not be hereby understood to intimate, that persons, who have the nature and evidence of the christian doctrine fairly or sufficiently laid before them, are at liberty to betake themselves to this receptacle, or not, just as they please. No ! I look upon all such as strictly obliged to become christians ; as men ought, in all cases, in proportion, to value, and improve their advantages. But, where such great privileges

which kingdom of glory, and complete felicity, is, what the phrase, in several other texts, must be understood to signify. [Matt. xiii. 43. and xxv. 34. Luke xviii. 18 ; 24, 25.] And, lastly, it sometimes includes the whole duration of this kingdom ; viz. as præparatory here, and glorious and happy hereafter : the one as the happiest mean to the other, which is the ultimate and best end.

The careful reader will easily discern in which of the abovementioned senses, it is any where used ; by considering the scope and connection of the several places. And it ought to be remembered that the præparatory part cannot deserve the name of *the kingdom of God*, or *of heaven*, any otherwise than as it is the mean of reconciling men unto God, of establishing or increasing their holiness, and of bringing them to a glorious and happy immortality.

The christians at *Thessalonica* suffered, upon the account of their having entered into the præparatory, or spiritual, kingdom of the Messiah. [1 Theff. i. 6. and ii. 14. 2 Theff. i. 4, &c.] but it was the prospect of the everlasting inheritance, or of the eternal kingdom of glory and perfect felicity, which supported them under their sufferings, and induced them to continue the professed subjects of the spiritual, or præparatory, kingdom. [1 Theff. i. 10. and ii. 12 ; 19. and iii. 13. and iv. 13, &c. and v. 4 ; 9, 10 ; 23, 24. 2 Theff. i. 7 ; 10. and ii. 13, 14 ; 16. and iii. 3 ; 5.]

But that these phrases [*the kingdom, the kingdom of God, and the kingdom of heaven,*] do not always signify *the whole system of virtuous creatures, with God at their head*, appears plainly from Matt. viii. 12. where it is declared, that some of *the children of the kingdom* (i. e. of the theocracy, or temporal kingdom) *shall finally be cast into outer darkness, where shall be weeping and gnashing of teeth*. And [Matt. xiii. 24, &c.] *the kingdom of heaven* is compared to a field, where *tares* sprung up, among the *good wheat*. And [ver. 47, &c.] to a net that caught *bad* fishes, as well as good. In these and like places, we ought to understand it of the christian church, or the præparatory part of God's kingdom ; to which some hypocrites and bad men profess subjection, as well as sincere christians ; and the advantages of which, many of them enjoy ; though they do not wisely improve them.

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vileges cannot be obtained, we may be satisfied that, in every nation, he, who feareth God and worketh righteousness, in proportion to the advantages, which are afforded, shall finally be accepted of him.

I have brought these things together ; that, by appearing at one view, they might mutually give light to one another ; and that I might not have occasion to return to them, in short notes, and broken, imperfect hints, where one cannot have room to handle so large a subject.

I would add a few remarks, concerning the laws of *the kingdom of God* among men ; and show who are, at present, *the people of God*.—*The theocracy*, or temporal kingdom, was very much confined to one nation ; and *the law of Moses* was the law of that kingdom. God had as good a right to prescribe the laws of his spiritual kingdom, as he had of the temporal kingdom ; and to accept, as the subjects of it, whom, and upon what terms, he saw proper.—Whilest the other nations were idolators, and subject to the wicked one, the nation of *Israel* was *the people of God* ; his familie, or kingdom, upon earth.—Thus things stood with the two great bodies of mankind, *jews* and *gentiles*, 'till the coming of the *Messiah*. When the *Messiah* came, and erected his kingdom, with new laws, and upon other terms ; then the law, which had been given by *Moses*, ceased to be the law of *the kingdom of God* ; and the honors and privileges of the spiritual kingdom were offered unto all, who would accept of them ; whether they had, or had not, belonged to the temporal kingdom. Only the subjects of the theocracy, God's antient people, were favored with the first offers ; and the gentiles postponed, 'till the great harvest of the *jews* (especially in *Jerusalem* and *Judæa*) was gathered in. But then, to the gentiles, also, were the offers made ; that God might either provoke the *jews* to jealousy, and so they continue still as his subjects ; or that, upon their refusal, he might have a people, in their stead. For all such, as would not comply, whether *jews* or *gentiles*, were reprobated, or rejected from being members of *the kingdom of God*.

From considering mankind, of old, in this œcumenical or national capacity, the subjects of the spiritual kingdom, and such as rejected it, came thus to be distinguished. Accordingly ; in the new testament, such phrases are applied to the body of christians, as were of old made use of, concerning the nation of *Israel*, the subjects of the theocracy ; such as *the elect*, or *chosen people of God*, *the called*, *the saints*, *the children of God*, *holy and beloved*, *the peculiar people* ; and the like : [See the doctrine of prædestination reviewed,

viewed, p. 147, &c. in my tracts:] but all such, as will not have Christ to reign over them, are aliens to the people and kingdom of God.—Men were excluded the temporal kingdom, by idolatry. Idolators are, likewise, excluded the spiritual kingdom. And not only they; but all others, who reject the Messiah; the jews themselves not excepted.—Formerly, the jews were the children of God, and such of the gentiles as joined themselves unto them; and the idolatrous gentiles were *the children of wrath*. After the coming of Christ, the great body of christians were such as had been idolatrous gentiles. And the unbelieving jews and gentiles became the children of wrath; while the believing gentiles and jews were regarded as the people and children of God. [See on 1 *Theff.* ii. 16.]

GOD, the universal creator, has, in his infinite wisdom, made an amazing variety of creatures; some inanimate and some brute creatures, and some intelligent and moral agents. He has, also, formed rational and accountable creatures, with very different capacities for making discoveries, in the moral, as well as in the natural, world. And, by the same unerring wisdom, he hath communicated his will to men, at sundry times and in divers manners; either by immediate revelation, or authentic tradition: but always upon these reasonable and equitable conditions, that men are accountable for the advantages which they enjoy, and for no more; and that they make use of religious truths, and positive institutions, in an intire subserviency to that holiness, or virtue, which is of eternal, unalterable obligation.

It has been already observed that *the præparatory kingdom* is the grand receptacle for all such as would most advantageously prepare for the kingdom of glory. And, indeed, if christians improve their superior advantages, they will be meet for, and finally exalted to, higher degrees of glory and felicity. But whatever promises God has at any time made, or whatever privileges he has granted, to the professed subjects of his kingdom, (whether formerly, under the *theocracy*; or, since that, under *the spiritual kingdom of the Messiah*) they are all to be so interpreted, as that insincere and wicked persons, of whatever familie, or nation, or whatever profession of religion, shall finally be cut off from the people of God; and perish with an aggravation, proportioned to their superior privileges: and that all virtuous and holy persons, who (with-

out their own fault ; and because of their birth, education, country, and other like circumstances) are unavoidably deprived of the advantages of *the præparatory kingdom*, shall come from the east and from the west, from the north and from the south, and shall be accepted of God ; whilst those are rejected, who had such great advantages, but abused them.

Though, therefore, *Abraham* was singled out of an idolatrous world, and *Isaac* out of *Abraham's* familie, and *Jacob* out of the familie of *Isaac* ; yet that was not for their own sakes alone, but for the general good : nor would they have been blessed, in consequence of such a separation, if they had not improved their superior advantages. For, though *Israel* alone was a theocracy, yet all were not *Israel*, who were of *Israel*. And, *though the number of Israel were like the sand upon the sea-shore, yet a remnant only was to be saved* ; that is, such alone as were sincerely pious and virtuous.— On the other hand ; there have been some remarkably wise, brave, and good men, who have not had the privileges of the kingdom of God. *Epiætetus*, who lived for some time at *Rome* ; and *Socrates*, among the greeks ; appear to be signal instances of this kind : and *Job*, among the eastern nations, is an instance, which the scripture mentions, and most justly applauds.

To conclude ; The professed people of God, or the subjects of his kingdom, have the best advantages. But, at the same time, *God is no respecter of persons*. For, from the creation to the consummation of all things, (whether men have, or have not, the advantages of the præparatory kingdom) *in every nation, he, who feareth God and worketh righteousness, is accepted of him*, and will at last be made happy by him.

The end of the first Dissertation.

DISSERTATION II

Concerning the man of sin, &c.

2 THESS. ii. 1,-----12.

IN the former dissertation, the *apostasy* of intelligent creatures from the *kingdom of God* was considered, in the most general view of it. At present, we are to inquire after an *apostasy*, which (though not so general) is a most signal and remarkable one.

St. PAUL planted the christian church at *Thessalonica*. After he had left them, the christians of that place fell into a mistake, concerning the coming of the day of the Lord; imagining that the apostle thought it to be just at hand. He suspected the mistake to have arisen, from some persons affirming, that he had said so, misinterpreting his former epistle, or forging an epistle under his name. To rectify that mistake, seems to have been his principal view in writing his second epistle to them. In which he repeats what he had formerly taught them, concerning a *grand apostasy*, which would, before that day, arise in the christian church; and, therefore, that great day must be at some considerable distance.

That this *day of Christ* cannot refer to his coming to the destruction of Jerusalem and of the jewish nation, will be plain and evident; if we examine into the rise and progress of this affair, as it now appears in these two epistles. 1 Thess. iv. 13, &c, the apostle had admonished the christians, at *Thessalonica*, not to lament over their deceased friends, as they had done, when they were heathens; To prevent which, for the future, he puts them in mind of the christian promise of a glorious resurrection to endless life and happiness. When that resurrection will be, he also informed them; viz. *at the coming of the Lord Jesus Christ*. Then such of the christians, as shall be found alive, on this earth, shall be transformed; the dead raised; and the righteous admitted to complete and ever-

everlasting felicity. Having mentioned *that coming of the Lord*, or *of the day of the Lord*, he goes on with his discourse. 1 Thess. v. 1, &c. assuring them, that it would come suddenly and surprizingly. And, as the particular time is unknown, men ought always to be prepared.—Now, if *that day*, and *the day* (or *coming*) *of the Lord*, 1 Thess. iv. 13, &c. and v. 1, &c. ought to be understood of the day of judgment, that remarkable day, when *Jesus Christ* shall descend from heaven, with the voice of the archangel and the trumpet of God; when the dead shall be raised and the living transformed, I think it evident, that it ought so to be understood, in this place. For, of the same *day*, and of the same *coming of the Lord*, St. Paul appears plainly to be speaking, in both these epistles. And what may further confirm this, is, that these phrases, [*that day; the day, or the coming of the Lord.*] do, in other places of the new testament, generally signify his coming to judge the world, at the last day. [See on 2 Thess. ii. 2.] As, therefore, this is the usual signification of these phrases, in other places of the new testament; and the most evident meaning of them, in these two epistles to the Thessalonians; we have no occasion, upon that account, to look for *the man of sin*, and *the grand apostasie*, before *the destruction of Jerusalem*; as they are obliged to do, who understand this *coming of the Lord*, to refer to his coming to the destruction of that city and the jewish nation.

None of the *seven* following interpretations of this prophesie appear to me to be well-grounded.

I. Grotius would persuade us, that *Caius Caligula*, the Roman emperor, was *the man of sin*, here prophesied of.—Whereas, according to the best chronologers, this epistle was written about twelve years after the death of that emperor. [See the history prefixed to this epistle, p. 110, &c.] This, therefore, could not be a prophesie of the folly and wickedness of *Caligula*^a.

II. Dr. Hammond would have *Simon Magus* and the *Gnostics* to be here intended.—But *Simon Magus* had already showed himself to be an enemy to christianity, at *Samaria*; and, therefore, was not yet to be reveled. And, as to his conflict with St. Peter at *Rome*, and many of the Doctor's stories about the *Gnostics*, they seem to be built upon too sandy a foundation to deserve much regard.

^a See this interpretation of Grotius more largely confuted, in Dr. H. More's *mystery of iniquity*, p. 445, &c. And by John Alphonfus Turretin, in his commentary on this epistle. Basil, 1739.

gard. Mr. Baxter, Dr. Whitby, Mr. Le-Clerc, Dr. Wall, and Mr. John Alphonfus Turretin, have abundantly confuted that interpretation.

Grotius his introducing *Simon Magus*, ver. 8, 9. seems to be as groundlesse. For the apostle does there evidently continue to speak of the same person, which he had begun with, ver. 3, 4. And, if the whole prophesie could not agree, either to *Caligula*, or to *Simon Magus* and his deluded followers, Grotius ought not, in his interpretation, to have refered any part of it to either of them.

III. Others take the unbelieving jews, who persecuted the christians, before the destruction of *Jerusalem*, and made many of them apostatise to judaism, to be *the man of sin*, &c.^b

[Answer.] Though the unbelieving jews persecuted the christians, yet they were not united under one single head or leader. They were never able to exalt themselves above all that is called a god, or even *the imperial dignity*. And I do not know that they ever attempted universal monarchy. Neither had they, after this, any one person among them, who answered the character, here described; viz. "of one, as a god, sitting in the temple of God, showing himself to be a god." Nor does St. Paul, by any means, appear to be *the person who obstructed*, ver. 6, 7. For the unbelieving jews persecuted the christians, after his conversion, as well as before it. Nor could he prevent the apostasie of the jewish christians; though he earnestly desired and attempted it. But his principal labors were among the gentiles.

Besides; according to the prophesie of St. Paul, the apostasie was (in a great degree at least) to præcede the revelation of the man of sin. Whereas the persecuting, antichristian spirit of the unbelieving jews was reveled, or manifested, before the apostasie of the jewish christians.—And, finally; it is a grand objection with me, against that interpretation, that, by the man of sin's *appearing*, and *being reveled*, is understood his perishing, or destruction. In as much as St. Paul has clearly distinguished his coming, and the continuance of his power, from the punishment and perdition, which will at last be inflicted on him by the Lord.

IV. Others, again, would have the unbelieving jews, who revolted from the *Romans*; together with the jewish converts, who apostatised from the christian to the jewish religion; to be the very persons here prophesied of.—Whereas the apostle is here speaking

^b See Mr. La-Roche's new memoirs of literature for September, 1726.

ing of one sort of apostasie only ; that is, an apostasie from the true religion. So the word *ἀποστασία* is used, in other texts of scripture. And what may lead us to understand it so, in this place, is, that the apostle is treating about matters of religion, and intimates that this apostasie would be carried on, and supported, by sham miracles, and all the deceit of unrighteousnesse ; and that it would prevail only among vicious persons, such as relished not truth and goodnesse, but loved a lye, and took pleasure in unrighteousnesse.—The unbelieving jews could not apostatise from the christian religion, because they had never imbraced it. And the jewish christians, who did apostatise, had no eminent head, or leader, that deserved the name of *the man of sin*, &c.—Dr. *Whitby*, who is the most considerable advocate for this interpretation, plays between the two ; and brings in the unbelieving jews revolting from the *Romans*, or the jewish christians apostatising from christianity, just as may best help out his hypothesis. But the prophesie itself is uniform, and describes one sort of an apostasie quite throughout.

The above-mentioned *Turretin* very justly objects various things against Dr. *Whitby's* hypothesis. (1.) That, by *the man of sin*, must be understood one man, or a series of men of the same rank and order ; and not a whole nation. (2.) When it is said “ that wicked one was to be reveled ; ” it did not well sute that nation, which had now existed a long time, which had for some ages manifested great wickednesse, and daily manifested it. (3.) Though the scribes and pharisees did arrogate to themselves a divine authority ; and therefore might, in some sense, be said to *sit in the temple of God* ; yet the apostle could not foretel that, as a future event. They did so already ; and, for some time, had done so. Indeed, Dr. *Whitby* alleges, that the apostle does not here foretel what would be, but speaks of what was already, as to that particular, the man of sin's sitting in the temple of God.—But the series of the prophesie will not bear that interpretation. For, though he sometimes speaks in the present, he is all along to be understood in the future, tense : as we find the apostles and prophets often using the present for the future tense, in their prædictions.

V. As *Mahomet* did never professe the christian religion, he could not be called *an apostate*. However ; as he caused many christians to apostatise, and built his religion partly upon the ruine and corruption of christianity, some have thought that he might, in some sense, be said to *sit in the temple of God*. He was, likewise,

wife, *a man of sin*, or a very wicked man. And, though he pretended to be a prophet; yet he showed himself to be in reality no prophet, but a temporal potentate. And, finally, he arose after the downfall of *the Roman empire*; which I take to have been *that which letted*, or obstructed the appearance of the man of sin.—All these things may be said in favor of that interpretation, which represents this as a prophesie of *Mahomet*.—But then, on the other hand, (1.) Suppose *St. John* and *St. Paul* prophesied of the same event, (as, I think, they did) it is evident that *Rome* must be the seat of the grand impostor; that is, the city, which stood upon seven hills.—To this it is objected “that *Constantinople* stands upon seven hills. And therefore *Mahomet* might be intended. For his successor, *the grand Turk*, resides at *Constantinople*.” To which it may be easily and justly answered, that, suppose *Constantinople* does stand upon seven hills, it is notorious that antient *Rome* did so, likewise. And *Constantinople* is not the city, which, in *St. John’s* time, *reigned over the kings of the earth*. Whereas these two marks were both united in *St. John’s* prophetic description of *spiritual Babylon*, the seat of that tyrannical power; where idolatry, persecution, and various sorts of wickedness should abound. Rev. xvii. 9; 18. (2.) It is a sufficient argument against applying this prophesie to *Mahomet*, that *the man of sin* was “to come after the working of *Satan*, with all power, and signs, and lying wonders;” that is, with open and great pretensions to miracles. Whereas, though several miracles are ascribed to him, by the fabulous and legendary writers among the *Mahometans*; yet their learned men renounce them all. Nor does *Mahomet* himself, in his *Koran*, lay any claim to miracles.

VI. Though *Rome* beaten opposed christianity very much, and the emperors exalted themselves above all the kings and potentates upon earth; yet this their exaltation was not a thing then to be revealed; neither did they apostatise from christianity, nor sit in the temple of God, nor pretend to establish their power by miracles.

VII. Some of the *Papists* interpret this apostasie to be “the falling away of the *Protestants* from the church of *Rome*.” And so, by a strange *legerdemain*, the *protestants* are to be *the man of sin*, or his forerunners at least. Whereas it does not appear that there was a christian church at *Rome*, when *St. Paul* wrote *this second epistle*

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^c See *Dr. Prideaux’s life of Mahomet*, p. 31. and *Mr. Sale’s translation of Al Koran*, p. 203; 236; 473.

to the Theſſalonians. Nor are the *proteſtants* united under one common and viſible head upon earth; nor do they pretend to eſtabliſh their doctrine by miracles.—Theſe and many other things plainly ſhow that it is ridiculous to apply this prophecy to *the reformation from popery.*

As we have rejected theſe miſinterpretations, the next thing is to point out the apoſtle's meaning. And, however difficult it may appear, upon a tranſient reading, we may venture to ſay, “that no prophecy could have been more exactly accompliſhed, than this has been, in *the biſhop of Rome*, and his adherents.” And therefore, as it deſcribes them, and the whole of it ſutes them and them alone, there is the greateſt reaſon to think it was intended to repreſent them; eſpecially as it is a remarkable and uncommon event; the like to which never happened before; and, moſt probably, never will happen again.

But let us go over the ſeveral parts of this prophecy.

Ver. 3. Before the coming of the day of the Lord, the apoſtle foretold that there would be *a falling away*, or an apoſtaſie.—And, accordingly, what an amazing apoſtaſie from the true chriſtian worſhip, doctrine, and practice, has happened in *the church of Rome*? and is to this day ſupported in and by that church? Inſtead of worſhipping God *in ſpirit and truth*, they have introduced external pomp and numberleſſe ceremonies, which ſtrike upon the ſenſes, and ſerve for amuſement, without making better the heart and the life.—Inſtead of worſhipping God, through Jeſus Chriſt, the only mediator between God and man, they have ſubſtituted the doctrine of *dæmons*, that is, of the ſpirits of men departed out of this life; who (as they pretend) intercede with God for us. And they invoke *the virgin Mary*, and their other ſaints, more frequently than God himſelf.—They have not only ſucceded *Rome beaten*, in the ſeat of empire; but have alſo apoſtaſied to her imagery and idolatry; though they have diſguiſed it with new names and different prætenſions^d.

Inſtead of the chriſtian doctrine, they have *apoſtaſied from the faith*; and, in many countries, have taken from the common people

^d “See Dr. Middleton's Letter from Rome:” with which compare “*Roma antiqua & recens.* Or the conformity of antient and modern ceremonies; ſhewing, from indiſputable teſtimonies, that the ceremonies of *the church of Rome* are borrowed from the *Pagans*. Written in *French*, before 1666. tranſlated into *English*, by James du Prè. London, 1732.”—See alſo “Sir Haac Newton's book on the prophecies of *Daniel* and the *Apocalypſe*. p. 204.”

people the free use of *the holy scriptures*, in their own mother-tongue; that they might, with the more ease, propagate their delusions. For they are against the scriptures, because they are conscious the scriptures are against them. They have substituted human power and authority, instead of reason and argument; and, in a forcible manner, restrained the liberty of private judgment. And, then, they have, with less difficulty, substituted, instead of the most excellent doctrine of the gospel, their own articles of faith, and the forged traditions and lying legends of their church. And, not content barely to promote *ignorance*, they have dared most impudently to commend it, by openly asserting it to be *the mother of devotion*.—Their encouraging the apostasy in practice will be taken notice of, when we come to explicate the sentences which follow.

The grand apostasy was to procede gradually to its height. But, when it was come to such a pitch, then was to be reveled one, who should deservedly be called *the man of sin*, because of his very great wickedness; and *the son of perdition*, because of the great and exemplary punishment, which should at last befall him.

Though that phrase, [*the man of sin*,] is in the singular number, yet it may denote a succession of persons, though but one at a time. So we say, *The king of Great Britain, the king of France, the emperor of Germany, &c.* meaning thereby any one in the succession of those princes. So the Papists themselves speak of the *Pope*, meaning thereby any one of the Popes. So the antients spoke of *the king of Egypt*, and of *the king of Babylon*. And so the jews used that phrase, *the king of Israel*; meaning thereby any one, in the succession of their kings. [See Deut. xvii. 14,---20. 1 Sam. viii. 11.] In exactly the same manner, the jewish *high-priest* is spoken of, as one person; though any one of the high-priests, in their succession, was thereby plainly intended. [See Lev. xxi. 10. Numb. xxxv. 25; 28. Josh. xx. 6. Heb. ix. 7; 25. and xiii. 11.]

And to whom can the title, of *the man of sin*, be more pertinent-ly applied, than to the succession of the Bishops of Rome, for many, many ages? There have been among them some of the vilest of mankind, notorious for their fraud and treachery, cruelty and dishonesty, infidelity and debauchery, simony and covetousness, and intolerable pride and ambition*.

But, besides their own personal vices, by their indulgences, pardons, and dispensations; which they claim a power from Christ of

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granting;

* See Platina, Baronius, and Mr. Bower's lives of the Popes.

granting; and which they have sold in so infamous a manner; they have encouraged all manner of vile and wicked practices. Instead of teaching men the necessity of an holy temper and practice, they have countenanced all manner of wickedness; having contrived numberless methods to render an holy life needful, and to assure the most abandoned of mankind, of salvation, without a thorough repentance and amendment, provided they will sufficiently pay the priests for their absolution^f.

The

^f I have had the perusal of *Laurence Banck's Taxa S. cancellariæ Romanæ*. i, e, *The tax of the sacred Roman chancery*. And Mr. Bayle (in his *dictionary*, under the article *Banck, Laurence*,) hath given us the history of that remarkable book. In which there is a very particular account, how much money was to be paid into the *apostolic*, or *Pope's*, chamber, for almost all sorts of vices. For instance; "He, who had been guilty of incest with his mother, sister, or other relation, either in consanguinity, or affinity, is taxed at 5 *gros*. The absolution of him, who has deflowered a virgin, 6 *gros* *. The absolution of him, who has murdered his father, mother, sister, wife,— 5 or 7 *gros*.

"The absolution and pardon of all acts of *fornication*, committed by any of the clergy, in what manner soever; whether it be with a nun, within or without the limits of the nunnery; or with his relations in consanguinity, or affinity, or with his god-daughter, or with any other woman whatsoever; and whether-^{al}so the said absolution be given in the name of the *clergyman* himself only; or of him jointly with his whores, with a dispensation to enable him to take and hold his orders and ecclesiastical benefices, and with a clause also of inhibition, costs 36 *tournois*, and 9, or 3 *ducats*.—And if, besides the above, he receives absolution from sodomy, or bestiality, with the dispensation and clause of inhibition, as before, he must pay 90 *tournois*, 12 *ducats*, and 6 *carlins*.—But, if he receives absolution from sodomy, or bestiality, only; with the dispensation or clause of inhibition, he pays only 36 *tournois*, and 9 *ducats*.

"A nun, having committed fornication several times, within and without the bounds of the nunnery, shall be absolved, and enabled to hold all the dignities of her order, even that of *abbesse*, by paying 36 *tournois*, and 9 *ducats*.

"The absolution of him who keeps a concubine, with dispensation to take and hold his orders and ecclesiastical benefices, costs 21 *tournois*, 5 *ducats*, and 6 *carlins*."

This is a translation of the very words of the book itself: only the first articles to the * are wanting in one edition. However, these articles, also, are in the most perfect and correct editions.

This book has been several times printed, both in *popish* and *protestant* countries; and the *protestant princes* inserted it among the causes of their rejecting the council of Trent. When the *papists* saw what use the *protestants* made of it, they put it into the list of prohibited books. But then they condemned it, only upon the supposition of its having been corrupted by the (*protestants*, or) *hæretics*.—But, let them suppose, as much as they please, that it has been corrupted by *hæretics*; the editions of it, which have been published in *popish countries*, and which the *papists* cannot disown, as that of *Rome*, 1514, that of *Cologne*, 1515, those of *Paris*, 1520, 1545, and 1625. and those of *Venice*; one in the sixth vol. of *Oceanus juris*, published 1533; the other, in the fifteenth vol. of the same collection, reprinted 1584.—

These

The form of indulgences, a little before the reformation, was so ample, that rich men were unconcerned what sins they committed; as knowing that they could, living or dead, purchase a pardon. For, suppose they neglected it, during their lives, it was but leaving so much money, by their wills, after their deaths, for masses and indulgencies, and they were assured that all would be forgiven them.—Can such notorious wickedness always escape, without an eminent perdition?

How justly may present *Rome*, for her persecution, idolatry, and other notorious wickedness, be called *mystical Babylon*; and be spiritually (or figuratively) styled *Sodom* and *Egypt*, (the place where wickedness has arisen to a most amazing height, and the people of God have been under a long and cruel bondage) *the mother of fornications and of the abominations of the earth*? [Rev. xi. 8. and xvii. 5]

Vcr. 4. *Who sets himself in opposition to, and exalts himself above, every one that is called a god, or even the imperial dignity; so that he sitteth in the temple of God, as it were a god; showing himself that he is a god.*]

Θεός, without the article, signifies *a god*. And here it is evidently distinguished from, and opposed to, *ὁ Θεός*, *the supreme deity, the one true God*, in whose temple, it is prophesied, the man of sin would seat himself.

Princes

These editions, I say, are more than sufficient to justify the reproaches of the *protestants*, and to cover *the church of Rome* with confusion.—The *papist controvertists*, who have not a word to say against the authority of the edition of *Rome*, or that of *Paris*, &c. are under great perplexity. However; since *the protestants* have made so great an handle of this book, *the papists* pretend that, though some of *the popes* have been guilty of such infamous practices, and suffered such books to appear, yet *the church of Rome* in general abhors them. [*A fine proof of the infallibility of their popes!*]

But *the church of Rome* has never shown, by the suppression of these taxes, that she has had them in abhorrence. They have been printed (as has been already observed) thrice at *Paris*, twice at *Cologne*, and twice at *Venice*. And some of these editions have been published, since *Claude d'Espence*, a *papist Doctor*, exclaimed publicly against the enormities of this book.—*The inquisition of Spain*, and that of *Rome*, have condemned *the book*, only as they [*pretend*] it to have been corrupted by *heretics*.

I must add, that the suppression of such a work is not a sure sign of disapproving the rules which it contains. This may only signify that they repented of the publication of it, as it gave so fair an handle for *the protestants* to reproach *the court of Rome*; and to wound *the church of Rome*, through the sides of the pope.—These ought to be esteemed *mysteries of state, arcana imperii*, not fit to be divulged.

Princes and magistrates are, in scripture, called *gods*. And, in the apostle's days, *αἰσας* was the greek name, or title, for *the Roman emperor*. If therefore, we understand, by *αἰσας*, *the imperial dignity*, then the apostle rises, in his discourse; and prophecies, "that the man of sin would exalt himself, not only above every one that is commonly called a god upon earth; but even above the majesty and dignity of *Cæsar*, the Roman emperor himself, the highest of all earthly gods." And, as *αἰσας* is connected with every one that is called a god, it is most natural to understand it of the imperial dignity.

It was the opinion of several of the antients that, by *the temple of God*, where this tyrannical power would fix his seat of empire, is meant, not the temple at *Jerusalem*, but *the christian church*. And, to confirm this interpretation, it may be observed that, in other texts of the new testament, the christian church is called *the temple of God*, or compared to a temple. This *prophetic intimation*, that he would sit in the christian church, may lead us to suppose, that he would profess himself a christian.

Now it is extremely easie to point out facts, which will fully answer this description. For how proudly has *the Bishop of Rome* thus exalted himself? and been styled, by his flatterers and abject dependents, "A god, who ought not to be called to an account; the supreme deity on earth; king of kings, and lord of lords; by whom princes reign, and upon whom the right of kings depends?" Nay; the *glossator* upon the canon law hath given him the high and blasphemous title of *our Lord God, the Pope*. And the *Popes* have acted accordingly; absolving subjects from their allegiance to their lawful princes, fomenting and raising rebellions, deposing or murdering rightful princes; and, at pleasure, setting up others in their stead. With what pride and haughtiness have they called emperors, their *vassals*? and even obliged some of them to hold the bridle, 'till his holiness, the *Pope*, has mounted his horse? or to bear up his train after him, when his holiness has been pleased to walk in a pompous procession? With what amazing insolence have the *Romish priests*, with the approbation and encouragement of the *Pope*, fiercely opposed, and even whipt, sovereign kings and princes? and the *Pope* has set his foot upon an emperor's neck.—He has claimed the sole right of nominating, investing, or confirming, the princes and rulers of the earth.—If this be not to *exalt himself above*

above every one that is called a god, or even the emperor himself, there can be no event to answer this, or any prophesie whatever.

I am persuaded that *αἰκαυνα* was intended to denote the imperial dignity. But, if we should understand it (as some do) of the objects of, or things pertaining to, religious worship,—the prophesie would, in that sense, be verified by correspondent events. For does not the Bishop of Rome claim the sole power of ordaining sacraments, consecrating altars and images, canonizing saints, and appointing what sort of religious worship shall be paid; as well as to whom? otherwise, how comes it to passe that the virgin Mary is more frequently invoked than the God and father of our Lord Jesus Christ?—Is not this evidently a religious tyranny, founded in, and still supported by, a pretence to religion? Other potentates have sometimes called in religion for a pretence; and laid aside that pretence, when their purpose has been served: but no tyranny, besides this, hath been intirely founded in, and all along carried on, merely by, a pretence to religion.—And how exactly has the apostle expressed this? when he foretold “that the man of sin would sit in the temple of God, as a God:” i, e, under a religious pretence, he would lay claim to the power of a temporal monarch^b. Under pretence of being the head of the catholic church, and (*in ordine ad spiritualia*) as having all spiritual power, he would thus exalt himself.—And I need not say that, under this color, the Bishop of Rome has claimed a most exorbitant power; and that herein his kingdom is diverse from all kingdoms. Dan. vii. 23. For other princes rule, in their own dominions, by their temporal power. But, under the notion of spiritual power, the Pope claims dominion, in kingdoms and countries, where a foreign, temporal prince could have no claim. So that, though he does not pretend to be a god, or a mere temporal prince, yet he shows himself to be one; and has been, in reality, possessed of equal, or greater, power.

From the protestants saying “that, by the temple of God, in this prophesie, is meant the christian church;” Bellarmine would infer, “that then the church of Rome must be the church of God; because there the Pope sitteth upon his throne.” But the argument is vane and frivolous. And no more will thence follow, than that the church of Rome may be called the church of God, in the same sense as an adulterous woman may be called a wife; [see Rev. xvii. 1, &c.]

or

^b Lactant. L. 7. § 17. Rex ille teterrimus, sed mendaciorum propheta, & seipsum constituet, & vocabit deum, &c.

or *Jerusalem*, in our Savior's days, might be called *the holy city*; [Matt. iv. 5.] or, as the greatest corruptions may retain the names, which were given in times of the greatest simplicity and purity.— So, among the antient prophets, nothing was more usual, than to call the children of *Israel*, even when they were grievously revolted from God, by the name of *the people of God*; [Isa. i. 3. and iii. 12. Jer. ii. 11; 13. and vi. 27, 28. and ix. 1,—7. and xv. 7. and xviii. 15. Ezek. xiii. 10; 19. and xxi. 12. Hof. iv. 6. Amos vii. 8. Mic. vi. 2, 3; 5. Zeph. ii. 10.] *the faithful city*; [Isa. i. 21.] *the vineyard of the Lord*; [Isa. v. 3; 7.] *the servant of God*; [Isa. xli. 9.] *the holy seed*; [Isa. vi. 13. and lxi. 9.] *the chosen or elect people of God*; [Isa. xli. 8, 9. and xliii. 20, 21. and xlv. 45. and lxxv. 9; 22. Jer. xxxiii. 24.] *the beloved*; [Jer. xi. 15.] *the Lord's house, and heritage*; *the dearly-beloved of his soul, and his portion*; [Jer. xii. 7,—10.] *the flock and pasture of the Lord*. [Jer. xiii. 17. and xxii. 1; 3, &c.]

Ver. 5. *Do not you remember, that, when I was yet with you, I told you these things?*] This prophesie was diligently inculcated upon the antients. St. Paul did not devise it to serve a turn: neither was it a new discovery, at the time of writing this epistle. But he had taught it, to the *Thessalonians*, among the first and most important truths of christianity. And now he repetes it to them, to satisfie them that this day of the Lord was not just at hand.

Ver. 6. *And you know what now obstructeth, that he might be revealed in his own proper season.*] From St. Paul's cautious and covert manner of speaking, lest he should offend the then reigning powersⁱ, as well as from other arguments, it is highly probable that *the Roman emperor* was the obstructing power. And it is remarkable that, upon that very account, the primitive christians used to pray for the continuance of the Roman empire^k.

Tertullian (who florished about the conclusion of the second century) saith, "Even now the mystery of iniquity is working: only he, who obstructeth, will obstruct, untill he be taken out of the way. Who is this, but the *Roman empire*, whose division into so many kingdoms will bring on antichrist? And then shall that wicked one be revealed," &c.^l *Jerome* [on *Daniel*] saith, "It
" was

ⁱ Vid. *Augustin. de civ. dei*, L. 20. c. 19.

^k See Dr. Geddes his essay upon the the Roman empire, &c. Vol. III. p. 26. of his treatise, *Tertullian. apol.* c. 32; 39.

^l Vid. *Tertull. de resurrect. carn.* c. 24. *Lactant. L. 7. § 16:*

" was the general opinion that, towards the end of the world, ten kings should share the *Roman empire*; and that antichrist should " be the eleventh, and overcome all." And ^m, when he heard that *Rome* was taken, by *Alaricus the Goth*, he showed plainly that he expected the appearance of antichrist, upon the removal of the *Roman empire*; and wondered that it was not more speedy. " For (sais he) he, that hindered, is taken out of the way; and yet we do not understand that antichrist approaches."—Almost all the fathers of the christian church were of this opinion, viz. that the *Roman empire* was the obstructing powerⁿ. And we may easily conceive how the antients came by this interpretation; even though they lived so long before the accomplishment. St. *Paul* had told it to the *Thessalonians*; and would (no doubt) as freely tell it to other christian churches. And, when any of the christians, in the neighborhood of *Thessalonica*, read this epistle, (if they did not know it before) they would, out of a very natural and innocent curiosity, inquire of the *Thessalonians*, what was intended by the *obstructing power*? And the *Thessalonians* would as readily impart the knowledge thereof to them.—St. *John*, also, did, afterwards, [Rev. *thirteenth* and *seventeenth* chapters,] confirm this opinion. And, from these things, very probably, it spread, 'till it became (as *Jerome* calls it) the general opinion among the christians.

Ver. 7. *For the mystery of iniquity is now working: only there is one, who obstructeth, until he be taken out of the way.*]

It is impossible for us to know more of the tendency towards this grand apostasie, in the days of the apostles, or primitive christians, than they have mentioned, in their writings. *Hymenæus* and *Alexander* subverted the christians, by teaching false doctrines. *Diotrephes* aspired after the præminence. *Demas* overloved this present world. Others were of a factious, schismatical spirit; separating themselves from true christians; being sensual, not having the spirit. Others were with difficulty kept from opposing the higher powers; being self-willed; despising government; and speaking evil of dignities. Some were condemned for making a gain of godliness; and preaching things, which they ought not, for filthy lucre's sake. Others were for having christians eat of meats offered to idols, and so encouraged some degree of idolatry. There were several false apostles, and deceitful workers, who trans-

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formed

^m *Ad Geront. de monogam.*

ⁿ See *Mede's works. p. 656, &c.*

formed themselves into the appearance of the apostles of Christ. Some pretended to philosophy ; and, by a vane deceit, would have exalted the traditions of men above the ordinances of Christ. Some, through a false humility, fell into will-worship, and particularly into the worship of angels. Some were for multiplying rites and ceremonies ; and placed their religion very much in a distinction between meats and drinks ; or between days and weeks, months and years ; as if some were holy ; others common, or unholy. Whereas *the christian religion consisteth not in meats and drinks ; but in righteousness, and peace, and joy in the holy spirit.* There were some disposed to live in idleness, officiously meddling with the concerns of other persons, or families ; and (like begging monks and friars) living upon the labor and industry of other people. Others inculcated a superstitious mortification of the body, forbidding of marriage ; and injoining abstinence from several things, which God allows us to make use of. Doctrines were contrived to render an holy life needlesse : and orthodoxy, or faith, without works, was represented as sufficient to justify and save men. Others denied *that Christ had a real body, or really suffered and died ; or that Jesus, who came in the flesh, was the Christ.* From such corruptions of christianity, it was, that St. John declared, “ There were, even then, many *antichrists.*” And finally, some pretended to prove things by oral tradition ; or letters forged under the names of the apostles ; to spread their false doctrine, with greater success.—As we know what the *apostasie* is, at its height, it is easie to see how several of the corruptions, in the primitive church, made way for it ; or were somewhat of the spirit of the man of sin, or the mystery of iniquity, then working.—According to this part of the prophesie, it is well known that they have not arrived to their grand corruption, but step by step : and, at the first, by slow and almost insensible degrees.

Ver. 8. *And then shall be reveled that wicked one.*—And it is notoriously evident that the removal of *the Roman emperor* did make way for the advancement of *the Bishop of Rome* to his power and grandeur. Then was that wicked one signally reveled.

‘Ο ἀνομος *that lawlesse person.*] How proper a title for him, who has been declared “ to be subject to no law ? but that he can, by “ the plenitude of his power, make right, wrong ; and wrong, right ; “ virtue, vice ; and vice, virtue ? that he can dispense with all laws, “ human

“ human and divine? and that he may do all things, above law, without law, and against law?”

And what amazing wickedness hath been committed, under the protection and encouragement of *the Pope*? Witnesse the infamous *Croisades*, and the cruel massacres of the *Albigenses* and *Waldenses*; of whom they are said to have slain a million. [See *Mede's works*, p. 503.] In a little above thirty years, from the first founding of the order of *Jesuits*, above eight hundred thousand of the protestants were put to death.—That cruel blood-hound, *the duke of Alva*, boasted “ that, by his means, in the *Netherlands*, thirty six thousand were slain, by the hand of the executioner only.” And, besides those, great numbers perished several other ways. [See *Mede's works*, p. 504.] The horrible and infernal court of inquisition has consumed numberless multitudes of the best of mankind, by various kinds of torments; and still remains in *Spain* and *Portugal*, in some parts of *Italy*, and in the east and west *Indies*; the invention of incarnate devils, an hell upon earth, the terror of human nature; to hinder all free inquiry and examination; to keep mankind in the most profound ignorance, and in the most slavish subjection to an hierarchy of insolent, lazy, domineering, and debauched priests.

The cruel pursuing, imprisoning, torturing, and burning the martyrs, here in *England*; and the horrid and prodigious massacres, in *France* and *Ireland*, cannot surely ever be forgotten. No benevolent person can read the account, at this distance of time, without weeping eyes and a bleeding heart.

Persecution is a distinguishing characteristic of that apostate. [See *More's mystery of iniquity*, p. 166, &c.] *If to wear out the saints of the most high*; [Dan. vii. 25.] and *to slay such as are witnesses for*

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true

• Whoever would see a faithful and authentic account of the rise, progress, and laws of the inquisition; and of the various tortures and inhumane treatment, that such, as differ from *the church of Rome*, there undergo; let them read *Limborch's history of the inquisition*, translated into English by Mr. *Chandler*. As, also, *Isaac Martyn's* and Mr. *Coultos* his account, of their own sufferings, in the inquisition. And Dr. *Geddes* his brief account of the inquisition, in his *travels*.

Because we are free from such persecution, we are apt to phansey that *Papery* is now grown an innocent and harmless thing. But Mr. *Archibald Bower*, who is now here, in *England*, writing *the lives of the Popes*, can inform us better. He was counsellor to the inquisition at *Macerati*, in *Italy*; there discerned the errors of *Papery*; was shocked with the instances of cruelty, which his own eyes beheld; thereupon determined to leave that false, cruel, and persecuting church. And, with difficulty, reached this land of liberty.—Every new and well-attested account of their more than hellish cruelty, would (one would hope) help to pull down that antichristian kingdom.

true religion; [Rev. xi. 7, 8.] if to make war with the saints, and frequently to prevail against them, and overcome them; [Rev. xiii. 4, —7.] and to be drunk with the blood of the saints, and of the martyrs of Jesus; [Rev. xvii. 6.]—if these things, I say, can possibly be accomplished, they have been, and still are, accomplished, by the treacherous, cruel, and tyrannical church of Rome.

Ver. 8. (*Whom the Lord will consume, by the breath of his mouth; and will destroy, by the brightness of his coming:*)—These words must be considered, as thrown in, by way of parenthesis: or else his destruction, mentioned in this verse, will be placed before his coming and the manner of it, mentioned in the next verse.—And this account of his final destruction was very opportunely thrown in, to comfort the minds of the *Thessalonians* and other christians, under such a dark prospect; by assuring them, that this apostasie and tyranny should unquestionably come to an end, and truth and righteousness finally prevail and triumph.

As the last sentence was inserted by way of parenthesis, we may go on, with the principal subject, as if it had not been inserted.

Ver. 9.—12. When the obstructing power is removed;—"then shall be reveled that wicked one; whose coming is after the working of Satan, with all power, and signs, and wonders of a lye; and with every unrighteous deceit, among those that perish; because they have not entertained the love of the truth, that they might be saved. And, for this reason, will God send them the energie of error, that they might believe a lye: That they all may be condemned, who have not believed the truth, but have taken pleasure in unrighteousness."

The many pretences to miracles, in the church of Rome, have abundantly confirmed this^p. They have asserted that churches have been taken up, in one place; and carried, through the air, into distant countries: that images have noded, smiled, frowned, or spoken, upon occasion: that the first convert, which St. Gaul made in Switzerland, was a bear^q: that St. Anthony of Padua preached to a vast assembly of fishes, which he had miraculously called together; and which devoutly heard him preach the word of the Lord^r: that St. Francis preached, with great success, to birds and beasts, which he thought our Lord had commanded, when he ordered his apostles

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^p See *More's mystery of iniquity*, p. 133, &c.

^q See *Addison's travels*, p. 284.

^r See *Addison's travels*, p. 47, &c. where you will find the very sermon itself.

“ to go into all the world, and to preach the gospel to every
“ creature.”

Numberleſſe have been the fictitious apparitions of the ſouls of dead men, in order to prove ſuch a ſtate as *purgatory*. Nay ; to prove this, what have they not pretended to ? voices from heaven or hell, cures at the ſhrines of the ſaints, or by their bones or reliques ; to which they have ſometimes aſcribed the power of raiſing perſons from the dead ! All the legends and lying wonders, which the moſt diabolical invention could contrive, have been made uſe of, to found or ſupport this notorious apoſtaſie.

The church of Rome pretends, at this day, to the power of working miracles ; and holds this to be one of the marks of the true church. Whereas the pretence to miracles, now a days, is one mark of the falſe church, or one reaſon for ſuſpecting her to be that antichriſtian faction, which *would come after the working of Satan, with all power, and ſigns, and lying wonders, and with all the deceit of unrighteouſneſſe, &c.*

Chriſtianity was ſufficiently attested by the miracles, which were worked, when it was firſt planted in the world, and wants not miracles to be worked, *now*, to prove and ſupport it. Only allow men full liberty to examine ; and well-diſpoſed perſons will diſcern that chriſtianity is of divine original. But falſe doctrines and an apoſtate church will ſor-ever want new proofs and freſh ſupports.

Some have ſuppoſed that, by *lying wonders*, the apoſtle meant true miracles, but worked in ſupport of a lye. Others have underſtood them to be here called *lying, or falſe miracles*[†]. And I am much inclined to think that they are all *lying miracles*, which are pretended to, in ſupport of falſe doctrines or wicked practices. For it is hard to ſuppoſe that God would ſet his ſeal to a lye[‡]. And, as to the miracles of *the church of Rome*, the fact has been, that, where men have had liberty, freely to examine them, they have been detected, as mere forgeries[§].

And by all the deceit of unrighteouſneſſe, &c.] How remarkably have they fulfilled this part of the prædiction ? They have appeared as the profeſſed and beſt friends of chriſtianity, and confidently aſſerted :

[†] *Auguſtin. de civ. Dei. L. 20. c. 19.*

[‡] See what Dr. Sykes has ſaid, in his book on miracles, to ſhow that what *the magicians of Egypt* pretended to do, by their enchantments, was all artifice and deſuſion.

[§] See *John Fox's acts and monuments, Vol. 2. p. 330. Dr. Geddes his traſts, Vol. 3. p. 25, &c.*

serted "that theirs is the only true church;" whilst they have in reality been its greatest enemies".—They have represented, as martyrs, men and women, who never had any existence: and canonized, for saints, fictitious persons, heathens, and the most flagitious of sinners. They have consecrated murders, assassinations, massacres, treasons, and rebellions; by promising their votaries, that they should not pass through the fire of purgatory, but have an immediate entrance into heaven; if they should be cut off, in perpetrating such black and horrid crimes.

They have made great use of *school-divinity*; by specious, sophistical arguments, defending even *transubstantiation* itself; confounding the understandings of weak men, by their subtleties; and arguing them out of their senses. They have forged some books; and interpolated, or castrated, such books as were genuine; or done all in their power to suppress them; according as they have apprehended they have affected them, or their unrighteous cause. They have represented apocryphal books as canonical. And have either hindered the canonical books of scripture from being fairly translated, and freely read in the mother tongue; or they have made such translations, as would best serve their own purpose. They have left out the second commandment; because it condemns their idolatry. They have likewise done all, they could, to puzzle and confound the meaning of some texts; and have given false glosses and amazing interpretations of other texts.—They have conferred great riches, honors, and dignities, on those, who have fallen in with, and supported, their worldly views. And the terrors and cruelties, which they have exercised, upon such as have opposed them, have been already taken notice of.

They have pretended to the power of the keys, or of binding and loosing. They have claimed full power and authority to pardon and absolve, or to censure and condemn, to open the gates of heaven to mankind, or to shut them against them, at their pleasure; and have represented almighty God as bound to stand to their determinations.—In consequence thereof, they have pardoned and absolved

* *Laſtant. L. 7. § 19.* "Hic est autem, qui appellatur *antichristus*, sed se ipse "Christum mentietur, & contra verum dimicabit, &c. *This is he, who is called "antichrist; but he will feign himself to be Christ, and will fight against him, &c.* How remarkably applicable are these words to the *Bishop of Rome*, who lays claim to the title of "the successor of St. Peter, the vicar of CHRIST upon earth: And, "consequently, to be the head of the church, and the father and pastor of all the "faithful?" See the *Papish catechism: chap. last.*

solved some of the most flagrant villains; and have condemned, to the pit of hell, some of the most innocent, most holy, and most excellent persons, that ever lived.

It would be endless to mention all their pious frauds, and specious, astonishing methods, to increase their numbers, to draw in the worst of men, and to discourage the best; in order to gratify their exorbitant lust of riches and ambition, worldly dominion and grandeur. Well might the apostle represent them as practising *every unrighteous deceit*.

But who must be their converts? *That* also the apostle has plainly told us; viz. *Such as are lost*; [lost to all sense of virtue and goodness;] *who have not entertained the love of the truth; such as willingly believe and imbrace a lye; and take pleasure in unrighteousness.*—And among such, it is just with God to suffer the energie of error to be exerted, to let them take their own way, and to perish in their own delusion. For must not men have cast off the love of truth, and have lost all relish for it, who can delight in their fabulous traditions and lying legends; and tamely give up the scriptures, or speak of them with contempt?

Thus have I gone through every part of this prophesie, and shown (I hope) that no prophesie can be more exactly accomplished.

OBJECTION. It may possibly be thought, by some, to be an objection to this interpretation, “that St. Paul has taken no notice “ of this prophesie, in *his epistle to the Romans*; though Rome was “ the very place, where the man of sin was to appear.”

ANSWER. *The church of Rome* was not then planted. However; St. Paul did, afterwards, evidently caution that church against apostasie; and acquaint them, if they apostatised, what their end would be. [Rom. xi. 17,—22.] That was as much as he thought fit to say, in that epistle; as he had not planted the christian church there; nor ever been, at that time, in person among them.

But there are four particulars, which appear to me to afford a fair and full answer to this objection. (1.) When St. Paul wrote the epistle to the Romans, the christians at Rome had not fallen into the mistake, concerning the speedy coming of the day of the Lord. And, therefore, there was not the same occasion of taking notice to them, that *the man of sin* would appear, and a grand *apostasie* happen before that day. (2.) The apostle was cautious in describing

describing the power, which obstructed the revelation of the man of sin. He would not mention it, in writing to the *Thessalonians*; much less, surely, in writing to *Rome*, the very seat of empire. Especially, as he must have spoke out, in writing to christians, who had never seen him; or else they could not have understood him. Whereas, in writing to the *Thessalonians*, he could say, "Do not you remember that, when I was with you, I told you these things? And you know what now obstructeth, &c." (3.) Though the apostolic epistles were written to some particular churches, and more exactly suited their case; yet they were spread among the other churches, and received, and publicly read, by them, as containing matters of common concern. And of what moment was it, whether the christians at *Rome* read this prophesie, in the *second epistle to the Thessalonians*; or in an epistle directed, and sent, in the first place, to *Rome*? As the apostle had published this prophesie, among the christians, in the *second epistle to the Thessalonians*, before it appears that there was any christian church at *Rome*, he had no occasion to write it, in a letter to that imperial city, afterwards. It was enough to send them a copy of the *second epistle to the Thessalonians*. (4.) When the apostle came in person to *Rome*, (as he did, once or twice, after writing *his epistle to the Romans*;) he would as freely and readily impart this prophesie to the christians there, as he had done to the *Thessalonians*, and to other churches.

Let us now conclude this dissertation, with mentioning some corollaries from what has been said.

I. The visible church may err, and fall into a dreadful apostasie.

So it did under the old testament, [1 Kings *eighteenth* and following chapters; and particularly, 1 Kings xix. 10. 2 Kings xvi. 1, &c.] And the prophets frequently upbraided the people of God, for their defection and revolt from God. [See Isa. i. 1, &c. Jer. i. 16, &c. and many other places of the old testament.] And the *christian church* is so far from being exempt, that a most grievous apostasie and defection therein, is foretold expressly, both here and elsewhere.

II. From what has been said, it is easie to judge concerning *popery* and the *reformation*.

It is not the largeness of a church, nor her external pomp and splendor², which makes her the true church; nor are they always the *schismatics*, who are the fewest in number. No! suppose most of the nations of the earth should agree together, in maintaining absurd doctrines, superstitious worship, immoral and unreasonable practices, uncharitableness, and impositions; they would be the *heretics* and *schismatics*. And let the number, who separate from them, in defence of truth, virtue, liberty, and charity, be ever so few; they would, in reality, be *the true church*; and, as such, be approved of God: whilst the other would deserve no other name, but that of a *grand schism*, or *worldly faction*; even though their party were as numerous, as that, with the soles of their feet, they could drie up rivers.

Holding the truth in love is a mark of the true church; and such, as forsake this, are *apostates*. Such is the schism, faction, and apostasy of the present church of Rome, that fruitful mother of idolatries and of the abominations of the earth. And reformation is a most glorious thing, when founded upon its right basis, of reason and scripture, liberty and charity.

III. "How strong an argument may what has been said, afford us, for the truth of *the christian religion*?"

Here was a signal event foretold, and that many ages before it came to passe; an event, the like to which had never happened, since the creation of the world; and, most probably, there never will happen such another. It was, therefore, an event, which was out of the reach of all human conjecture, or foresight. And yet, experience hath shown that the prædiction was exact.—Neither *enthusiasts* nor *impostors* could possibly have guessed so agreeably to so uncommon an event. Nor can we, who have lived to see and know so much of the accomplishment, describe this apostasy in a more concise, just, or lively manner, than St. Paul hath here done, in a few verses; and St. John, more largely, in *the Revelation*.—They, therefore, must have been true prophets, or else they never could have delivered such remarkable prædictions, which time and fact have so amazingly verified.

Some other arguments for the truth of the christian religion, though just and conclusive, may be of a more subtle and difficult nature. But the rise and progress of this apostasy is a fact; a plain, notorious, and well known fact.—An argument, which cannot easily

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² See the appendix to the *popish catechism*, § 2.

be evaded; but must strike the virtuous and attentive!—All church-history, for several past centuries, is full of it. And we need only open our eyes, and we may behold too much of it. For *the man of sin* is even now upon his throne; exalting himself, as much as he can, above all the kings of the earth; and, with such strong delusions, seducing the nations, as to make many of them to believe a lye.

They may pretend, among us, that *Poper*y is altered, and become a meek and harmlesse religion. They may misrepresent it's tenets, and allege that they have now thrown off that persecuting spirit, which they have formerly discovered^y. But is not *transubstantiation* one of her doctrines? and does not the hellish court of inquisition still subsist in *Spain, Portugal, Italy*, and other *papist* countries? And the repeted persecutions of the protestants in *France, Germany*, and other places, are sufficient to convince us that *the church of Rome*, where she has power, is still the same persecuting church, and her religion the same bloody religion, as ever; and, though dressed up in sheep's clotheing, she is no other than a ravenous wolf.

Our ancestors felt the tremendous effects of her persecuting power, and experienced her tender mercies to be the most dreadful cruelty. Nay; we ourselves were in eminent danger; but, by a very merciful interposition of the divine providence, the snare was broken, and we most happily escaped. Yet all pious and benevolent persons are daily mourning over this antichristian corruption and tyranny; and ready to say; “How long, O Lord, holy, just, and true, wilt thou not deliver thine elect; who cry unto thee, day and night?”

CHRISTIANITY is a religion, reasonable and excellent in itself, promotes the purest and most exalted virtue, was at first planted by inspiration and miracles; and here is a most remarkable prophesie; which, after so many hundred years, is exactly verified by a notorious event.—What evidences would be sufficient, where all these are rejected?

IV. We

^y *Esaius*, in 1 *Johan*. v. 21. having represented the danger there was, of the first christians falling into some acts of idolatry, practised among their heathen neighbors, adds, “Nunc (ah dolor!) nonnulli catholici, habitantes inter hæreticos, rerum “per diversas provincias potentes, interdum quædam faciunt, aut dicunt, fidei catholicæ, aut institutis ecclesiæ, dissidentanea.” So that the *papists* disguising and misrepresenting, in *protestant* countries, the doctrines and practices of *the Romish church*, is no new thing; as is here plainly testified, and lamented, by one of their own communion.

IV. We ought not to be shocked at the present state of the christian church; because the apostles of our blessed Lord prophesied that such it would be.

Though the best things are liable to corruption; yet one would hardly have thought it possible, that so great, so notorious, a corruption, could (by any pretence) have sprung out of the christian religion. Look into the new testament, which contains the religion of *Jesus*; and look into the doctrine, discipline, and worship, the whole polity and constitution, of *the church of Rome*; and you may easily perceive that light and darknesse are not more opposite. The doctrine of *christianity* is all rational, it's worship free from superstition and idolatry, and it's laws require the greatest virtue and purity. But the doctrine of *the church of Rome* is absurd, her worship overrun with superstition and idolatry. And that wicked church (which schismatically calls herself *the catholic and only true church*) hath invented so many arts to make men very religious, without any virtue or true goodnesse, that (wherever it is established and prevails) it encourages almost all manner of wickednesse and abominations.

Daniel prophesied², that the God of heaven would erect a kingdom, which should be subject to *the son of man*. And we say "that this kingdom of righteousness was actually erected, by our *Lord Jesus Christ*." Now, upon looking abroad, into a great part of christendom, it is natural to inquire, "Is this the kingdom, which *Daniel* prophesied of?"—No! to prevent the anxiety, and distress, which might arise in the minds of true christians, from such a dark and gloomy appearance, it was also prophesied that, out of this spiritual kingdom, there would arise one of the greatest apostasies and corruptions, that ever appeared in the world; though true christianity, as contained in the scriptures, has all along been invariably the same.

V. "How ought we to rejoice that this unrighteous and tyrannical power shall come to an end? and think ourselves obliged (from "a sense of duty to God, and of benevolence to mankind) to do every "thing in our power, towards bringing about so happy an event?"

Blessed be God that we are delivered from this worse than *Egyptian* darknesse and slavery. Particularly, let us reflect with gratitude upon our narrow and almost miraculous escape, at *the ever-memorable revolution*, under the auspicious conduct of *the glorious prince of Orange, King WILLIAM of immortal memory*: which (by the favor of a kind and watchful providence) laid the foundation

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² Dan. ii. 44. and vii. 13, 14.

of a later escape ; when, by the contrivance of a persecuting, restless, and bigoted faction, a *Popish pretender* was ready to ascend the throne. Then it was, that *King William's noble legacy* took place, by the coming in of *the illustrious house of Hanover* ; a family, which were among *the first protesters against Popery*, and who have ever since continued *protestants* : and (which has been, in a distinguishing manner, the glory of that illustrious house, and attended with the greatest and most diffusive blessings) they have, upon many occasions, been strenuous assertors of the liberties of mankind, both civil and religious.

The happy effects of this, they themselves saw and experienced, during the rebellion, 1745. when their enemies were intimidated, by the remarkable zeal and number of their friends ; when persons of all ranks and orders, and of almost all sects and parties, so zealously entered into associations, against a *popish*, abjured pretender, and his *high-land banditti* ; and in the support of our *protestant* royal family in the possession of *the British crown*.—Blessed be God for such a royal family ; and let all the people say, AMEN ! May they and their descendents continue friends to mankind, throughout all coming generations ; and experience the joys and ample blessings, which attend the sincere love of truth, virtue, religion, and liberty.

It is said that this corrupt and persecuting religion gains ground in this *protestant* nation ; and even in this day of light, liberty, and freedom of inquiry. But, surely, this must procede from some neglect among *protestants*. And what madness must possess such as would bring us back again into this *spiritual Egypt* ? When all wise men would carefully avoid her crimes, for fear of at last partaking in her plagues.

It is the duty of parents and tutors, in the education of children ; and of ministers, in the instructions which they give to their people ; diligently to train them up in the true principles of the *protestant religion*. And it is the duty of all *protestants* to give up whatever absurd doctrines, or imposing principles, they may have hitherto mixed with what is truly *reasonable* and *christian*. 'Till these things be done, it must be expected that *Popery* will always be thrusting in it's cloven foot among us.

Thanks be God that we have the scriptures so common, not only in the original, but in our own language ; that we are allowed the liberty of private judgment ; and blessed with so many, and such excellent helps to understand our *Bible* ! that such a spirit of
liberty

liberty and free inquiry hath, in this last age, gone out into the land. May kind heaven diffuse this happy spirit every where, and grant it the most lasting duration !

It is not three hundred years since our ancestors were required to believe the grossest absurdities, and to practise the most flagrant superstition and idolatry ; and that upon pain of forfeiting all that was dear to them, in this world ; and of being sentenced to eternal damnation, in the world to come.—Though the first reformers made a noble stand, and went great lengths, in a little time ; yet they could not shake off one of the worst parts of *popery* ; viz. the spirit of *infallibility* and *persecution*. And a race of tyrannical kings, supported by covetous and ambitious priests, continued to practise, upon their *fellow-protestants*, that cruelty, which all *protestants* so much and so justly exclaimed against ; when practised, by *papists*, upon themselves. By these means, it has come to passe that true liberty and free inquiry are but of yesterday. A blessing, reserved, by providence, for us !

The most acceptable way of testifying our gratitude to almighty God, for so great, so inestimable a blessing, is to study the scriptures with care and diligence ; and to form our faith and worship, our temper and practice, accordingly : freely to allow others that liberty of private judgment, which we ourselves so ardently and reasonably desire : to avoid uncharitableness towards such as differ from us ; and to show our good-will even to the persons of the *papists*, whilst we so much and so justly abhor their religion. Let us do all we can to carry on *the reformation* to greater purity and perfection ; and particularly take care to watch against a narrow, bigoted, persecuting spirit, in all the branches and degrees of it. Let us lay the stress in religion, where reason and scripture have laid it, (not in abstruse notions and unintelligible subtleties, not in forms and ceremonies of human invention, nor in an empty profession of the purest and best religion in the world ; but) upon the sincere love of God and of one another ; upon a due government of our passions, affections, and appetites ; and the habitual love and practice of universal holiness. For what avails it, what church any man belongs to, what advantages he enjoys, or what profession of religion he makes ; if he does not love God and keep his commandments ; if he abuses his liberty to licentiousness ; and, in the midst of such marvellous light, manifests that he prefers darkness, by leading a wicked life ; which, of all others, is *the blackest heresy*, or the most flagrant and most notorious corruption and *apostasy*.

The end of the second Dissertation.

T H E

T H E
H I S T O R Y
O F T H E
S T A T E o f T H I N G S,
W H E N
St. P A U L wrote his first epistle
T O
T I M O T H Y.

S E C T. I.

IF we would have a full account of the state of things, when St. PAUL wrote this his *first epistle to Timothy*; we must carefully consider the following particulars.

- I. *Timothy's* life and character.
- II. The planting of the christian church at *Ephesus*. And,
- III. The time when, and the occasion upon which, this *epistle* was written.

The enlarging upon these particulars, will be the more proper and even necessary, (not only as the two epistles to *Timothy* have occasioned many and warm controversies; but) as this will, in a great measure, serve as an history to them both; and be frequently referred to, in the notes, in order to render them the shorter.

I. As to *Timothy's* life and character.

He appears to have been a native of *Lystra*, (which *St. Luke* has called a city of *Lycaonia*, Acts xvi. 1. compared with chap. xiv. 6.) Some think that his parents came from *Thessalonica*; because he is reckoned among the messengers of the church of the *Thessalonians*, Acts xx. 4.

His father was, a *greek*, or *gentile*; but his mother was a *jewesse*. Most probably, his father was a *devout gentile*; as he had married a *jewesse*.

According to an antient reading, Acts xvi. 1. *Timothy's* father was dead, and his mother now a widow. But *Erasmus* has very ingeniously accounted for that various reading, and I lay no stress upon it. [*Vid. Mill. in loc.*] However; the history of the *Acts of the apostles*, and what is said in *St. Paul's epistles*, incline me to think that *Timothy's* father was now dead, and that his mother was a widow.

His grandmother, whose name was *Lois*, and his mother, whose name was *Eunice*, being *jewesses*, and both of them very pious women;—they had given him a very religious education, and had taken particular care to acquaint him with the *scriptures* of the old testament. But, as his father was a *gentile*, (and, perhaps, would not consent to it) he was not circumcised in his infancy.

An. Christi

44.
Claud. 4.

St. PAUL, having preached eight or nine years, as a *christian prophet*, was sent, along with *Barnabas*, to *Jerusalem*, with the charitable collection, made by the christians at *Antioch*; and then was, by his rapture into *paradise* and the *third heavens*, admitted to see OUR LORD JESUS CHRIST, in person, after his resurrection from the dead; and to receive the *revelation* of the *gospel*, which he was to preach unto the *gentiles*, immediately from him. [2 Cor. xii. 1, &c. Acts xxii. 17, &c. See *Miscell. sacr. Essay III.*] Then he seems to have been constituted *Apostle of the gentiles*; and *Barnabas* did, probably, receive his *apostolic commission*, at the same time. [Acts xi. 30. and xiii. 2. compared with 1 Cor. ix. 6. and Gal. ii. 9.] As there were only *elders*, and no *apostle*, then, at *Jerusalem*, there could be no suspicion of their having received their *revelation of the scheme of the gospel*, or their *apostolic commission*, from such as were *apostles* before them.

When they had delivered the charity of the christians, at *Antioch*, to the *elders* of the christian church, at *Jerusalem*, (which is called *the fulfilling their ministry*, Acts xii. 25.) they returned to *Antioch*; and

and then the *holy spirit*, by the mouth of some of the *prophets* there, said, "Separate me *Barnabas* and *Saul*, for the work, to "which I have *lately* called them;" i, e, at *Jerusalem*. Acts xiii. 1, &c. And they, accordingly, recommended them to GOD for successe and a blessing, by fasting and prayer, accompanied with laying on of hands.

Barnabas and *Saul*, thus commissioned, qualified, and recommended to the divine blessing, left *Antioch* in *Syria*, and set out upon *their first apostolic journey*.

When they had passed through *Cyprus*, and were come to *Pam-* An. Christi
45.
Claud. 5.
phylia, *John Mark*, who was an *evangelist*, or an assistant to those two *apostles*, left them, and went back to *Jerusalem*; (Acts xiii. 13.) either in quest of *St. Peter*, for whom he seems to have had a particular affection; or, as discouraged, at the prospect of the work, in which they were ingaging,—However; the two *apostles* An. Christi
46.
Claud. 6. went on; and, coming to *Antioch* in *Pisidia*, they there gathered the first christian church from among the *idolatrous gentiles*.

From thence they went to *Iconium*; and, after some stay there, they had private intelligence that the *unbelieving jews* and *gentiles* had conspired, with some of the *rulers* of that city, to use them in a base and cruel manner. Upon which, they evaded their malicious project, by fleeing to *Derbe* and *Lystra*, and to other places in that neighborhood: and there, also, they preached the *gospel*. For GOD, who brings good out of evil, has often spread the gospel, by the persecutions raised against such as preach it.

At *Lystra*, I suppose, that *Lois*, *Eunice*, and *Timothy*, were all converted to the christian faith, at this time. But, if *Timothy* was now converted, it is highly probable that he had not, as yet, any of the gifts of the *holy spirit* imparted unto him, by the laying on of the hands of the *apostles*. They did, indeed, usually impart the *holy spirit* (as I apprehend) to all adult christians, immediately after baptism. But *Timothy* seems now to have been some years under twenty; and, therefore, could not be reckoned among the adult.

Some illustrious evidences attended their mission and doctrine, during their present abode at *Lystra*; and particularly their instantaneous cure of the man, who had been lame from his birth; which made the *idolatrous gentiles* imagine, that the two *apostles* were two *gods*. And their modesty and humility, in refusing the sacrifices and excessive veneration of the people, was another beautiful circumstance, almost equally remarkable and affecting.

We are frequently obliged, in giving an account of the first planting of *christianity*, to draw a disagreeable picture of the *unbelieving jews*: and particularly, as to the case before us, we are told, that, when *Paul* and *Barnabas* had been for some time at *Lystra*, the *unbelieving jews*, in the neighboring towns, had got notice of it; and followed them, from *Antioch* and *Iconium*, even to *Lystra*; incensing the populace against them, by representing them as impostors and ill-designing men; 'till at last they prevailed with that rabble, in a tumultuous manner, to stone *St. Paul*, upon the same account as he himself had formerly consented to the stoning of *St. Stephen*. And, when they had stoned him, they dragged him out of the city, as thinking that he was quite dead. [It is to this, very probably, that he in part alludes, 2 Cor. xi. 23; 25. in saying, that *he had been in deaths often*; and particularly, that *once he had been stoned*.] But, though his enemies left him for dead, the christians would not leave him. And, whilst they were standing about him, with much anxiety, he, to their great joy, revived, and got up; and went privately with them into the city: and, the next day, he departed, with *Barnabas*, to *Derbe*; where (with all his sores and bruises about him) he began, with his wonted vigor and fortitude, to preach *christianity*; and there again he made several converts.—To his treatment in those places, and at this time of his being there, does *St. Paul* evidently refer, 2 Tim. iii. 10, 11. where he saith to *Timothy*, *Thou hast fully known,—my patience, and the persecutions, and afflictions, which beset me, at Antioch, at Iconium, and at Lystra; what [or how great] persecutions I endured: but out of them all the Lord delivered me.*—As *Timothy* was a *Lystrian*, he was, perhaps, an eye-witnesse of *St. Paul*'s being stoned there; and one of them, who stood by him, when he revived, after stoning.

An. Christi 47. Claud. 7. *PAUL* and *Barnabas* revisited the churches, which they had planted, and ordained their *elders* to be *bishops* and *deacons*. And, then, they returned to *Antioch*, in *Syria*; from whence they had set out upon that their *first apostolic journey*.

Anno 48. Claud. 8. Now the famous dispute arose about the *gentile* converts submitting to circumcision, and the whole *law of Moses*; which occasioned *PAUL* and *Barnabas* to go up to *Jerusalem*. And, Anno 49. Claud. 9. when that affair was decided, by the *apostles*, *elders*, and *brethren*, they returned to *Antioch* in *Syria*, and delivered unto the church

church that *unanimous determination*. And there they tarried for some time.

When they had resolved upon a *second apostolic journey*, in order to visit again the churches, which they had already planted, *Barnabas*, as it should seem, out of his very great natural affection for his cousin *John Mark*, insisted upon it, that he should be permitted to go along with them, a second time, as an *evangelist*, or their minister. *Paul*, judging more impartially, and without the bias of consanguinity, refused to admit him : because he had, at *Pamphylia*, (either in a cowardly or humorfome manner) left them, in their last *apostolic journey*; and would not accompany them, in their necessity, as he ought to have done. And the contention grew so warm, between those two excellent men, that they parted company. For, though they were inspired as to the whole scheme of the christian doctrine, and may so far be depended upon, as infallible ; yet it is unreasonable to expect that they should be inspired, in their ordinary conduct ; or deested of all human infirmities. And it would be ridiculous to make such things any objection to the truth of the *christian religion*. On the contrary ; it ought to be looked upon, as a proof of the great fairnesse and impartiality of the sacred historians, that they have not concealed the foibles and imperfections of the apostles and other christians.—As to *Paul*, and *Barnabas*, and *Mark*, it appears abundantly, that they were afterwards reconciled ; and acted, again, in concert for the spreading of christianity.

An. Christi
50.
Claud. 10.

In the mean time, GOD, in his good providence, made their separation turn to the more extensive benefit of mankind. For hereupon they went to plant the gospel, in different places ; *Barnabas*, taking his nephew, *John Mark*, along with him, and sailing to *Cyprus*, his native country ; and *Paul* chose, for his assistant, *Silas*, [or *Silvanus*,] who had been lately sent, as one of the messengers of the church of *Jerusalem*, to the church of *Antioch* ; and who had, since that, chosen to tarry at *Antioch*, with St. *Paul*, rather than to return with *Judas*, the other messenger, to *Jerusalem*.

St. *Paul*, being recommended to GOD, for his blessing, by the prayers of the church at *Antioch*, (accompanied, perhaps, this second time, also, with laying on of hands) went, with *Silas*, through several parts of *Syria*, and through *Cilicia*, his native province, to confirm the christians, and to make more converts. And, where-

ever it was proper, he delivered the *epistle*, from the church at *Jerusalem*, concerning the freedom of the *gentile converts*, from a subjection to circumcision, and to the whole *law of Moses*.

Arriving again at *Lystra*, among other agreeable circumstances, he found young *Timothy* to have made so very great a progress in christianity, that he was much taken notice of; and greatly admired, and respected, by the christians, in general, at *Lystra* and at *Iconium*.—One of such early zeal and distinguished piety was not to be lost in the croud; nor would St. *Paul* suffer such talents to lie buried in a napkin. No! he knew mankind too well; and had such an ardent and indefatigable zeal for propagating christianity, that (as *Barnabas* and he had parted company; *John Mark* had forsaken him, when he had very great occasion for him; and he had none but *Silas* to go along with him and assist him, in a work, which required so many diligent and faithful laborers: for these and like reasons) he, with great earnestness, desired to take *Timothy* along with him, as another assistant. But the Apostle's sagacity and zeal was not all: in this case, there was also something supernatural. For some of the christian prophets (most probably at *Lystra*) prophesied of *Timothy's* great usefulness; and directed the Apostle to the choice of him for a companion. 1 Tim. i. 18. and iv. 14. Thus directed of heaven, St. *Paul* took *Timothy* along with him. But first, with his own consent, he circumcised him. For he was now at age to have it done with his own consent. And, if his father was dead, there was nothing to obstruct the doing of it.—The apostle did not think it absolutely necessary to *Timothy's* salvation; but he did it, to take away all occasion of offence from the *jews*, in those parts. For they knew well enough, that *Timothy's* father was a *gentile*, and that he had not been circumcised in his infancy.

The reason, why St. *Paul* circumcised *Timothy*, and would not consent that *Titus* should be circumcised, was, because both *Titus* his parents were *gentiles*. And the *apostles*, *elders*, and *brethren* at *Jerusalem*, had given it, as their unanimous opinion, that there was no necessity for such to be circumcised, upon their becoming christians. For, unto them, christianity was the *perfect law of liberty*, or of freedom from the ceremonial law. But *Timothy's* mother was a *jewess*; and it is a rule with *jews*, both antient and modern, *that*, (*Partus sequitur ventrem*) *if the father be a jew, and the mother a gentile, the son is no jew, but a gentile: but, though the father*

father be a gentile, if the mother be a jewesse, the son ought to be looked upon as a jew; and, as such, ought to be circumcised.

It is probable that *Timothy* had been baptized, upon his conversion to christianity; but it does not appear that he then received any spiritual gifts, or miraculous powers; most likely, because of his unripe age. However; having, since his baptism, approved himself in a very remarkable manner, and much beyond his age; and being now pointed out, by prophesie; the apostle lays his hands upon him, and imparts unto him the *holy spirit*; to qualifie him for that great work, whereunto God, by the mouth of his prophets, had appointed and called him. 1 Tim. iv. 14. 2 Tim. i. 6. —Along with the apostle, or soon after him, the elders of the church at *Lystra*, laid their hands upon *Timothy*, (not to impart the *holy spirit*, for that none but an apostle could do; but) to signify their concurrence in prayer, for the divine blessing, upon him and his future labors.

Having added *Timothy* to his company, St. Paul went through *An. Christi*
Phrygia, *Galatia*, and *Troas*, (where St. Luke seems to have joined *51.*
company with them. Acts xvi. 8, 9, 10.) From thence, they went *Claud. 112*
to *Macedonia*. And, at *Philippi*, St. Paul and *Silas* [*Silvanus*] were stripped, and scourged, in an ignominious and cruel manner; but *Timothy* and *Luke* (those two young evangelists) were not yet called to suffer, in so great a degree.

It does not appear that St. Luke went any further, with them; at this time: but, from *Philippi*, the apostle went, with *Silvanus* and *Timothy*, and planted a church at *Thessalonica*, and another at *Beræa*; in both which places they were persecuted, in a violent manner, by the unbelieving jews.—A greater storm was still gathering, which seemed chiefly to threaten the apostle; and, therefore, he was sent away to *Athens*, by the christians of *Beræa*; *Silvanus* and *Timothy* tarrying behind him. But he sent orders that they should follow him with all speed. Accordingly, *Timothy* came up with the apostle at *Athens*, but *Silvanus* tarried still at *Beræa*. From *Athens*, St. Paul sent *Timothy* back to *Thessalonica*, to take care of the affairs of that church, about which he was in so great anxiety; and he himself went to *Corinth*.—There *Timothy* came up with him, again, from *Thessalonica*; as well as *Silvanus* from *Beræa*: and they joined with him in writing the two epistles to the *Thessalonians*.—Most probably, the epistle to the *Galatians* was written from *Corinth*, not long after the two epistles to the *Thessalonians*.—From *Corinth*, they went to *Cenchrea*, and from *Cenchrea* to *Ephesus*. *Anno 52.*
Claud. 12.

S E C T. II.

II. **I**T was proposed to consider the planting of this christian church at *Ephesus*.

An. Christi 54. Claud. 14. When St. Paul came thither, the first time, he brought with him *Aquila* and *Priscilla*, whom he left there, behind him. For he himself did not then tarry long at *Ephesus*. While he did stay among them, he (as his manner was) frequented the synagogue ; and endeavored to convince the *jews*, and *dévout gentiles*, that *JESUS* was the *Messiah*. But he did not, at this time, attempt to preach to any *idolatrous gentiles*.

As he had shorne his head at *Cenchrea*, and was under the *Nazarite's* vow, he refused to tarry longer with them, even though they requested him to stay. But, when he took his leave of them, he told them, “ that, though he was now hastening to *Jerusalem*, to keep the approaching feast there, he would (*God willing*) after that, return to them again.” From *Ephesus*, therefore, he took ship for *Cæsarea*, and from *Cæsarea* he went up to *Jerusalem*, to pay his respects to *the church*, there. For that was the first of all the christian churches ; and is therefore called, *Acts* xviii. 22. *the church*, by way of eminence.—After he had visited *the church*, and made his offering at the temple, as a *Nazarite*, he departed from *Jerusalem*, and went down to *Antioch* in *Syria*. And there ended his *second apostolic journey*.

When he was at liberty, he took the church of *Antioch*, in his way, before he set out upon any of his *apostolic journies* ; and seems to have regarded that, as the first of the *gentile churches* ; as *Jerusalem* was of the *jewish*, or indeed of all the *christian, churches*.—After some stay at *Antioch*, he set out again ; and went over all the country of *Phrygia* and *Galatia*, from church to church, *καὶ ἐκείνην* in that order, in which he had planted them ; [*Vid. Millii prolegom.* 538.] strengthening and establishing such, as he had converted, in his former journey.

Since the apostle had left *Ephesus*, there was come thither one *Apollos*, a *jew*, a native of *Alexandria* in *Egypt*, where the *jews* were very numerous. He was one of *John Baptist's* disciples ; a very eloquent man, who had made a great progress in the study of the scriptures of the old testament. But he knew no more of the

the christian religion, than *John Baptist* had taught; whose preaching was only to præpare men for the *kingdom* of the *Messiah*; which, he intimated, "was then at hand: and declared that (though " he baptized only with water) the *Messiah* would baptize with the "*holy spirit*, attended with a glory, like a flame of fire."—*Apollos*, therefore, did not know that the *Messiah* was come, nor who the person was; much lesse what progresse the christian religion had since made. But, being inflamed with a zeal to do good, he went to the synagogue, and taught accurately, and with great eloquence and fortitude, as far as he understood, concerning the *Messiah* and his kingdom. When *Aquila* and *Priscilla* heard him, and observed his fervency and eloquence, they very wisely judged that he might be of great service; and, therefore, they took him, and instructed him more fully in the christian religion, i.e. concerning the nature of its doctrine, and the grand facts, which had happened, since the imprisonment and death of *John Baptist*. But *Apollos*, soon after, left *Ephesus*; and went to *Corinth*; where he was recommended to the christians, by a letter from *Aquila* and *Priscilla*.—Thus it appears that the church at *Ephesus* was planted by *St. Paul*, (accompanied by *Silvanus* and *Timothy*) and watered, in his absence, by *Aquila* and *Priscilla*; but it does not appear that *Apollos* ever preached in the synagogue, at *Ephesus*, after *Aquila* and *Priscilla* had more fully instructed him in the christian religion.

When *St. Paul* had finished his journey, through the upper parts of *Asia Minor*, he (according to his promise) returned to *Ephesus*; and there he found twelve persons, who were the disciples of *John Baptist*. And (being willing to impart unto them some spiritual gifts, if they had not received any already) he asked them, *Whether they had received the holy spirit?* They replied, that they had not so much as heard that the *holy spirit* had been poured out; or that any persons had been baptized therewith, as *John the Baptist* had prædicted. "No; (saies the apostle, not without wonder and surprize) "What! not so much as heard of the effusion of the *holy spirit?* "Pray, into what then were ye baptized?" They answered, "We have been baptized only into *John's* baptism, in hopes that "the *Messiah* would shortly appear." The apostle said, "*John* "did, indeed, præpare the way for the coming of the *Messiah*, by "baptizing with the baptism of repentance, for the remission of "sins; and warned the people not to take him for the *Messiah*, "nor to rest in what he had done; but to look further, and to be-
"lieve

An. Christi
55.
Nero. 1.

“ lieve on him, who was then just ready to appear. For he was
 “ the promised and long-expected *Messiah*. This *Messiah*, of whom
 “ *John Baptist* spoke, is actually come, and *Jesus of Nazareth* is
 “ the person; and he baptizes with the *holy spirit*; as it was fore-
 “ told he would do.”

When they understood this, they were baptized, in *the name of the Lord Jesus*, as the *Messiah* actually come. For they already believed in God, the father: and, after baptism with water, St. *Paul* laid his hands upon them, and baptised them with the *holy spirit*; whereby they were immediately indued with spiritual gifts, or miraculous powers. For presently they, some of them, spoke languages, which they had never understood before; and others *propheesed*, i. e. spoke by *inspiration*, concerning some future contingent events; or rather uttered something by *inspiration*, that was for edification, or exhortation, or comfort.

Perhaps these twelve had been converted by the eloquent *Apollos*, before he met with *Aquila* and *Priscilla*. But it may be inquired,
 “ Whether they had been *jews*, or *devout gentiles*? For St. *Paul*
 “ was the apostle of the *gentiles*; and glories in his being so, Rom.
 “ xi. 13. and was acknowledged as such, by *James*, *Peter*, and
 “ *John*, the three most renowned *apostles of the circumcision*, Gal.
 “ ii. 9. And he is rarely said to have conferred *the holy spirit* upon
 “ *jewish converts*.”

Answer. *John Baptist's* ministry was among the *jews*. And, notwithstanding all that he and our Lord had said and done, the *apostles* scrupled the reception of *uncircumcised gentiles*, seven or eight years after our Lord's ascension. It is, therefore, unlikely that the disciples of *John Baptist*, who had heard nothing of the effusion of the *holy spirit*, should have heard of the conversion of the *gentiles*; and much more unlikely that they should attempt the conversion of such.—But further; it ought to be remembered that *Timothy* was a *jew*; and yet St. *Paul* imparted unto him the *holy spirit*. And, when he converted both *jews* and *gentiles*, in the same town, there seems to be no intimation of his imparting the *holy spirit*, to his *gentile*, and not to his *jewish*, converts, also. Neither does there seem to have been any reason for his making any such distinction.—From such considerations, therefore, I incline to think that those twelve had been *jews*, before they became the disciples of *John Baptist*.

It has been observed, that, when *St. Paul* was the first time at *Ephesus*, he made no long stay; because he hastened to be at *Jerusalem*, at the approaching feast. But, now, he is willing to tarry, as long as they could in reason desire; and accordingly he, for three months, frequented the synagogue of the *jews*; publicly, and with fortitude, declaring that *Jesus* was the *Messiah*; and preaching the other great doctrines of christianity. And, when several of the *jews* were hardened, beyond all conviction; and not only refused to believe, themselves; but even cast injurious reflections upon the christian religion, before the multitude; and would thereby have hindered others from believing; the apostle left the *synagogue*: And, taking the christians along with him, he went and kept his assembly, in the school of *Tyrannus*, (or *Turnus*;) whose school was, perhaps, what the *jews* called *Beth-Midrash*, or a divinity-school; in which they used to handle intricate questions and difficult doctrines. There *St. Paul* preached the christian doctrine for two years together, and, according to two or three of the antient MSS. he taught five hours a day, i. e. from eleven a clock in the morning to four in the afternoon. [*Vid. Beza. & Mill. in Act. xix. 9.*] By his indefatigable diligence, for so long a time, christianity spread greatly. For all the inhabitants of the *proconsular Asia*, whether *jews* or *gentiles*, had thereby an opportunity to learn the true christian doctrine; and to see it confirmed, by mighty and convincing attestations.

Now, most probably, *Philemon* was converted, by some of the apostle's assistants; whom he sent out, from *Ephesus*, to plant the gospel at *Colosse*, and the neighboring towns of *Laodicea* and *Hierapolis*. [*See the History before Philemon.*]

St. Paul saith, of himself, 1 Cor. xv. 32. *That, after the manner of men, he had fought with wild beasts at Ephesus.* That hath, indeed, been frequently interpreted of the riot, made there, by *Demetrius*; in which, *Caius* and *Aristarchus*, two of the apostle's companions, were hurried into the theatre: and *St. Paul* himself would have ventured in, after them, had it not been for some of the *Asiarchs*, who were both magistrates of *Asia*, and the *masters of the theatre*; who were so much his friends, as to advise him to the contrary. But that the *first epistle to the Corinthians*, was written

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before

* That the *Asiarchæ* were such as presided over their games and solemn rites, in honor of *Diana*, and their other gods: and consequently were *masters of the theatre*. See Dr. *Hammond* on *Acts xix. 31.*

before that riot happened, appears from 1 Cor. xvi. 8. For there the apostle intimateth his design "to tarry at *Ephesus*, for some time longer." Whereas, after the riot, raised by *Demetrius*, he laid aside his thoughts of staying longer, and hastened away with all speed. What, therefore, he saith, of *fighting with wild beasts*, at *Ephesus*, 1 Cor. xv. 32. must refer to something else.

Another, and a more probable, interpretation of that text, is, that the apostle thereby refers to the opposition, which he met with, from the *jews* of *Ephesus*, before he left the synagogue; and that he calls them *wild beasts*, in the same sense that he himself called *Nero*, or his lieutenant, a *lion*; and that our Lord called *Herod Antipas*, a *fox*.—But the following reasons induce me to think that *St. Paul* actually fought with some *wild beasts*, in the theatre, at *Ephesus*. The *Agiarchæ*, or masters of the theatre, seem to have been well acquainted with *St. Paul*, in the riot, that *Demetrius* afterwards raised: and (like true friends) persuaded him not to venture himself into the *theatre*; possibly, as knowing to how much danger he had already been exposed, in that place.—Again; he saith, 2 Cor. i. 8, 9, 10. *I would not have you ignorant, brethren, of the trouble, which beset us in Asia, how we were pressed out of measure, above strength, in so much that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raiseth the dead; who delivered us from so great a death, and doeth still deliver:*—in which expressions, it is probable, he might allude to what he had hinted, 1 Cor. xv. 32. and I am not singular in thinking so.—But the argument of the greatest weight, is, his using that phrase, *After the manner of men, i. e. according to the barbarous custom of the men of that age*. [See *Dr. Lightfoot* and *Dr. Whitby* on 1 Cor. xv. 32.]—To this conflict he himself doeth perhaps allude, 2 Cor. xi. 23. in saying, *That he had been in deaths* (or in danger of death) *often*.—The silence of *St. Luke*, in the *Acts of the Apostles*, is an objection against this interpretation. But it is evident, his intended brevity led him to pass over in silence several of the remarkable actions and sufferings, which the apostle himself has either mentioned, or glanced at, in his epistles.

Fighting with wild beasts, and being thrown to them, were different things. The manner of fighting with wild beasts was thus: The person, condemned to that dangerous combat, was allowed armor to defend himself, against the lion, bear, or whatever wild
beast

beast was let loose upon him. And the combat was in the theatre ; as a public spectacle to the people, after they had been entertained with other diversions. [And to their coming last upon the stage, there is a fine allusion, 1 Cor. iv. 9.] If they were killed in the fight, there was an end of them : but, if they vanquished the wild beast, and came off victorious, the judge of the games commonly granted the prisoner his pardon.—If the apostle thus fought, that God, who delivered *Daniel* from the hungry lions, and who had employed this apostle in so vast and beneficent an undertaking, took care *to deliver him from so great and dreadful a death.*

St. *Paul*, during his abode at *Ephesus*, did not only preach the christian doctrine, most faithfully and diligently ; but roused the people to attention, and confirmed his mission and doctrine, by some signal miracles. For (besides instantaneously and perfectly curing many diseased persons, and such as were possessed or lunatic) the very manner of working some of his miracles was very remarkable and extraordinary. For he never saw several of them, whom he cured ; but only sent handkerchiefs, or aprons, which he himself had touched ; and, when the sick persons were touched by them, their diseases were removed immediately and intirely.

Yet more to augment the *apostle's* fame, and exalt the credit of christianity, there happened the following remarkable occurrence. Certain vagabond *jews*, who pretended to *exorcisms*, and expelling *dæmons*, observing that St. *Paul*, by invoking the name of *Jesus*, did, successfully, what they only pretended to, they resolved to do so too ; and, accordingly, commanded a lunatic person to be healed, and the evil spirit to depart out of him, in the name of that *Jesus*, whom *Paul* preached. Particularly ; seven sons of one *Scæva*, a *jew*, who was a *priest* of the first of the four and twenty courses, tried this project. To whom the possessed person replied, in the name of that spirit, which was thought to possess him ; “ *Jesus* “ and *Paul* I know very well, and greatly revere them. But, “ pray, who are you ? or whence have ye your authority ? that I “ should in the least regard you ? or your impotent attempts ? ” And, having said this, he leaped upon them ; and, in the struggle, overcame, and wounded, them. Nay ; he tore off their clothes, and handled them, in so rough and terrible a manner, that they were glad to get out of the house, and escape with their lives.

The fame of so remarkable an occurrence spread swiftly through all that large city of *Ephesus*, both among *jews* and *gentiles* : and it

struck a great and unusual awe upon all that heard of it; and not only put a stop to such impostors abusing the sacred and venerable name of JESUS, but made it to be greatly magnified and revered.

Ephesus was a city, where *exorcisms* and *incantations* had been very much practised. And the *gentiles* there phansied that *Diana* presided over their incantations. For, by *Diana*, was meant *the moon*. But, upon this disaster which befell those exorcists, many of them, who had imbraced the christian religion, came to the apostle, and acknowledged that they, also, had formerly been guilty of pretensions to *sorcery* and *exorcisms*, and such-like foolish and wicked practices; and confessed that they now looked upon such things as criminal. Nay; several of them even brought their books, (which contained *ἐρεσια γράμματα* ^b, the mysteries and institutions of that pretended art; such as the methods of incantation, the words to be made use of, and the proper seasons and places for making use of them) and they threw them into the fire; and burned them publicly, and in the face of the whole city. And the value of them was computed and found to be fifty thousand pieces of silver. By a *piece of silver*, is meant a *shekel*. Dr. *Arbutnot* sais that a *shekel* was equal to two shillings, three pence, and three eighths of a penny, of our money. According to that valuation, fifty thousand shekels would amount to five thousand, seven hundred, and three pounds, two shillings, and six pence, of our *english* money. And yet, though their books amounted to that large sum, they now chearfully burned them. So mighty was the evidence of the *christian religion*, and so great and amazing its effects!

An. Christi

57.
Nero. 3.

Having stayed so long at *Ephesus*, and labored with so much succeſſe, the apostle was now thinking to leave *Asia*; and to take *Macedonia* and *Achaia* in his way to *Jerusalem*. For he had resolved, after he had been once more at *Jerusalem*, to go to *Rome*, the seat of empire, and mistress of the world. [Acts xix. 21. 2 Cor. i. 15, 16. Rom. xv. 23, 24.] He was not afraid to appear in the greatest cities, and among the most acute people; for he knew that he had truth and evidence on his side, which always recommend themselves to the impartial and inquisitive. However; finding it as yet improper for him to leave *Ephesus*, he sent away two of them, who attended him, to go to *Macedonia*. Acts xix. 22. (and to *Achaia*, 1 Cor. iv. 17. and xvi. 1, 2; 8, &c. 2 Cor. ii. 1.) to rectifie any disorders that might have happened in those churches,

and

and to forward their collections, for the use of the poor christians in *Judæa*; which was what the apostles, *Peter*, *James*, and *John*, had requested of him; and a thing most agreeable to St. *Paul*'s own benevolent spirit. For he had purposed to make such a collection, before ever they mentioned it to him. Gal. ii. 10. His beloved *Timothy* was one of the messengers; and the other was *Eraustus*, who had been chamberlain of the city of *Corinth*; Rom. xvi. 23. and who, though he was now with the apostle, at *Ephesus*, appears to have lived at *Corinth*. 2 Tim. iv. 20.

While St. *Paul* was still at *Ephesus*; and (as I suppose) *Timothy* and *Eraustus* gone for *Macedonia*; [1 Cor. iv. 17. compared with xvi. 10.] there came, from the church of *Corinth*, three messengers, to the apostle, viz. *Stephanas*, *Fortunatus*, and *Achaicus*; (and along with them *Apollos*, the eloquent *Alexandrian*; 1 Cor. xvi. 12.) bringing him a letter from that church, wherein they desired to know the apostle's opinion, concerning several doctrines and practices. [1 Cor. xvi. 17. and vii. 1, &c.]

Some of the house of *Chloe* had informed him of their divisions and contentions; [1 Cor. i. 11.] and, possibly, 1 Cor. v. 9. may only refer to a letter, which he had begun to write, upon that information: but these three messengers coming, and giving him a more particular account; and, likewise, bringing him a letter, with so many queries and difficulties in it; he began and wrote another letter, without sending what he had written before. [Compare 2 Cor. xiii. 1, 2. and Mr. *Locke*'s note there.]

A jewisb christian, a false apostle (who was, probably, a scribe of the sect of the *Sadducees*) had made a great disturbance in the church at *Corinth*; and very much occasioned his writing the first epistle to the *Corinthians*.—It is finely conjectured, from 1 Cor. v. 8. compared with xvi. 8. that that epistle was written about the time of the jewisb passover: and it is evident that he sent it, by the hands of *Stephanas*, *Fortunatus*, and *Achaicus*. But, though he pressed *Apollos* to go back with them, he refused; as knowing too much already of their factions and contentions.

The *Corinthian* messengers being dismissed, the apostle proceeded in his great work at *Ephesus*. But, whilst he was employing his diligence there, and had his head and hands full of the care of all the churches, he is molested, and driven from thence, in a violent manner.—It must be observed, that *Ephesus* was the metropolis and noble mart, not only of *Ionia*, but even of all the *proconsular Asia*,

Asia, situated upon the river *Layster*: and that it was famous for the magnificent temple of *Diana*; which was two hundred and twenty years in building, and was reared at the common charge of all *Asia propria*. It was four hundred and twenty five feet long, two hundred and twenty broad; supported by one hundred and twenty seven stately pillars, each of them sixty feet high; thirty six of which were carved, and that by the celebrated hand of *Scopas*.—And, indeed, so admirable and grand was the structure, that it was commonly esteemed one of *the seven wonders of the world*.

It had been twice burnt down before this. The first time was, on that very day, in which *Socrates* was poisoned; and the second was, on the night, in which *Alexander the great* was borne. The last of which times, it was set on fire, on purpose, by *Erostratus*; who, being put upon the rack, to extort from him the motives of his so doing, confessed, “that he had destroyed so exquisite a structure, purely that he might be remembered in future ages.” Upon which, they not only put him to death; but the common council of *Asia* made a decree, “that his name should never be mentioned any more.” It would have been a pity to have robbed him of that fame, for which he had so ardent a desire; if he had sought it by a more virtuous and benevolent action. And, indeed, it was out of their power to do it. For most of the *historians*, who have wrote of those times, have, among other things, recorded this his extravagant love of fame.—The temple of *Diana* was soon rebuilt, the famous *Democrates* (whom *Alexander the great* did afterwards employ, in planning and building the magnificent city of *Alexandria*) being *architect*; and it was wonderfully adorned, especially by the *Ephesians*. Afterwards *Nero* plundered it of it's riches. And, in the days of *Gallienus* the emperor, the *Goths* intirely ruined it. Although, according to some travellers, there are still some venerable heaps of rubbish, and some few stately ruines, supposed to be the remains of that once magnificent temple.—However; when *St. Paul* was there, *the temple* was in its glory. And, in that idolatrous city of *Ephesus*, was *Sr. Paul* persecuted, by some of the retainers to the temple of *Diana*. For, one *Demetrius*, a silversmith, made silver shrines for *Diana*, (i. e, little models of that temple, with folding doors; which being opened, the image of the *godeffe* was seen placed therein.) Those shrines he sold, to such as used to come and worship her, at *Ephesus*. And he, being a leading

leading man in that business, employed a great many artificers under him, to whom he gave considerable wages. Them did he call together, and thus bespoke them. "Brethren, you know very well that, by this trade, we get our bread, and all our riches. And, therefore, it greatly concerns us, how we let the making of *images* be represented, as a foolish, or a wicked, thing. Whereas, here is one *Paul*, who has been in this city, for some time; and who is become famous, by his works and doctrine. And he (you know very well) has persuaded a great many people, not only at *Ephesus*, but almost through all *Asia*, that they are no *gods*, which are made by the hands of men; and so has hindered their frequenting the temple of *Diana*, as usual; and has turned them aside from our antient and established religion, and from buying up of our shrines.—If things go on thus; and all should run after this *Paul*, as several have done; our business is at an end, and the public religion will suffer. For the temple of *Diana* is in danger of being slighted, and her *deity* contemned; though we have both *antiquity* and *universality* on our side. For the *goddess* fell down from *Jupiter* many ages ago. And hitherto all *Asia*, and the *world* itself, hath adored her."

The company of silver-smiths understood him; and, betaking themselves to the common method, of concealing private resentment, and a sinister design, under the mask of a public spirit, and zeal for religion; they ran about the city, in a most wild, tumultuous manner, crying out, "Our religion is in danger! The magnificent temple of *Diana*! the temple! the temple! great is *Diana* of the *Ephesians*!" This, in a little time, put the whole city in an uproar. And they seized upon two of the apostle's companions, viz. *Aristarchus* the *Macedonian*, and *Caius*, (who seems to have been a native of the city of *Derbe*, Acts xx. 4. but a different person from the *Caius* mentioned in the epistles. 1 Cor. i. 14. Rom. xvi. 23. 3 John, ver. 1. The mob, I say, having seized those two of the apostle's companions, they) hurried them into the theatre, to throw them to the wild beasts. And St. *Paul* had so much fortitude, as that he would have ventured in, after them, to have made his defence before the people: but the christians would not consent to his attempting any such thing. Nay; even some of the *Asiarchs* were so much his friends, as to send privately to him, and beg of him not to venture himself into the theatre. For it might not have been in their power to have saved him, among
such

such an incensed rabble.—The tumult still continued, and they seemed mightily enraged: though the greatest part of them knew not for what. However; *Demetrius* and his companions continued to blow up their zeal. And they persisted in their clamor; some crying out one thing, and others another.

At last they, by force, singled out *Alexander*; and the *jews* also pushed him forwards. For they would gladly have had him speak to the people; perhaps as hoping that he would throw off the odium from them, and fix it all upon *St. Paul*, and such as adhered to him.—I take this to have been *Alexander* the copper-smith, who was one of the most violent *judaizing christians*; and consequently one of the greatest enemies to *St. Paul*, and most in favor with the *unbelieving jews*, of any that pretended to christianity. And, if so; no wonder that the *jews* should be desirous of his making an oration to the people. But, when *Alexander* would have spoken, and beckoned with his hand for silence, the people would not hear him. For they knew that he was of the race of the *jews*; and consequently an enemy to *Diana*, and to their idolatry. They, therefore, began to bellow out again, all at once; and they held it for two hours; crying out, “Our antient religion! the goddess *Diana*! “Down with the *jews* and the *christians*, with their unknown god. “Great is *Diana* of the *Ephesians*!” But, though *Alexander* was hereby prevented from speaking in public, he afterwards did the apostle and the christian interest a great deal of harm, by his private treachery; and opposing the liberty of the *gentile* converts, or their freedom from any subjection to the law of *Moses*.

When the multitude had spent their zeal and their breath, and could be spoke with, the recorder of the city quashed the tumult, by the following speech. “O ye *Ephesians*, what has moved you to “make such a riot, as if the temple, or our antient religion, were “in danger? Does not all the world know that the city of *Ephesus* “takes care of, and adorns, the temple of the great goddess *Diana*, “and worships that image of her, which (according to *tradition*) fell down from *Jupiter*? As no man can contradict this, “ye ought to have been quiet, and not to have acted so rashly “and irregularly. Why have you apprehended these two men? “They have neither robbed your temple, nor blasphemed your “goddess, or said any thing in particular about her, that I know “of. For, suppose they have spoken against images made by the “hands of men, it is well known that this image of *Diana* fell
“down

“ down from *Jupiter* himself, and was not made by the hands of any man.

“ *Demetrius* and his companions have imposed upon you, and engaged you in their private quarrel : but they ought to have taken another method. For, if they have just accusations against any man ; there are courts, or sessions held ; and there are judges. Let them procede in a legal manner, before a court of justice ; and they will have right done them. But, if you inquire about other matters ; (as whether the temple is in danger or no ; or what persons, or religions, shall be tolerated in the city ;) you ought to inquire in a regular and lawful assembly. For, I can assure you, we are in danger to be called in question, for this day's uproar. And, I am afraid, we shall not be able to give any good account of the matter.” Upon hearing this, the people immediately dispersed.

This was the state, in which *St. Paul* left the church at *Ephesus*. For he made what haste he could, from that city, for fear of occasioning such another tumult, or of drawing any further odium upon the christians.

S E C T. III.

III. **W**E procede to inquire into the time and occasion of *St. Paul's* writing this his *first epistle* to *Timothy*.

As he found it unsafe to tarry any longer at *Ephesus* ; and his favorite, *Timothy*, was now returned from *Corinth*, as he expected, 1 Cor. xvi. 11. he præpares for his departure ; as has been hinted above.

During his long stay there, it appears that many of his friends and attendants had come up to him, from divers parts ; for instance, *Eraustus*, *Stephanas*, *Fortunatus*, *Achaicus*, and *Apollus*, from *Corinth* ; *Caius* and *Aristarchus*, from *Macedonia* ; and perhaps *Titus*, from *Syria*. And them he sent to several places and churches, as he judged most conducive to the interest of christianity : particularly, he sent *Titus* and another christian brother to *Corinth*, to see what reception his first letter had found among them. And he himself designed to have tarried at *Ephesus*, 'till *Titus* returned ; and then to have gone directly to *Corinth* ; from thence to *Macedonia* ;

donia; then back again to *Corinth*; and from thence to *Judæa*. But this riot forced him to alter his scheme. As, therefore, he himself was forced from them, sooner than he had designed; and the *unbelieving jews* and *gentiles*, and the *judaizing christians*, were all bent against the true christian doctrine;—he desired *Timothy* to stay behind him, that he might take care of the christian church, at *Ephesus*, in his absence; at least, 'till true christianity was a little more rooted and established there. And, *St. Paul*, having called together the christians, and taken leave of them, in a solemn manner, set out for *Macedonia*; having already dispatched orders to *Titus* to meet him at *Troas*.

As he went along the road, it is highly probable that he ruminated very much upon the state, in which he had left the church of *Ephesus*: and that, in his journey, or as soon as he arrived at *Troas*, he delivered *Alexander* and *Hymenæus* over to *Satan*; that they might be tormented with some bodily pains and diseases; to teach them not to blaspheme, or rail at, the true christian doctrine; of which they had been notoriously guilty. They had, both of them, in profession, imbraced the christian religion: but they were notorious *judaizers*, and men of immoral characters. For, to support their pretensions, they had prostituted their own consciences, as well as made shipwreck of the true christian faith. But, bad as they were now, they afterwards grew worse. For *Hymenæus* came at length to assert, that *the resurrection was already past*; and thereby caused some professed christians to despair and apostatise. And *Alexander* opposed *St. Paul*, and did him a great deal of harm; either by venting erroneous and wicked doctrines, and fathering them upon that apostle; or rather, perhaps, by contending that the doctrine of the *judaizing christians* was the true christian doctrine; and that not only the *jewish*, but the *gentile*, christians, also, ought to be subject to the whole law of *Moses*, as necessary to their salvation.

The riot, which *Demetrius* and his silver-smiths raised against *St. Paul*, seems to have affected him: but the furious opposition of the *unbelieving jews*, and *judaizing christians*, at *Ephesus*, appeareth to me to have affected him much more. The *judaizing christians* would have compelled the *gentile* converts, in *Galatia*, to have been circumcised; that they themselves might, thereby, have avoided the persecution, raised by the *unbelieving jews*. Gal. vi. 12. And it is evident, from this first *epistle to Timothy*, that the *judaizers* had
a party

a party at *Ephesus*, who gave heed to fables and endleſſe genealogies; and ſome of them pretended to be teachers of the law of *Moses*; though they underſtood it not, nor the deſign of it.

One ſo deeply ingaged, as *St. Paul* was, in ſpreading true chriſtianity; and who had ſo lately left a church of his own planting, that was yet in it's tender ſtate of infancy, and in the miſt of ſuch enemies;—muſt needs be very anxious for *Timothy*, and that church at *Ephesus*. And, therefore, it is no wonder that he ſhould write to them. To them, I ſay: For it is evident, from many paſſages in it, that he wrote this *epiſtle*, not for *Timothy's* ſake alone; but for the ſake, alſo, of the chriſtian church at *Ephesus*; and with a deſign (moſt probably) that *Timothy* ſhould read it to them. This, therefore, may be looked upon, as *the true epiſtle to the Ephesians*. Whereas; what we commonly call ſo, appears to be *St. Paul's epiſtle to the Laodiceans*.

That this *fiſt epiſtle to Timothy* was written from *Troas*, and in the begining of the year 58. of *Nero* 4. is what I incline to believe, for the following reaſons.

1. It is ſaid, 1 *Tim.* iv. 12. *Let no man deſpiſe thy youth.* Now, ſuppoſing *Timothy* to have been ſixteen, in the year of our Lord 46, when he was converted to chriſtianity, he would be only twenty, in the year 50, when *St. Paul* took him along with him, as an *evangelist*. And younger than that, we cannot well ſuppoſe him to have been. He was now, therefore, (i, e, in the begining of the year 58.) about twenty ſeven. And, ſurely, this age was much more likely to occaſion ſuch an injunction from *St. Paul*, than thirty four, or thirty five; which he muſt have been, in the year 65; the time, which hath been pitched upon, by many, for the writing of *this epiſtle*.—A man of thirty years of age, or above, is in no great danger of *being deſpiſed for his youth*. Thirty is reckoned a mature age. It was the year, in which the *Levites*, under the law, entered upon their office. [*Numb.* iv. 3; 23; 30; 35; 39; 43; 47. with which compare *Numb.* viii. 24.] About that age, our bleſſed Lord (as well as *John Baptiſt*, his forerunner) began his miniſtry. And about that age, I take *St. Paul* to have been, when he was conſtituted *apottle of the gentiles*. If *Timothy*, therefore, was above thirty, in the year 65. we may reaſonably ſuppoſe this *epiſtle* to have been written before that time.

We find this injunction, 1 *Cor.* xvi. 10, 11. If *Timothy* come, (i, e, to *Corinth*,)—*let no man deſpiſe him*. Moſt probably, he was afraid

of his being despised there, also, upon the account of his youth. Now that *epistle* was confessedly written, a little before the time that we would date this. And these two cautions seem to have proceeded from the same anxious concern of the apostle, for his young friend, who was so deeply engaged in so arduous a work.

2. This *first epistle to Timothy* does well suite the state of the church at *Ephesus*, and agree with the history of St. Paul's travels and labors; if we suppose it to have been written, in the year 58. but will not suite the state of things, in the year 65.

By the strain of this *epistle*, it appeareth, that corruptions were just creeping into the church, at *Ephesus*: that they were beginning to swerve from the charity, which they owed to the *gentile* christians; and turning aside to vane jangling, desiring to teach the *law*, in order to please the *jews* and judaizing christians. Accordingly; *Timothy* was desired to tarry there, and warn them "that they should teach no other doctrine, than what the apostle had taught." This advice he gave, in hopes of returning shortly to *Ephesus*, and back it with his own authority: or, if he was prevented, that *Timothy* might not want directions, for his behavior, in such a situation.

When St. Paul came afterwards to *Miletus*, and sent for the *elders* of the church of *Ephesus*, he intimates that the corruptions among them would yet grow worse. Acts xx. 29, &c. And, when he wrote his *second epistle to Timothy*, they were actually grown worse. [See 2 Tim. i. 15. and ii. 17,—26. and iii. 6,—9.] But it is probable, [from Rev. ii. 1, &c.] that they were, in a great measure recovered from this corruption, in the year 96. when I suppose St. John to have wrote *The revelation*.

Another strong circumstance, to the present purpose, is this. It was common with the apostles, not to ordain *bishops* and *deacons*, upon the first planting of a church. But, after they had made some progress in knowledge, and were established in the faith; then the apostles, or some of their attendants, went and ordained the most knowing, prudent, and distinguished of the first converts, to be *bishops* and *deacons*, to manage the affairs of that church. [See on 1 Thess. v. 12. and the *Essay annexed to 2 Tim. chap. ii. iii.*] Now, it does not appear that there were any *bishops*, or *deacons*, at *Ephesus*; when St. Paul left that city. For *Timothy* is told, (1 Tim. iii. 1, &c.) what qualifications he was to look for, in the persons to be set apart for those offices. And is charged, 1 Tim. v. 22. to lay

lay hands suddenly on no man. Whereas; it is evident that there were *bishops* at *Ephesus*, not long after, whom *St. Paul* sent for, to *Miletus*:—the very persons, I suppose, whom *Timothy* had ordained. *Acts* xx. 28. Now that was in the conclusion of the year, 58. in the begining of which year, we suppose this *first epistle to Timothy* to have been written:—a long time before the year 65!

3. The dating of this *epistle*, in the year 65, appeareth to be grounded upon a mere mistake; namely, “because *St. Paul* had sent *Timothy*, with *Eraſtus*, to *Macedonia* and *Achaia*, a little before he wrote the *first epistle to the Corinthians*; [*Acts* xix. 21, 22. 1 *Cor.* iv. 17.] therefore it is objected, that *Timothy* could not be with the apostle, when he was leaving *Ephesus*; nor be then desired to tarry behind him.” *Answer.* It is plane that *St. Paul* expected *Timothy* to return to him, at *Ephesus*. 1 *Cor.* xvi. 8; 10, 11. And *St. Luke*’s silence, about his return, is no sufficient objection against it; because, for the sake of brevity, he hath passed over many things of the like nature. Neither does it appear that *Timothy*’s return was impossible. On the contrary; the state of things renders it highly probable that he did return.—For, it is generally agreed that *St. Paul* wrote this his *first epistle to Timothy*, as he went from *Ephesus* to *Macedonia*. And, indeed, what is said, 1 *Tim.* i. 3. seemeth to be a sufficient confirmation of that. Now, two such journeys are all that are contended for. The first is undeniable, from *Acts* xx. 1, &c. 1 *Cor.* xvi. 5. 2 *Cor.* ii. 12, 13. viz. in the begining of this year, 58. For the latter, there are only conjectures, viz. because he had told the *Philippians*, and the *Colossians*, that he designed them a visit, after he had his liberty; (for he was then confined, the first time, at *Rome*.) *Phil.* i. 23,—26. and ii. 24. *Philem.* ver. 22. therefore it is conjectured that he took that journey, and took *Ephesus* in his way, between *Colosse* and *Philippi*.—That he did take this rout, after he had got his liberty, is a mere conjecture. But that he took *Ephesus* in his way, is utterly improbable; for he had never promised to return again to *Ephesus*. On the contrary; he had planely and expressly prophesied, and declared, that he knew the *bishops*, and other christians, of *Ephesus*, should see his face no more. *Acts* xx. 25.—And, if the first be the only journey, and this *epistle* was written in, or soon after, that journey, the date is fixed, at the time, for which we contend.

Eſtius, *Baronius*, and *Dr. Lightfoot*, do all date it about this time. And *Dr. Hammond*, not only dates it at this time; but intimates

timates that *Troas* was, most probably, the place, where the apostle wrote it. But the noble *author* of *Miscellanea sacra* has carried the thought further, in his *postscript* to the *preface*; which is well worth the perusal: as is, indeed, the *whole book*, to such as prefer the study of the scriptures to any temporal considerations whatever. What arguments are here added, to confirm that account, may easily be seen, by such as think it worth their while to compare that *postscript* with this *history*.

The *Coptic version*, indeed, has these words, at the conclusion of this *epistle*, *Διὰ Τίτου μαθητῆς αὐτοῦ* intimating that St. Paul sent this *epistle*, by *Titus*, his own convert. [*Vid. Mill. in 1 Tim. vi. ad fin.*] If that be an authentic tradition, this *epistle* was written (not from *Troas*, but) from *Macedonia*. Or, if the apostle wrote it at *Troas*, he must have carried it into *Macedonia*, and have sent it from thence to *Ephesus*. For *Titus* did not come to the apostle at *Troas*, as he expected; but met him at *Macedonia*. 2 Cor. ii. 12, &c. and vii. 5, 6.

But, if that reading of the *Coptic* be only an ingenious conjecture, (and that is all which it appeareth to be) no argument can be drawn from it. However; I am more concerned about fixing the time, than the place. And the *Coptic version* rather confirms what has been said upon that head.

I reckon that this was written the fifth of St. Paul's *epistles*. But by whom it was sent, doeth not now appear, unless one could depend upon what has been produced from the *Coptic version*; which, I apprehend, one cannot rationally do.

S Y N O P S I S.

“ **S**T. PAUL begins with asserting his *apostolic* authority; which
 “ the judaizers had, very probably, called in question: and
 “ directs the epistle to *Timothy*, his own convert; wishing him all
 “ happiness. And, then, he immediately enters upon the grand
 “ design of the *epistle*; acquainting *Timothy*, that, when he set out
 “ for *Macedonia*, he left him at *Ephesus*, to oppose the *judaizing*
 “ *christians*; to warn them to keep close to the *apostolic* doc-
 “ trine, and to lay no stress upon fables and endless genealogies;
 “ but to exercise love, especially towards the *gentile converts*. For
 “ such, as turned aside from the sincerity and love, required by the
 “ gospel, that they might impose the law of *Moses* upon the *gentile*
 “ christians, did not duly consider what they did, nor what was
 “ the grand design of the *law*. A *law* is made to restrain and con-
 “ demn (not the good, but) the wicked; and the *gospel* condemn-
 “ eth all manner of wickedness. Of this most excellent dispensa-
 “ tion he had been made an apostle, even after he had been a blas-
 “ phemer, and a persecutor, which he could not think of, with-
 “ out transport and the warmest gratitude. And, from God’s su-
 “ perabundant mercy to himself, he invites all sinners to repent;
 “ as having now no reason to doubt of mercy and acceptance. And
 “ then he breaks out, again, in praise to the great God, the king of the
 “ several dispensations, as astonished at the wisdom and goodness
 “ which shone through them all. In this rapturous strain, he lets
 “ *Timothy* know that he committed this work to him; remember-
 “ ing that he had been pointed out, by prophesie, as one that
 “ would be fit for such service. And he doubted not but *Timothy*
 “ would preserve the purity of the christian faith, and a good con-
 “ science, though some of the *judaizing* christians (and particular-
 “ ly *Alexander* and *Hymenæus*) had preserved neither of them;
 “ but had acted so vile a part, as that he had delivered them over
 “ to *Satan*, that they might be humbled with some bodily disease,
 “ and learn not to rail at the true christian doctrine.

Written
 from
Troas,
 in the be-
 gining of
 the year of
 Christ, 58.
 of Nero, 4.
 Chap. I.

“ The

Chap. II.

“ The *jews* and *judaizing* christians confined their charity very much to their own sect, or nation ; and would not pray for the uncircumcised *gentiles*. They were, likewise, apt to despise the princes of other nations, and did not pay a proper deference to them. In opposition to that factious and uncharitable spirit, the apostle ordered that christians should pray for all men, for governors or subjects, *jews* or *gentiles*. For God would have all men to be saved, and, as the most excellent mean to that end, to imbrace true christianity. Why, then, should men confine their charity to a few ? There is one and the same God, and one and the same mediator, for all mankind ; which mediator died as a ransom for all. From him, St. *Paul* had his commission, as apostle of the *gentiles* ; and therefore his injunctions came with authority. By that authority, he further ordered, that the *men* should offer up the public prayers ; and that in any place, as well as in the synagogue or temple ; if they prayed with holiness and charity : that the *women* should wear decent and modest apparel, and not delight too much in a rich or gay dresse ; that their glory and chief ornaments ought to be their own good works : that the *women* should learn, and never teach, in the church, but be in subjection ; as the woman was created for the man, and helped to seduce him. Notwithstanding which, if they continued to behave well, they should be preserved in child-bearing : [even though pain and sorrow, in conception, was part of the curse, pronounced upon the woman, for eating the forbidden fruit, Gen. iii. 16.]

Chap. III.

“ It does not appear that the apostle himself, during his long stay at *Ephesus*, had appointed any to be *bishops* or *deacons* : but he left *Timothy* to do this, as well as other things. And he now ordered that such, as were admitted to be *bishops*, should be men of prudence and piety, capable of teaching and governing the church ; and that would behave so as to recommend christianity : not novices, but men of some standing in the christian church, lest they should grow proud and insolent.—As to the *deacons* ; they, also, were to be men of virtue, prudence, and integrity ; and, that he might choose such, the apostle ordered that they should first be approved, as private christians.—The *deaconesses* were, likewise, to behave well ; lest their folly, or wickedness, should be a reflection upon christianity.—If the *deacons* behaved well, in
“ private

“ private life, as well as in their public station, he assures them the office was not contemptible.

“ These directions he gave *Timothy*; that, if he should not return to *Ephesus*, so soon as he then expected, *Timothy* might know how to behave. For the mystery of godliness was great, Chap. IV. and the mystery of iniquity was then beginning to work. And he seems to point out the *judaizers*, as making way for that *grand apostasie*; though the *apostasie* would not come to it's height 'till the *latter times*. Such pretences to angelical purity, and such distinctions of meats, are of no account, in comparison of true godliness, and that substantial virtue, to which God has annexed a blessing, both in this and a future life — That God, who is the savior of all men, whether *jews* or *gentiles*, if they believe and obey the gospel. These things *Timothy* was to teach, and to behave so as that no man might despise his youth. On the contrary; he was to be an example to the christians, of every virtue; and, by private study, and public teaching, he was to improve his spiritual gifts, and recommend the doctrine which he had imbraced.

“ His prudence was particularly to appear, in his intreating aged persons, in a filial and modest manner, to comply with what was their duty; and younger persons, in a familiar and affectionate manner; but without levity or any indecency.

“ If any widow had children, or grand-children, they were to maintain her. For such, as were able, were not to burthen the church with their indigent relations. But such widows, as were intirely desolate, and pious, were to be maintained by the church; and to minister to it, as *deaconesses*, in any offices, where they could be of service. To prevent scandal, they were not to be taken into that office, under sixty years of age: having formerly lived piously and prudently, in more private life. The younger widows would be more able to maintain themselves: and, if taken into the number of such as were restrained from marrying among the christians, they would be under a temptation of marrying to such as were not christians; and of casting off christianity itself. They, therefore, were to marry; that they might bear, and piously educate, children; and so behave, as that christianity might not suffer. For some had (probably, by such restraints) been made to forsake the christians.

“ The *elders*, that presided well, and also taught christianity, were (like the *first-borne*) to have a double portion. For it is a most reasonable thing that the *laborer should have his reward*. The character of the *elders* was of great importance ; and therefore *Timothy* was not to hear any accusation against them, unless it could be attested by two or three credible witnesses. But such, as were convicted, were to be reprov'd publicly, to deter others from offending.—In ordaining *bishops* and *deacons*, *Timothy* is warn'd not to procede rashly ; and told, that some cases are plane, and others more involved. Men's characters, therefore, were to be carefully consider'd ; before he ordained the good, or reprov'd and reject'd the bad.

Chap. VI.

“ The slaves, who were converted to christianity, were to continue faithfully to serve their infidel-masters : or, if their masters were christian brethren, they were not to despise them ; as if christianity made any alteration in temporal things, or rais'd slaves to an equality with their masters.—If the *judaizers*, or any other persons, taught otherwise, they did not understand christianity ; but loved contention : and, from a covetous humor, fell in with the prejudices of their hearers. Whereas a good conscience, and a contented mind, are preferable to all the enjoyments of this world. But covetousness will, in the end, ruine false teachers. Do you, therefore, O *Timothy*, (says he) avoid such arts ; and act with the sincerity, candor, and faithfulness, which you have hitherto manifest'd. So will you approve yourself to your judge, at his coming.

“ Such christians, as were rich, were to be put in mind of their obligations to be generous and beneficent ; that their riches might turn to the best account, and they themselves at last obtain the inheritance of eternal life.

“ And, finally, as full of the grand subject of his *epistle*, the apostle leaveth *Timothy* with a caution against the *judaizing christians* ; charging him to mind his directions, and avoid their idle dreams. And, then he concludes, as usual, *The favor of our Lord Jesus Christ be with you.* Amen.

A
P A R A P H R A S E
A N D
N O T E S
On St. PAUL's First Epistle to
T I M O T H Y.

S E C T. I.

Chap. i. Ver. 1, 2.

I N T R O D U C T I O N.

T E X T. P A R A P H R A S E.

PAUL, an apostle of Jesus
Christ, by the command-
ment

PAUL, an apostle ^a of Jesus An. Christi
Christ ^b, according to the ap-
pointment ^{58.}
Nero.4.
Chap. I.

N O T E S.

1. ^a See on *Philemon*, ver. 1.

^b His call to the *apostleship* is mentioned in general, Chap. ii. 7. 2 Tim. i. 11. Gal. ii. 7, 8, 9. His call from God, Rom. i. 1, 2, 3. 1 Cor. i. 1. 2 Cor. i. 1. Gal. i. 15, 16. Eph. i. 1. and iii. 2; 7, 8, 9. Col. i. 1; 25, 26, 27. 1 Theff. ii. 4. 2 Tim. i. 1. Tit. i. 1, 2, 3. with which compare, 2 Cor. iii. 5, 6. His call and commission from the Lord Jesus Christ, ver. 12. Acts ix. 15. and xxii. 21. and xxiii. 11. and xxvi. 16, 17, 18. Gal. i. 12. From God the father, and from the Lord Jesus Christ, Gal. i. 1. Eph. iii. 1, 2; 4.

PARAPHRASE.

TEXT.

An. Christi pointment of God, who is our fa- ment of God, our savior, and
 58. vior, and of the Lord Jesus Lord
 Nero. 4. Christ;
 Chap. I.

N O T E S.

Our Lord Jesus Christ is called *the apostle and high-priest of our profession*; and was more peculiarly the apostle, or minister, of the *circumcision*. Heb. iii. 1. Rom. xv. 8. as he converted among, and preached to, the nation of the *jews*. And he said himself, "As his *Father* had sent him, so he sent the *apostles*." John xvii. 18. and xx. 21.

Clemens Romanus, the most antient of the *fathers*, and even the companion of St. Paul, [in his *epistle to the Corinthians*, § 42.] thus expresses it: "The apostles have preached the gospel to us, from the Lord Jesus Christ; Jesus Christ, from God. Christ, therefore, was sent of God; the *apostles* by Christ. So both these things were done very orderly, according to the will of God."

As the Lord Jesus Christ chose the twelve *apostles* of the *circumcision*, after a night spent in prayer to the father, Luke vi. 12,—16. and chose those only, whom the father had given him, or directed him to, by the spirit, which he had without measure, John xvii. 12. Acts x. 41. (and, perhaps, Acts i. 2. ought to be so construed, as to refer to this also.)—So St. Paul does here, and frequently elsewhere, intimate, that he was chosen of God, or given to our Lord, as well as the other apostles. Acts xxii. 14. Rom. xvi. 25, 26. 2 Cor. i. 1. Gal. i. 1; 15. Eph. i. 1. Col. i. 1. 2 Tim. i. 1. Tit. i. 1, 2, 3. Hereby he insinuated that, whatever the *judaizing christians* might think of him, *he was not a whit behind the chief of the apostles*.

I suppose I scarce need observe that this is to be understood of God, even the father; as he is here so evidently distinguished from our Lord Jesus Christ. There is, indeed, some variety in the readings of Dr. Mill's antient MSS. But, as God the father is, in many other texts, called *our savior*; and the common reading is supported, by the greatest number of antient MSS. versions and fathers; it is probable that that is the genuine and authentic reading. See Luke i. 47. 1 Tim. ii. 3, 4. and iv. 10. 2 Tim. i. 8, 9. Tit. i. 3, 4. and ii. 10. and iii. 4; 6. Jude, ver. 25.

This may teach us not to look upon God, the father, as all justice and terror; and our Lord Jesus Christ, as all love and mercy. No! we frequently read of the love of God, in giving and *sending his only begotten son, that whosoever believeth on him, should not perish, but should have everlasting life*. John iii. 16. 1 John iv. 9. Rom. v. 8, &c. And we, likewise, read of *the wrath of the lamb*, Rev. vi. 16. even of *that lamb of God, who is also said to take away the sin of the world*, John i. 29; 36. and to have given himself for our sins, that he might deliver us from this present evil world, according to the will of God, even our father. Gal. i. 3, 4.

The original of our redemption, through Jesus Christ, was the love and goodness of the father. And hence he is called God, *our savior*. He contrived and proposed it, and sent *his son* to effect it. And, as the Lord Jesus Christ came and executed this great and good design, in so condescending and benevolent a manner,

TEXT.

PARAPHRASE.

Lord Jesus Christ, *which is our hope*;

Christ^e; according to whose gospel, we hope for acceptance with God; though others found their hopes upon other things^f.

An. Christi
58.
Nero. 4.
Chap. I.

2 Unto Timothy, my own son in the faith: Grace, mercy,

Unto *Timothy*, my genuine son in the christian faith^g.

2

May

NOTES.

manner, he is also justly styled *the savior of all men*, i, e, if they will believe and obey him, Matt. i. 21. 1 Tim. iv. 10. Tit. ii. 13. Heb. v. 9.

Our savior.] Possibly the apostle questioned whether he would be the savior of such *judaizing* christians, as wilfully sophisticated the pure christian doctrine; and represented it, as insufficient to save men, without the addition of the *law of Moses*. In his reproving St. *Peter*, he declares that justification, by the *law*, was an impossible thing, to the *jewish* christians. Gal. ii. 15, &c. and assures the *gentile* christians, Gal. v. 2, &c. that, if they were circumcised, and sought justification, by *the law of Moses*, after they had imbraced the *gospel*, Christ would profit them nothing; neither would they be justified at all.

^e *Of God our savior, and the Lord Jesus Christ.*] See note ^e on 1 Thess. i. 1. From God our savior, and from the Lord Jesus Christ, he had his commission as *apostle*. In them, both he and *Timothy* believed; and in them, the whole church at *Ephesus* professed to believe; though some of them acted inconsistent with such a profession.

^f *Our hope.*] Col. i. 27. This, also, I take to have been designed, as a reproof to the *judaizing* christians, who did not make Jesus Christ, and the method of salvation through him, their *hope*, and *only hope*: but seemed to place *their hope* in the observation of *the law of Moses*; and would have persuaded the *gentile* christians to have done so too: as if the gospel-method, of itself, and without the addition of *the law of Moses*, had been insufficient to justify and save men. [See the conclusion of the note ^d above.]

Does not this text, likewise, reprove *the church of Rome*, which trusts in the intercession and merits of the saints, and sometimes calls them *their hope*?

2. ^g *Unto Timothy.*] See on 2 John, ver. 1.—*My genuine son in the faith.*] Gal. iv. 19. 1 Thess. ii. 7; 11. Tit. i. 4. Philem. ver. 10. It was usual, with St. *Paul*, to call his own converts, more especially, *his children*. And, from this text, compared with 1 Cor. iv. 14, 15. And Philem. ver. 10. I infer, that St. *Paul* himself converted *Timothy*. [See the *history* præfixed to this *epistle*, p. 201.] But, possibly, he might also hereby design to intimate; how much *Timothy's* temper, and behavior, was like his own; as if he had really been *his own son*, as well as his convert. For *son*, in *jewish* language, often signifies an *imitator*. See John viii. 44. Acts xiii. 10. 1 John iii. 8, 9, 10; 12. So St. *Paul* saith of *Timothy*, Phil. ii. 20. *I have no man like-minded, who will naturally* [or genuinely] *take care of your affairs*. Where we find the very word *γυναικας*, answering to *γυναικας*, here, in the text. And Phil. ii. 22. *But ye know how fully he hath approved himself; for, as a son serveth* [his own] *father; so hath he served with me, in spreading the gospel.*

He

PARAPHRASE.

TEXT.

An. Christi
58.
Nero. 4.
Chap. I. May favor, mercy, and all happiness, be granted unto you, from God our father, the fountain of all good; and from Jesus Christ our Lord, the mediator, through whom God communicates his favors to mankind ^h.

cy, and peace; from God our Father, and Jesus Christ our Lord.

NOTES.

He might also have called him his *son*, partly upon the account of his age. However; I do not apprehend that that was his reason, here; though it greatly adds to the propriety and decorum of the phraseology. But, which ever of these senses he had in view, he often called *Timothy*, by that tender and affectionate appellation, *Son Timothy*. See 1 Cor. iv. 17. 1 Tim. i. 18. 2 Tim. i. 2.

As to *Timothy's* character, see the *History prefixed to this epistle*.

^h See on 1 Theff. i. 1. and on 2 Theff. i. 1, 2.

S E C T. II.

Chap. i. Ver. 3,—20.

C O N T E N T S.

ST. PAUL, here, immediately enters upon the grand design of this *epistle*; which, he tells *Timothy*, was, what he left him at *Ephesus* for, viz. to oppose the *judaizing* christians; and to warn them against laying any stress upon their fabulous traditions and far-fetched genealogies; to teach them to be charitable towards the *gentile* christians; and that they should not offer to impose circumcision, and the observation of *the law of Moses*, upon them; but consider that the true design of that, and indeed of all laws, is, to be a restraint to the wicked; for which the gospel is admirably calculated. The revelation of which gospel (he mentions it with transport) was committed unto him, who had formerly persecuted the christians. And, if he obtained mercy, what need the *gentile* converts be diffident? He presses *Timothy* to preserve the pure christian

christian doctrine, by reminding him that his fidelity and usefulness were prophesied of; and it concerned him to fulfil the prophesie. And he concludes this *section*, with acquainting him, that *Hymenæus* and *Alexander*, in particular, were under the chastisement of the *apostolic rod*, for their hypocrisy, and wilful misrepresentations of christianity.

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Nero. 4.
Chap. I.

TEXT.

PARAPHRASE.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that

As I intreated you to stay behind me, at *Ephesus*, when I set out for *Macedonia*^a, and left you in such an hurry, as that I had not time to give you particular directions^b,—

3

I now write unto you, and intreat you, principally and in the first place, that you would charge some^c of the pro-

NOTES.

3. ^a This shows where *Timothy* was, when *St. Paul* wrote this *epistle* to him; and points out the time when it was written, viz. when that apostle left *Ephesus*, to go to *Macedonia*; which he appears to have done only once. [See the history prefixed to this *epistle*, p. 221.]

^b Either we must leave out [*καθώς as*,] as the *Syriac* version does, or consider the expression as *elliptical*, and supply it after this manner, *καθώς παρεχόμεθα σε, &c.* (ὥτως νῦν γράφω καὶ παρακαλῶ σε) ἵνα παραγγέλῃς, *as I* [then] intreated you, &c. [so now I write and intreat you,] that you charge, &c.

^c *Τισί, some.* What sort of persons are here aimed at, appears from what follows: and the prophesie, *Acts* xx. 29, 30. refers to the same sort of men.

Herodotus, [L. 2. c. 123. p. 137. edit. Gale.] speaking of some of the *Greeks*, who had done an infamous thing, says, “I know their names; but do not think fit to commit them to writing.” In like manner, *St. Paul* would not name the false apostle at *Corinth*; but says, *1 Cor.* iv. 6. “These things I have in a figure transferred to myself and to *Apollus*, for your sakes; that you might learn, in us, not to think of any man, above that which is written; that no one may be puffed up, for one against another.” In the same tender manner, does he often speak of his own nation, the *jews*, especially in the *epistle to the Romans*. And here, how tender was the apostle of mentioning the names of his fiercest enemies; notwithstanding the great provocations, which they gave him! The *judaizing christians* are evidently the persons here designed; and *Hymenæus* and *Alexander*, as two eminent ring-leaders among them; but he would not mention those two, till he was obliged to it, in order to prevent the other christians from being as familiar with them as usual. And, though it is highly probable that there were several others of that

PARAPHRASE.

TEXT.

An. Christi^{58.} professed christians, and especially such
 Nero. 4. as *judaize*, to teach no other doctrine
 Chap. I. than that pure and unmixed christian
 4 revelation, which I faithfully taught
 them^d: nor to attend to idle fables
 and endlesse genealogies^e; which pro-
 mote

that they teach no other doc-
 trine;

Neither give heed to fables, 4
 and endlesse genealogies, which
 minister

NOTES.

that party, yet he would not mention their names with infamy, as hoping still to reclaim them.

As to the incestuous *Corinthian*, he never mentioned his name at all. And, when he was reformed, he never gives him so much as one hard name, or disobliging title; but speaks of him in such soft terms, as *any one*, or *such a one*. See Mr. *Locke* on 2 Cor. ii. 7. And a fine passage in *Ignatius* his epistle to the *Smyrnæans*, § 5.

^d What the other doctrines were, which the *judaizing christians* taught, has been hinted, in the notes^d and ^e on ver. 1. and may be further seen, ver. 6, 7, 8; 19. and chap. vi. 2, 3; 5; 20, 21. And, indeed, from most of St. *Paul's epistles*, we may see, how very much he was perplexed, by the opposition, which he met with, from them. The *judaizers* within the church, and the *unbelieving jews* without, were his fiercest and most implacable enemies. Gal. i. 6, 7. Col. ii. 4; 8; 16, &c. 1 Thess. ii. 14, 15, 16. 1 Tim. iv. 7. 2 Tim. ii. 14; 16; 23. and iv. 4. Tit. i. 14. and iii. 9. Remarkably apt to our present purpose, are the words of *Ignatius*, in his epistle to the *Magnésians*, § 8. *Be not deceived with strange doctrines, nor with old fables, which are unprofitable.*—*For, if we still continue to live according to the jewish law, we confesse ourselves not to have received grace,* [or the gospel.]

• 4. ^e The *judaizing christians* valued themselves very much upon their descent from *Abraham* and the *patriarchs*; though, possibly, some of them could hardly make out the whole genealogy. But, if they could have done it ever so exactly, *christians* were to regard no man, according to the flesh; not to value themselves, or others, because of such a genealogy and descent; nor to reject, or despise, the *gentile christians*, for want of such a genealogy, or extraction.—Holiness and charity were chiefly to be looked after, in a christian. He, that had these, had all that was truly valuable; and he, that wanted them, was of no account in the sight of God.

The generality of interpreters have, by the *endlesse genealogies*, here mentioned, understood the jews valuing themselves for their descent from *Abraham* and *Israel*, &c. and their tracing their descent, from the patriarchs. through a great many generations. But, if there were any jews, at that time, who pretended to give the genealogies of the *Æons*, I should rather suppose, that they are here condemned. As to the senselesse cant of some of the *Valentinians*, and *Gnostics*, in the second century, about the generation of the *Æons*; see on 2 Pet. ii. 18. and *Lord King* on the creed, p. 83, &c. 101, &c.

TEXT.

PARAPHRASE.

minister questions, rather than
godly edifying, which is in faith:
Jo do.

5 Now the end of the command-
ment is charity, out of a pure
heart, and of a good conscience,
and of faith unfeigned :

6 From which some, having
swerved,

mote fruitlesse debates, rather than the
divine dispensation contained in the
gospel ^f.

Now the end of your charging them
to teach none other than the true
christian doctrine ^s, is, to promote such
love, as flows from a pure heart, and a
good conscience, and an undissembled
faith. From which things, some
christians, having wandered out of the
way,

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5

6

N O T E S.

There are four reasons, which induce me to understand the apostle, here, as
condemning something like the generation of the *Æons*. (1.) *Irenæus*, (*adversus
hæres. init.*) and *Tertullian*, (*de præscript. hæret. c. 33.*) *Grotius* and *Dr. Ham-
mond* (on this verse, and ver. 17.) have so interpreted this text. (2.) The word
[*fables*] is joined to *endlesse genealogies*. Whereas the genealogies of the jews were
facts, not *fables*. How far the *Talmudical fables* were hereby intended, I leave
to be inquired. (3.) The number of generations from *Abraham* to *Christ* were
not *endlesse*, but might easily be reckoned up, being in reality about forty-five.
Whereas a whimsical head, or wanton, luxuriant phanfy, instead of thirty genera-
tions of *Æons*, might have reckoned up thirty thousand, or many more. For such
genealogies are in reality *endlesse*. (4.) Pretending to wrap up profound knowlege,
or deep, religious mysteries, in such hard words, and cant terms, must needs mi-
nister idle questions, rather than promote the true christian faith.

‘*Οικονομίαν Θεῦ τὴν ἐν πίσει, the dispensation of God, in faith*; or the christian
dispensation.] This appears, from a very general consent of the ancient MSS.
to be the true reading. Some of the *latins* read *οἰκοδομίαν* *edification*; (which reading
our common english translation has followed:) but *Dr. Mill* has very ingeniously
conjectured, that that was only their interpretation of the word *οἰκονομίαν*, which
they could not tell what to make of, in this place.

5. ^s *Τῆς παραγγελίας, of the commandment.*] ‘*Ἡ παραγγελία, the commandment*,
in the singular number, is found in no more than the following texts, throughout
the new testament; viz. *Acts* v. 28. and xvi. 24. and twice in this chapter: i, e.
here, and ver. 18. And it evidently never signifies *the christian commandment, or
doctrine*, at large; but always some particular order, or charge. Here *τῆς* is put
for *ταύτης*: and the words should have been rendered, [*Now the end of this charge,*
&c.] For [*τῆς παραγγελίας this charge*] has a plane reference to [*ἵνα παραγγέλῃς
that thou mightest charge,*] ver. 3. And there is a reference to both of them, in
the beginning of ver. 18. *τάυτην τὴν παραγγελίαν, “This charge I commit unto thee,
&c.”* [See on chap. iv. 11.]

P A R A P H R A S E.

T E X T.

An. Christi way^h, they have turned aside to vane
 58. and fruitlesse discourseⁱ: affecting to be
 Nero. 4. teachers of *the law of Moses*; though
 Chap. I. they understand not the things, which
 7 they say; nor those things, about
 which they affirm so positively and with
 8 so much confidence^k. For, as to *the*
law of Moses^l, we know, and readily
 acknowledge, that it is excellent; pro-
 vided

swerved, have turned aside unto
 vain jangling;

Desiring to be teachers of the⁷
 law; understanding neither what
 they say, nor whereof they af-
 firm.

But we know that the law⁸
 is

N O T E S.

6. ^b The apostle had (at some times, and in some cases) the *gift of discerning the spirits of men*, and their secret thoughts and intentions. And, from what he says here, and *ver. 19*. I am apt to think, he was fully assured, that some of the *jewish* christians at *Ephesus* acted hypocritically; dissembling what they knew to be truth; and broaching, or spreading, doctrines, which they knew (or strongly suspected) to be false; in order to curry favor with the other *judaizing* christians; and (perhaps) partly with the *unbelieving jews*, who were such violent enemies to christianity; and especially to such as took in the *gentiles*, without first requiring them to be circumcised, and to become subject to the whole *law of Moses*. And, indeed, it required sincerity and fortitude, to adhere to the truth, against such zealous persons, who were the most common and bitter persecutors of the christians. See note ⁱ, 1 Thess. ii. 14. and *the history præfixed to this epistle*. p. 201, &c. 219.

ⁱ See on *ver. 4*.

7. ^k The *gospel* alone was too simple a thing for the *judaizing* christians; and their prejudice, for *the law of Moses*, was so very great, that they did not only continue to observe it, themselves, though they had imbraced the profession of christianity; but they would have taught it to the *gentile* converts, and imposed it upon them; though they understood not the grand design of the law, with respect to the *jews*, much less the freedom of the *gentile* converts from any subjection to it.

But there seems, here, to be a particular reference to *the fables and endlesse genealogies*, mentioned *ver. 4*. [See the note there.] The whimsical generation of the *Eons* carried the appearance of profound knowledge; though they understood neither what they said, nor about what they talked, with so much confidence. See chap. vi. 20, 21. 2 Tim. ii. 16. and iv. 4. Tit. i. 10, 11.

By νομοδιδάσκαλος, is meant a *Rabbi, doctor, or teacher, of the jewish law*. Luke v. 17. Acts v. 34.

8. ^l Ὁ νόμος, *the law*.] When the article is præfixed, it most commonly signifies *the law of Moses*; as here, and Rom. vii. 12; 14. and in many other places.

TEXT.

PARAPHRASE.

is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient,

vided it be used lawfully, or to the end for which it was given^m. Well knowing this, that a lawⁿ is not made against a righteous man: but against the lawless^o, and those who refuse to be

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Nero. 4.
Chap. I.

9

N O T E S.

^m *Nouimus lawfully*:] In allusion to *νόμος*, the law, in the beginning of the verse.

Whether he hereby designed to intimate, that those very persons, who pretended to teach others the law, were themselves the most notorious breakers of it, is uncertain. He charges some such therewith, Rom. ii. 17,—24. Gal. vi. 13. By what follows, he planely intimates, that using it lawfully, was attending to the moral precepts of the law, and practising accordingly. Rom. vii. 12. And, here, ver. 10, 11. he acquaints them, that it was the design of the gospel to condemn every vice, and promote every virtue.

It seems highly probable that, while they pretended to profound and uncommon knowledge in the jewish law, they were bad men themselves, and set their disciples free from all obligation to practise the moral part of it. See on 2 Pet. ii. 18.

9. ⁿ *Νόμος, a law*.] So it ought to have been translated, to distinguish it from *νόμος* the law, ver. 8. For so the apostle appears to have designed, by prefixing the article, in the former place; and leaving it out, in this latter. All the laws of nations generally condemn such notorious vices; and the grand out-lines of the eternal difference between good and evil, are so plane and evident, that no nation ever made laws against virtue in general, or to promote such flagrant vices. Rom. xiii. 3. Gal. iii. 19. and v. 23. with which compare Rom. ii. 14, 15. [See two excellent passages, to this purpose, quoted from *Cicero*, in my vol. of sermons, p. 54. in the notes.]

The apostle seems here to have had the same thought, that is expressed in the common maxim, *Ex malis moribus nascuntur bonæ leges*. From bad actions arise good laws.

^o Because it is here said, in our english version, [that the law is not made for a righteous man,] some have phansied that good men are not subject to the law of God, or to the moral law. Whereas the new testament every where inculcates the observation of the moral law, upon all, without exception. And the writers of the new testament do, sometimes, use the dative case; as the hebrews used it, after *lamed*, viz. to signify [against.] So we have translated it, Matt. x. 18. Mark xiii. 9. which is agreeable to *Beza's* note on Matt. x. 18. and confirmed by Luke ix. 5. According to that construction, the literal translation of the words, in this place, would have been, [The law is not made against a righteous man, but against the lawless, &c.] So *Aristotle* says, "The law is not against the virtuous; because the virtuous are a law to themselves." [See the Essay for a new translation of the bible, P. 1. p. 152, 153.]

PARAPHRASE.

TEXT.

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 11
 be under proper subjection^r, the impious, and notorious offenders^q; the unholy, and profane; such as murder their fathers, or mothers; or that murder any man^r; lewd persons^t, and sodomites^t; such as steal men, in order to use, or sell, them for slaves^u; lyars^x; perjured persons^y; and, if there be any thing else contrary to sound doctrine^z; that also is condemned, by the glorious gospel of God, who is perfectly happy^a; which

dient, for the ungodly, and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man-slayers,

For whoremongers, for them¹⁰ that defile themselves with mankind, for men-stealers, for liars, for perjured persons; and, if there be any other thing that is contrary to sound doctrine:

According to the glorious gospel¹¹ pel

N O T E S.

^r Deut. xxi. 18,—21. with which compare Lev. xx. 9.

It is thought, by some, that the apostle, in enumerating the following sins, had his eye upon *the ten commandments*; though the ways of reducing them, under the several *commandments*, have been different. For my part, I should think that, if he had any such view, he has not followed the order, in which the commandments are ranked. But that idolatry, profaneness, dishonoring of parents, murder, uncleanness, theft, perjury, false witness, and every other sin, is here condemned,—is very evident. And, ver. 10, 11. he, in effect, tells them, that the law of nature, or the moral law, is adopted into the christian law.

^q For the scriptural notion of the word [*sinners*]; see my sermon on Luke v. 31, 32.

^r Exod. xx. 12, 13. Lev. xxiv. 17. Deut. xix. 11, 12, 13.
^t Exod. xx. 14. Lev. xviii. 6,—20. and xix. 20; 29. and xx. 10, 11, 12; 14,—21. Deut. v. 18. and xxii. 21, &c. and xxvii. 20,—23.

^u Gen. xix. 4, &c. Lev. xviii. 22. and xx. 13.

^x Exod. xx. 15; 17. and xxi. 16. Deut. xxiv. 7.

^y Lev. xix. 11. Psal. lviii. 3. and lxii. 4. and lxiii. 11. and ci. 7. Prov. vi. 19. and xix. 5. John viii. 44. Eph. iv. 25. Col. iii. 9. Rev. xxi. 8; 27. and xxii. 15.

^z Exod. xx. 7; 16. Lev. xix. 12. Deut. v. 11.

^a That was *sound doctrine*, in St. Paul's account, which condemned wicked practices, and promoted good morals, virtue and holiness. That, therefore, must be unsound doctrine, which encourages wicked practices. Matt. v. 19; 21, 22. and vii. 16, &c. Rom. iii. 31. and vi. 1, 2. 2 Tim. i. 13. and iv. 3. Tit. i. 9, 10, 11. and ii. 11,—14. and iii. 8,—11. Compare James ii. 14, &c. Here then is a proper test, or standard, given by an apostle, by which to judge of the soundness, or unsoundness, of any doctrine.

11. ^a *The gospel of the glory*]; for the glorious gospel. See Note ^b 2 Thess. i. 7. As to God's being called *blessed*, or *happy*; see on chap. vi. 15.

TEXT.

PARAPHRASE.

pel of the blessed God, which was committed to my trust.
12 And I thank Christ Jesus our Lord, who hath inabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief.

And

which gospel has been committed as a trust unto me. And I heartily thank Christ Jesus, our Lord, who hath qualified and inabled me to discharge this great trust^b; because he esteemed me one that would be faithful, when he put me into the ministry, as an apostle^c; though I was formerly a blasphemer of him and his doctrine, and a persecutor of his disciples, and one that treated them very basely and injuriously^d. But I obtained mercy, as I then acted out of ignorance; and opposed christianity, because I did not believe, nor suspect, it to be true^e.

How-

An. Christi
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Nero. 4:
Chap. I.

12.

13.

N O T E S:

12. ^b Τῷ ἐνδυναμώσαντι με Χριστῷ, &c. To him that inabled me, i. e. Christ Jesus our Lord.] I take St. Paul, by the word ἐνδυναμώσαντι, to refer to the [δύναμις power,] mentioned Acts i. 8. the word made use of, when the holy spirit was promised to the apostles of the circumcision. Thereby was signified all that illumination and miraculous power, which inabled them to understand the gospel, and to spread it with successe. All this, St. Paul received, not from man, neither by men, but immediately from our Lord Jesus Christ. Acts ix. 17. Rom. xv. 19. 2 Cor. iii. 5, 6. Gal. i. 1; 11, 12. This was very properly and pertinently mentioned, here; to make his injunctions have the greater weight, in a church, where the Judaizing christians opposed him so much; and, in effect, questioned this his apostolic authority. [See on Philem. ver. 1.] And the mentioning this is, also, a proof, that this epistle was designed for the church of Ephesus, and not for Timothy only. See the history prefixed to this epistle, p. 219.

^c Acts ix. 15. 1 Cor. iv. 1, &c. and vii. 25. 2 Cor. ii. 17. &c. and iii. 1, &c. and iv. 1, &c. and v. 10, 11.

13. ^d Acts vii. 58. and viii. 1; 3. and ix. 1,—5; 13, 14. and xxii. 4,—5; 8; 19, 20. and xxvi. 9,—12; 15. 1 Cor. 15. 9. Gal. i. 13; 23.

^e We use the word, [sincerity,] in two senses; viz. (1.) For a man's carefully inquiring into the nature and extent of his duty, and habitually acting accordingly. (2) For a man's acting according to his present sentiments; though he has not formerly inquired into the nature and extent of his duty, with the care which he might and ought to have used.—St. Paul, before his conversion to christianity, was not sincere, in the former sense. For, if he had first carefully inquired into the nature and evidence of christianity, a man of his fairness of mind would not have persecuted the christians,

PARAPHRASE.

TEXT.

An. Christi 58. Nero. 4. Chap. I. However; though my crimes were very great and abounded, the favor of our Lord Jesus Christ hath superabounded towards me; since I, who

14 was formerly an unbeliever, have embraced the christian faith; and I, who was a cruel persecutor, am possessed of that spirit of love, which christianity requires^f.

15 Nor do I say all this, purely with a view to my own case only. For it is a matter of truth and importance, and worthy of universal acceptance; viz. that Jesus Christ came into this world to reform and save great sinners^g: Of whom

And the grace of our Lord 14 was exceeding abundant, with faith and love, which is in Christ Jesus.

This is a faithful saying, and 15 worthy of all acceptance, that Christ Jesus came into the world to

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christians, but have readily become one himself. But, in the latter sense of the word, he was *sincere*; i, e, he honestly acted according to his present sentiments. And, being ignorant of the nature and evidence of christianity, and a real unbeliever, who took it for granted that christianity was false, he thought it his duty to oppose it, and to persecute those who professed it. Acts xxvi. 9. And what will further mitigate his crime, is, that he seems to have been but young, *teenias*, Acts viii. 58. one lately come out of the academy, with great warmth in his natural temper, and with the zeal and bigotry of a pupil to the pharisaical doctors. [See the history of the first planting of the christian religion. Vol. I. p. 141.] If St. Paul had been *insincere*, in the latter sense of the word, he had been one of the vilest and worst of men: but, as it was, he was not one of the most wicked of mankind, or the chief of sinners. See on ver. 15, 16.

A man of sincerity, in the latter sense of the word, though at present in some very great error, is far more likely to be reclaimed, and to find mercy, than such as are insincere, and malicious opposers of truth and goodness. Luke xxiii. 34; 40, &c. John ix. 39; 41. and xvi. 2, 3. Acts iii. 17; 19. and ix. 5, 6. and xxvi. 9. Gal. i. 16. 1 Cor. ii. 8. Heb. vi. 4. and x. 26, 27. 2 Pet. ii. 20, 21. See on 2 Thess. ii. 11.

14. ^f When he was a bigoted jew, he had no love to the christians, or to the gentiles; but love soon followed faith in Christ Jesus. The benevolent spirit of christianity sweetened his temper, and altered his conduct.

15. ^g As to the scriptural sense of the word, [*siners*;] see my sermon on Luke v. 31, 32.—To save sinners, signifies to reform them, Matt. i. 21. Acts ii. 47. 1 Cor. i. 18; 21. and vii. 16. and ix. 22. 2 Cor. ii. 15. Eph. ii. 5; 8. Tit. iii. 5. And

TEXT.

PARAPHRASE.

to save sinners; of whom I am chief.

16 Howbeit, for this cause, I obtained mercy, that, in me first, Jesus

whom I am the first; who, from a An.Christi
blasphemer and persecutor, am myself
become a christian^h. But, for this reason, among others, upon my repentance, I obtained mercy; that, in me, the first convert of this kind¹, Jesus Christ

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16

NOTES.

And his name was called JESUS, or a *savior*; because he came to *save men from their sins*. Matt. i. 21.

^h ὁ πρῶτος ἐμὶ ἐγὼ of whom I am the first.] (1.) That πρῶτος does not here signify [*the chief*], St. Paul himself, in the next verse, seems plainly to have intimated. For there he has further enlarged upon, and explained, this very sentence. And there our translators have very justly rendered the words, [ἐν ἐμοὶ πρῶτος in me first.] And I can see no reason why the same greek word should not, in both verses, have the same translation. [Why St. Paul mentions himself, as the first; see on the next verse.] (2.) The word, [ἐμὶ I am,] favors this interpretation. For St. Paul was not now the chief of sinners; whatever he had been formerly. But he might still say, with propriety, “I am the first persecutor and blasphemer,” “since the effusion of the spirit, who have found mercy, &c.”

Thus have I given what appears to me to be the most probable interpretation. But, in as much as the generality of commentators apprehend that St. Paul here calls himself the chief of sinners; and πρῶτος does, sometimes, signify [*the chief*], it is possible the apostle might, here, speak thus, of himself, out of modesty and humility; as he evidently does, 1 Cor. xv. 9.

There would be no occasion to observe that, if πρῶτος be rendered [*chief*], ἐμὶ must here signify [*I was*]; if some had not pleaded for translating it, [*I am* :] — as if this holy and eminent apostle had still been the chief of sinners.

16. ¹ Very wicked persons had been converted to christianity before St. Paul; even some of those who had opposed our Lord, and consented to his crucifixion. Acts ii. 33,—41. and iii. 14, 15; 17; 19. But, after the effusion of the holy spirit, that greatest and last evidence to christianity, St. Paul seems to have been the first convert, from among those who had blasphemed Christ, and persecuted his disciples even to the death.—And there was, as he here intimates, a great propriety in it; that he, who was to be the apostle of the gentiles, and to proclaim the mercy of God in Christ Jesus, unto the world of men, should, himself, be a signal monument of that mercy. He expresses the same thought, in the most grateful and rapturous manner, Eph. iii. 8, &c. The idolatrous gentiles had been so exceedingly wicked, that, when they began to see their guilt, they were ready to doubt whether there was any pardon for them; but their apostle could acquaint them, with the mercy, that was held out to him; and that, in him first, Jesus Christ had shown how extensive his compassion and goodness was; as a pattern unto others, who were disposed to repent of their sins, and so become his disciples;—how many or great soever their crimes had been.

PARAPHRASE.

TEXT.

An. Christi^{58.} Christ might evidently manifest all his
 Nero.4. long-extended patience and great readi-
 Chap. I. ness^e to forgive the penitent, as a pat-
 tern unto those, who would for the fu-
 ture imbrace his religion, in order to
 their obtaining everlasting life^k.

17 Now^l, unto the king of the several
 ages, or dispensations^m; unto God,
 who is incorruptible, invisibleⁿ, and
 the only being that is infinite in wis-
 dom^o; be honor and glory, throughout
 all ages, and for ever. Amen.

Jesus Christ might shew forth all
 long-suffering; for a pattern to
 them, which should hereafter be-
 lieve on him, to life everlasting.

Now, unto the King eternal, 17
 immortal, invisible, the only
 wise God, be honour and glory,
 for ever and ever. Amen. This

But,

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^k A resurrection to an everlasting life, of pure, rational, virtuous and intellec-
 tual enjoyments; and that *Jesus Christ* should raise them from the dead, and put
 good men in possession of that happiness; are discoveries wholly owing to *the*
christian revelation. But that *reason* pointed out a future state of rewards and suffer-
 ings; see on 1 Thess. iv. 13.

17. ^l Δὲ now.] See ver. 5. chap. iv. 1. 1 Thess. iii. 11. and v. 23. 2 Thess.
 ii. 16. and iii. 5, 12; 16.

^m Τῶ ὃ βασιλεῖ τῶν αἰώνων, *to the King of the ages*.] (See, in the greek, *Tobit* xiii.
 6; 10.) The three grand ages, or dispensations, were, (1.) The patriarchal age,
 or that before *the law*. (2.) The age, or dispensation, under *the law*. (3.) That
 under the *Messiah*, which is often called, *the last age*; and, under *the law*, was
 commonly called, *the age to come*. Unto him that disposed these three grand dis-
 pensations, so as that one should make way for another, he here, very pertinently
 to his main discourse, as well as very piously, ascribes praise. *Lewis Capel* informs
 us, that this was one of the jewish doxologies; "Let God be blessed for ever, who
 "hath created this age, and the age to come." And that expressions, like this,
 are frequent in the *jewish liturgy*.

ⁿ God, even the father, is often called *invisible*; and our Lord Jesus Christ re-
 presented as *his visible image*. 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. John vi. 46.
 compared with John xiv. 7,—11.

In giving such titles to the *true* God, here, he might possibly glance at the absur-
 dity of the idolatrous city of *Ephesus*, in worshipping such a visible, corruptible image,
 as that of *Diana*. See *the history præfixed to this epistle*, p. 214, &c.

^o Several of the antient MSS. versions, and fathers, have not the word [σοφῶ *wise*.]
Eftius thought, that both here, and Jude, ver. 25. it was inserted by some of the
 greeks, from Rom. xvi. 17. And Dr. *Mill* approved of that conjecture. If we were
 to follow that reading, we must here paraphrase the words thus, [*Unto the one God*;

or,

TEXT.

PARAPHRASE.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before, on thee; that thou by them mightest war a good warfare,

19 Holding faith and a good conscience; which some having put away

But, to return to what I began with, An Christi ver. 3. This charge (concerning your preaching the pure and unmixed christian doctrine, and injoining others to do so^p) I commit unto you, son Timothy. For, as you have been so much distinguished, as to be pointed out, from heaven, by *immediate prophesse*, I hope you will answer the expectation: and, according to those prophecies^q, valiantly and steddily stand up for the truth against all opposers^r; retaining the pure christian faith, as well as a good conscience and sincerity in the professing and teaching of it^t; which some persons,

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Chap. I.

18

19

N O T E S.

or, unto him who alone is God;] but, as superlative *wisdom* is often, elsewhere, ascribed unto God; and the greater number of MSS. retain the word [*wife*,] I am inclined to retain it. See on Jude, ver. 25. and Dr. Whitby's *examen Millii*, &c.

18. ^p Ταύτην τὴν παραγγέλιαν, *this charge*.] The apostle does not here *charge*, or command, *Timothy*, to do his duty, as an evangelist. But, ver. 3. he had exhorted him to tarry at *Ephesus*, and to *charge* some professed christians, there, to teach no other doctrine, than what he had taught them. And, alluding to that, the apostle here says, “*This charge* I commit unto you, son *Timothy*, &c.”—He had used [*παραγγέλιος that you might charge*,] ver. 3. and [*παραγγέλιος the end of this charge*,] ver. 5. and, by repeating the word, here, he shows that he is resuming his subject, after a very long but pertinent digression. See on ver. 5.

^q Ἐν αὐταῖς, *according to them*;] i, e, “according to the prophecies, which were delivered by the prophets, concerning you; before I took you along with me to plant the gospel.” So *ἐν* is used, *Matt.* vi. 7. or it may here signify, *because of*, as it does, *Matt.* xi. 6. and xxvi. 31; 33. Compare with this text, chap. iv. 14.

^r *Timothy* was but young and unexperienced. See chap. iv. 12. Perhaps he was, also, of a meek spirit; as St. Paul animates him so much, and so frequently, to fortitude. See 2 Tim. ii. 3. and iv. 5, &c. and the note on 1 Tim. vi. 12. And it is highly probable that there was occasion for resolution and fortitude, in such a situation; even for one of a long standing and of great fortitude.

19. ^t Here is another oblique reproof of the *judaizing* christians; who neither retained the pure christian faith, without adding *jewish* mixtures, and other idle, fabulous notions; nor a good conscience; (especially the two persons here mentioned.) For they suppressed what they knew, or suspected, to be truth; and probably, to

PARAPHRASE.

TEXT.

An. Christi^{58.} sons, having industriously thrust away
 from them, have made shipwreck of
 the true christian faith. And (though
 I do not think proper to name the rest;
 yet) two of them are become so noto-
 rious, that I cannot forbear mentioning
 them; viz. *Hymenæus* and *Alexander*¹.
 For they have so basely and wilfully
 misrepresented the christian doctrine,
 that I have delivered them over to Sa-
 tan², to torment and mortifie them;
 that they may be brought to repentance;
 and learn, for the future, not to rail
 against true christianity, or blaspheme
 this excellent religion, of which they
 make an external profession.

away, concerning faith have
 made shipwreck.

Of whom is *Hymenæus* and 20
Alexander; whom I have deli-
 vered unto Satan, that they may
 learn not to blaspheme.

NOTES.

please the fierce, *unbelieving jews*, had broached, or spread, what was erroneous,
 and destructive of true christianity.

20. ¹ See on ver. 3.

² That this was not what is now called *excommunication*, or a *church-censure*,
 may appear from the apostle's doing it himself alone, and without the knowledge of
 the church at *Ephesus*. And, in the case of the incestuous *Corinthian*, it could not
 be done, without the apostle, and the spirit and power of our Lord Jesus Christ.
 1 Cor. iv. 21. and v. 4, 5. See on 2 Thess. iii. 15.

Hymenæus and *Alexander* were, very probably, studious to please the *judaizing*
 christians and *unbelieving jews*; [see the history prefixed to this epistle, p. 218.] and made
 undue compliances to prevent the persecution which they might occasion. They
 had, contrary to their own consciences, rejected the pure christian doctrine, and
 mixed *jewish* rites, and many idle notions, with their faith. And when, after all
 fair warnings from the apostle, they did obstinately persist, in teaching that corrupt
 mixture, for pure and genuine christianity, and in attempting to make the other
 christians (*jewish* or *gentile*) their converts,—the apostle made use of this, as the
 last, method to reclaim them; or, however, to deter the other christians from re-
 garding them, or even familiarly conversing with them.

What the delivering men over to Satan, was; by whom, upon whom, and for what
 ends, it was inflicted;—is shown at large, in the history of the first planting the
 christian religion, Vol. 1. p. 52, &c. and in the dissertation on 1 John v. 16, 17.

It does not appear that either *Hymenæus* or *Alexander* were hereby reclaimed; but
 probably grew worse: if the same *Hymenæus* be meant, 2 Tim. ii. 17, 18. and the
 same *Alexander*, 2 Tim. iv. 14, 15. and that they were the very same persons, ap-
 pears

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pears to me to be highly probable. However; such chastisements did not always An.Christi
prove ineffectual; as St. *James* seems to intimate, chap. v. 15. and St. John, 58.
1 Epist. v. 16. with which compare 1 Cor. v. 8. 2 Cor. ii. 5,—8. and x. 8. and Nero.4.
xiii. 10. Chap. II.

I am apt to think that *Hymenæus* and *Alexander* were both *jewish* converts. And, notwithstanding St. *Paul* was *apostle of the gentiles*, yet, very probably, he delivered them over to *Satan*, though *jewish* converts; because they made so great a disturbance in a *gentile* church. And, if that was the occasion, he still acted in character of *apostle of the gentiles*; as much as when he struck *Bar-Jesus*, the *jew*, blind, for attempting to turn away *Sergius Paulus*, the proconsul of the island *Cyprus*, from imbracing the christian faith. Acts xiii. 6, &c.

S E C T. III.

Chap. ii. 1,—7.

C O N T E N T S.

THE *jews* and *judaizing* christians were very apt to confine their charity to their own nation, and had little or no charity for the uncircumcised *gentiles*. And they were, likewise, very much inclined to be mutinous and seditious, and to despise all kings and civil governors, but such as were of their own race and nation.—In direct opposition to such a factious and uncharitable spirit, the apostle orders christians, according to the benevolent spirit of the *gospel*, to pray for all men; for kings especially, and such as are in power and authority, in any city or country; that, under them, the christians might live in peace and tranquillity; and spend their time, in a virtuous, prudent, and pious manner.

This God hath, by the *gospel*, planely manifested to be acceptable to him. For he hath thereby declared himself to be the God, not of the *jews* only, but also of the *gentiles*: that he would have all men to be saved; and, to that end, to imbrace the *gospel*.—Another argument, is, that there is also one and the same mediator between God and men of all nations, the man Christ Jesus; who laid down his life, as a ransom for all; and appointed St. *Paul* to declare all this, to *the gentiles*, as well as to *the jews*.

P A R A P H R A S E.

T E X T.

An. Christi 58: Nero.4. Chap. II. As I desired you to stay behind me at *Ephesus*, so I do now beseech and exhort you ^a to regulate the church there, according to the following directions. In the first place, I exhort that deprecations for the averting of all evil, supplications for every good thing, intercessions, and thanksgivings ^b, be offered up for all men, without difference or distinction of *jew* or *gentile* ^c :

2 For kings, or emperors; and for all others, that are in places of dignity and authority ^d; that, under them, we may lead

I exhort, therefore, that, first ¹ of all, supplications, prayers, intercessions, and giving of thanks, be made for all men :

For kings, and for all that are ² in authority; that we may lead a quiet

N O T E S.

1. ^a The first *chapter* may be looked upon, as a sort of a general preface to the whole *epistle*; and the apostle is now coming to the particulars; as is intimated by the word, [*παρακαλῶ I beseech, or exhort,*] answering to *παρεκάλεισα I besought*, chap. i. 3. and by these words, *πρῶτον πάντων, first of all*. This extensive charity was the first particular, which he thought proper to recommend.

^b *Δεήσεις* is generally understood to signify *deprecations of evil, προσευχὰς supplications for good things, ἐντεύξεις* does frequently signify *intercessions for other persons*, and *ευχαριστίας* signifies *praises, or grateful acknowledgements of the divine goodness*. But the critical distinctions between them will not give much light to this place; unless it could be made appear that the *jews* allowed of putting up some sort of prayers for *gentiles*, and not another sort.

I do not apprehend that the apostle was very solicitous nicely to distinguish between *supplications, prayers, and intercessions*: but used them all, to inculcate the thing the more; and to intimate, that he would have them not only praise God, but put up all sorts of petitions, for all men, by what names soever those petitions were usually called.

^c [*ὑπὲρ πάντων ἀνθρώπων, for all men.*] This was an oblique reproof of the bigotry to their own nation, of which the *jews* and *judaizing christians* were very apt to be guilty. They would pray for, and converse with, such as were circumcised; but they had not so much charity for persons of any other nation. However; though the *jews* were so bigoted to those of their own nation and religion, *christianity* sweeteneth men's tempers, enlargeth their benevolence, and teacheth them to look upon all mankind as their neighbors and brethren. See on 1 Theff. iii. 12. See also Acts xvii. 26. and our Lord's beautiful parable of the good *Samaritane*, Luke x. 29,—37.

2. ^d See on 1 Pet. ii. 13. Some of the *antient jews* had more generous sentiments, and prayed for foreign kings, even for such as had them in subjection. Ezra vi. 10.

1 Efdras

TEXT.

PARAPHRASE.

quiet and peaceable life, in all godlineſſe and honeſty.

3 For this is good and acceptable, in the ſight of God, our Saviour :

Who

lead a peaceable and quiet life, in all godlineſſe and becoming behavior.

For this is in itſelf good and excellent ; and highly acceptable in the ſight of

our ſavior, I mean the great God ;

who

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58.

Nero. 4.

Chap. II.

3

N O T E S.

1 Eſdras vi. 31. Baruch i. 11. and they were directed of God to do ſo. Jer. xxix. 7. and much more would they pray for their allies. 1 Maccab. xii. 11.

Joſephus [*Antiq. l. 12. c. 2. § 5.*] introduceth the *jews* acquainting *Ptolomy*, king of *Egypt*, that they prayed for him and his. And ſome of the more peaceable *jews* prayed for *Cæſar* and the *Romans*. [*Joſeph. de Bell. l. 2. c. 10. § 4. and c. 17. § 2.*]

But the *jews* had, generally, a profound veneration for kings of their own nation. They had been hedged in, by peculiar laws ; and were ordered, of God himſelf, to continue a ſeparate people, and not to mix with *idolators*. This, in proceſſe of time, they carried too far ; deſpiſing men of other nations, and thinking it an indignity to obey a foreign power. *Judas of Galilee* attempted to deliver them from paying taxes to the *Romans*. And, though he did not ſucceed, yet there was a numerous party among the *jews*, who approved of that attempt. And this ſpirit prevailed ſo much, that, in every country almoſt, where-ever they were planted, they were apt to grow factious and ſeditious. Their religion did not lead them into this, but their abuſe of it ; and they were apt to inſuſe ſuch notions into the *chriſtians*. This occaſioned the frequent admonitions of the apoſtles. Rom. xiii. 1, &c. Tit. iii. 1. 1 Pet. ii. 13,—17. 2 Pet. ii. 10. Jude, ver. 8.

A different ſort of conduct was not only right in itſelf ; but, as *chriſtianity* aroſe in *Judæa*, and was planted by perſons of the *jewiſh* nation, and the *chriſtians* were then commonly taken for a ſect of the *jews*,—the *heathens* would be very apt to look up them, as of the ſame bigoted and factious ſpirit. It concerned the *chriſtians*, therefore, carefully to diſtinguiſh themſelves by a more peaceable and ſubmiſſive behavior, both towards ſuperior and inferior magiſtrates. If they ſincerely prayed for their ſuperiors, that would of courſe promote ſuch a temper and behavior. And the more loyal and peaceable they were, they might reaſonably expect a more ſafe protection and laſting tranquillity.

That it was the practice of the primitive *chriſtians* to pray for all men ; ſee *Poly-carp's epiſtle to the Philippians*, § 12. *Juſt. M. Dialog. with Trypho the jew*, p. 323 ; 335 ; 363. *Paris edit.* 1636. *Tertullian* (*apol. c. 39.*) ſaies, “ We pray for the “ emperors, for their miniſters, and potentates, for the ſtate of the age, for the “ quiet of things, &c.” And (*ibid. c. 30.*) “ We pray for all the emperors, that “ they may have a long life, a ſecure empire, a ſafe habitation, valiant armies, a “ faithful ſenate, an honeſt people, a quiet world, and whatſoever any man, or “ *Cæſar* himſelf, could wiſh.” [*Vid. ad ſcapul. c. 2. & Orig. contra Celf. L. 8. ſub fin. Theoph. ad Autolye. L. 1. p. 76. Apoſt. conſtit. L. 8. c. 15. Arnobius, as quoted by Dr. Lardner, Credibility, &c. Part II. vol. 7. p. 5.*]

3. ^c See note ^d, chap. i. 1.

4. ^f Ezek.

PARAPHRASE.

TEXT.

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4

who would have all men to be saved,
of what country or station soever^f; and,
in

Who will have all men to be saved,

NOTES.

4. ^f Ezek. xviii. 21, &c. Matt. xxviii. 19. Mark xvi. 15, 16, 17. Tit. ii. 11. 2 Pet. iii. 9. Wisd. xi. 23,—26. Ecclus. xviii. 13.

It is here asserted, by an *inspired apostle*, that *God desireth the salvation of all men*; and, in order to their being capable of higher degrees of glory and happiness, would have them imbrace the truth of the gospel, and become members of his *preparatory kingdom*. [See *Dissertation I. annexed to 2 Theff.*] This is a pleasing thought, and cannot but be highly grateful to all benevolent persons.

If it should be inquired, *Why then are not all men saved? Is not God infinite in power? Cannot he effect whatever he desires?* The proper answer would be, that God is undoubtedly infinite in power, and, therefore, able to do whatever he pleaseth: but, that his manner of dealing with reasonable creatures, and with the inanimate part of the creation, is very different; because the state of the creatures, themselves, is very different. In the natural, or inanimate world, God, by his mighty power, effecteth whatever he desireth; and therein he acteth according to the nature of inanimate things, which are intirely passive. But should he act, after the same manner, with rational creatures, whom he hath indued with understanding, and free choice, and active powers, he would destroy their make, and treat them like (what they are not) mere inanimate and passive creatures. A thing, which infinite *wisdom* can never do! Should he attempt to force sinners to become penitent and virtuous, that very force would destroy the nature and value of their virtue; and render it as improper to reward them, as it would be to reward a clock, for going right; when all the wheels, and springs, and weights, were in their due order and situation.—This does not hinder but that God may, in some manner or measure, assist men. And, if he *sincerely* desire the salvation of all, it is necessary that a wise and good God should, either in *creation*, in the course of *providence*, or by *interposition*, grant, unto all men, what is sufficient, and absolutely necessary, to salvation; without which, indeed, I do not see how the wicked, that finally perish, can be left without excuse.—But, when God deals with *reasonable creatures* agreeably to their natures; and leaves men, in this state of trial, to the use or abuse of their human agency, and reasonable powers and faculties; it is not difficult to account for the perishing of such multitudes, even though *God would have all men to be saved*.—He has granted *reason* to mankind in general; and, unto many, a *revelation*, also; whereby he lays before them the rules of life, and the motives to repentance and holiness. And they destroy themselves, by abusing the goodness of God, and going on, in those very courses, by which (he declares) they will at last come to ruin and destruction.

This declaration of the divine benevolence, to all mankind, is here subjoined, as a reason why the christians were to pray for all men. If God was ready to *save* them, surely *they* ought to be ready to *pray* for them. But it was, also, designed, as another oblique reproof of the *judaizing* christians, for their bigotry to their own nation, and their contempt of the *gentiles*. St. Paul doeth, here, let them know
that

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saved, and to come unto the knowledge of the truth.

in order to that, to come unto the knowledge of the truth, as contained in the pure and unmixed gospel of Christ^s. An. Christi
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5 For *there is* one God, and one Mediator between God and men, the man Christ Jesus; Who

For there is one and the same God, both of the *jews* and *gentiles*^h. And there is, likewise, only one mediator between God and men of all nations, the man Christ Jesusⁱ: 5
who

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that God judgeth otherwise; and, therefore, *they* ought to do so: he maketh no distinction, under the *gospel*, between *jew* and *gentile*; and *they* ought to imitate the divine benevolence.

^s Ἀληθείας, *The truth*,] as it is in *Christ Jesus*; or the christian revelation. See note ^d, 2 Thess. ii. 10. Hereby the true *Messiah* was discovered to the *jews*, and *devout gentiles*; and both the *true God* and the *true Messiah* to the *idolatrous gentiles*. —But, perhaps, such as have narrowly considered, how close a writer this apostle was, and how much to his main purpose almost every word is, will be ready to inquire, “Whether by the *truth*, here, the apostle did not design to signify the pure, unmixed christian doctrine, in opposition to that adulterated, fabulous, and sophistigated gospel, which the *judaising christians* preached?”

5. ^h This was to obviate an objection, which the narrow-minded *jews*, or *judaising christians*, were very apt to make. For it was their common boast, “that God was *their* God, and that he had not dealt so with any other nation, as to “take them to be his people, and that he should be called *their* God.” In answer to which, the apostle here points to a noted prophesie; which the *jews*, themselves, referred to the days of the *Messiah*. Zech. xiv. 9. *And the Lord shall be king over all the earth. In that day, there shall be one Lord, and his name one.* This is what he had frequent occasion to appeal to, in opposition to the same sort of persons. Rom. iii. 29. *Is he* (under the *gospel*, as he was declared to be under the *law*) *the God of the jews only? Is he not also of the gentiles? Yes, of the gentiles also.* And ver. 30. is exactly parallel to this text, which ought to have been thus translated; *For it is one and the same God, who will justify the believing jew, (πεπιστευὸν ἐν πίστεως) and the believing gentile, (ἡ ἀποφύσιαν scil. ἐν πίστεως) διὰ τῆς πίστεως, by the faith of the gospel.* See Rom. x. 12. and Mr. Locke on Rom. iii. 30.

ⁱ The numerous *idol-mediators*, in the church of Rome, are hereby evidently condemned; as well as those of the *heathens*. [As to the latter, see Mr. Locke on 1 Cor. viii. 3.] God hath appointed only one mediator between himself and mankind, and men have no right to appoint more.

How closely does St. Paul keep to his subject? And how much does he labor to enlarge the charity of the *jews* and *judaising christians*? There was, now, only *one* God

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TEXT.

An. Christi who would willingly unite all men
 58. into one church and body; and, for
 Nero. 4. that purpose, hath voluntarily laid down
 Chap. II. his life ^k, a ransom ^l for all ^m; though he
 6 was more peculiarly a martyr, or an
 emi-

Who gave himself a ransom ⁶
 for

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God to *jew* and *gentile*, and only *one mediator* between God and *man*, *the man Christ Jesus*. This was said, probably, in allusion to *Moses* his being a mediator between God and that one nation of the *jews*. Whereas; our Lord Jesus Christ is the mediator between God and men in general, of whatever nation, whether *jews* or *gentiles*. [See *Mr. Locke on Gal.* iii. 19, 20.] When the *one* God, and the *one* mediator between God and *man*, had manifested such an universal and undistinguished benevolence to pious men of all nations, there could be no reason why any of mankind should refuse to imitate them; especially when all this was so clearly discovered by so well attested a revelation.

As our Lord Jesus Christ is the only mediator between God and man, we ought to offer up our prayers and praises unto God, by, or through, him; and to expect that all proper mercies and blessings will, on the other hand, be bestowed upon us, by, or through, him. This is a very intelligible account of his mediation; he reconciles men to God, and communicates divine blessings unto men.

6. ^k *He gave himself.*] i, e, *cheerfully and voluntarily*. Before the time of his suffering death was come, he sometimes kept out of the way of his enemies; and, at other times, made a miraculous escape. But, when the appointed hour was come, he would not make any resistance, nor suffer his disciples to do it; neither would he work a miracle, or pray for legions of angels, to resist his adversaries, or to rescue him out of their hands. He foresaw the event, and yet he permitted his enemies to apprehend and crucify him. And, in this sense, it was that he declared, John x. 18. *No man taketh my life from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I have received of my father.*

^l *Λύτρον* is the price paid down for the ransom of a captive; and *ἀντίλυτρον* seems here to be used in the same sense. That our Lord should give his life for such a purpose, was prophesied, Isa. liii. 4, 5, 6; 8, 9, 10, 11, 12. and Dan. ix. 26. and, by our Lord himself, Matt. xx. 28. Mark x. 45. and hence it was that the disciples expected it, Luke xxiv. 21. In the same manner, his death is spoken of, after his ascension; not only in the text, but frequently elsewhere. Eph. i. 7. Col. i. 14. Tit. ii. 14. Heb. ix. 12. 1 Pet. i. 18, 19. Rev. v. 9. [See on 1 Pet. i. 18.] This (as well as his coming to instruct men as a prophet) is represented, both by the *prophets* and *apostles*, as a signal part of the design of the word's becoming flesh.

^m *ὑπὲρ πάντων*, for all.] This is, again, added with the same view, as in ver. i. See note ^c there. St. Paul does not lose sight of his subject, but makes almost every word an argument, to the admiration of every careful and attentive reader.

TEXT.

PARAPHRASE.

for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the

eminent and stedfast witnesse of the truth, in the age, in which it was appointed that he should live and dieⁿ.

And that I might bear witnesse to him and his gospel, I have been constituted an herald and an apostle^o; (as I am

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ⁿ Τὸ μαρτύριον καιροῖς ἰδίαις *a testimony in his own proper times.*] So would I render this sentence, as it stands opposed to [*a ransom for all.*] So Rev. i. 5. Jesus Christ is called *the faithful witnesse*, or *martyr*, ὁ μάρτυς ὁ πιστός. Compare Rev. ii. 13. And to *have witnessed, before Pontius Pilate, a good confession*, Χρὶς Ἰησοῦ τῷ μαρτυρήσαντι, &c. 1 Tim. vi. 13.

The words, καιροῖς ἰδίαις, occur, Gal. vi. 9. and signifie, *in the proper season*. The phrase, καιροῖς ἰδίαις, occurs, only three times, in all the new testament; viz. 1 Tim. vi. 15. Tit. i. 3. and in this text. In the other two places, it evidently signifies, [*in his own proper times.*] And, therefore, I would so render it, here; and understand, by it, “the times appointed of God, and signified by the antient prophets, for Christ’s appearing in the flesh, and undergoing such a scene of humiliation and sufferings.” This is called *the fulnesse of time*, Gal. iv. 4. Eph. i. 10.

7. ^o Εἰς ὃ (scil. μαρτύριον) ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, διδασκαλὸς ἐθνῶν ἐκ σήμερον καὶ ἀλῆθεα, *In order to my bearing testimony, I have been constituted an herald and an apostle, a teacher of the gentiles in the true faith.* [2 Tim. i. 11.] I have set down the *verse*, without the *parenthesis*; because I suppose it thrown in, purely to answer such as questioned the truth and authority of his *apostleship*. And, as the sense is complete without it, it is proper enough to see how the *verse* stands connected without it; especially as I would hence take occasion to consider St. Paul’s being the apostle of *the gentiles*.

There is, evidently, a distinction between the apostles of *the jews* and *gentiles*, 1 Cor. ix. 1,—6. Gal. ii. 7, 8, 9. Paul and Barnabas being the only persons, who are any where called apostles of *the gentiles*. For the other twelve are constantly represented as apostles of *the circumcision*. Just as our Lord Jesus Christ, himself, who resided among, and preached to, the *jews*, is called the *minister of the circumcision*, Rom. xv. 8. and *the apostle and high-priest of their profession*, Heb. iii. 1. Compare Matt. xv. 24.

St. Paul doeth, indeed, appear to have been a christian, and a prophet to the *jews*, for above eight years after his conversion, and before he was an apostle. But, when he was constituted an apostle, it was to *the gentiles*, to turn them from *idolatry* to the living and true God. Acts xxvi. 17, 18. And it is very remarkable, that we find not one of the twelve apostles of *the circumcision* ever called an apostle of *the gentiles*; nor ever preaching to *idolatrous gentiles*; or writing *epistles*, to such as had been converted, immediately, from among them;—at least, before the destruction of *Jerusalem*.—But how often is St. Paul called an apostle of *the gentiles*, or intimated to be such? Acts ix. 15. and xxii. 21. Rom. i. 1; 5; 13,—16. and

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T E X T.

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I am a christian, I speak the truth and lye not) an instructor of the gentiles in the truth faith.

the truth in Christ, and lye not) a teacher of the Gentiles in faith and verity.

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xi. 13. and xv. 16; 18. and xvi. 25, 26. 2 Cor. v. 18, 19. Gal. i. 15, 16. and ii. 7, 8, 9. Eph. iii. 1,—9. Phil. i. 12, 13. Col. i. 23, &c. 1 Thess. i. 9, 10. 2 Tim. i. 11. and iv. 17. And hence it was that he called the *gospel*, to be preached to the *idoltrous gentiles*, (or the terms, on which they were to be received into the christian church,) *my gospel*, Rom. ii. 16. and xvi. 25. Gal. ii. 2. 2 Thess. ii. 14. 1 Tim. i. 11.

As, in the general plan, the apostles and their assistants preached first to *jews*, then to *devout gentiles*, and then to *idoltrous gentiles*; so, in every particular town, that was St. Paul's constant method; viz. to go to the *synagogue*, or *proseucha*, (where there was any) and offer the *gospel*, first, to the *jews* and *devout gentiles*, who worshipped there. But the *gentile* converts appear to have been his chief care: And his *epistles* to the christian churches (except that to the *Hebrews*) to have been written to them. See *Miscel. sacr. Essay II.* p. 83,—100.

Περὶ τῆς ἀληθείας, in the true faith.] So it ought to have been translated, as the expression is an usual *hendyadis*.

May not this, again, be understood as another oblique reproof of the *jewish* christians, who were not content with the pure and true faith; but would mix therewith an observation of the rituals of the *law of Moses*, and were ever attempting to put the same yoke upon the necks of the *gentile christians*? Acts xv. 1; 10. See on the next verse.

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Chap. ii. Ver. 8,—15.

C O N T E N T S.

IN this *section*, are the following things contained, (1.) The apostle returneth to speak about the duty of *prayer*; and ordereth, that the *men* offer up the public prayers. (2.) He lets them know, that they might pray acceptably, in one place, as well as another; and need not confine their public worship, either to the temple at *Jerusalem*, or to the synagogue; as the *jews* and *judaising* christians would, probably, have insinuated. (3.) Christian

women

women should rather account good works their ornaments, than finery and a gay dresse. And he introduces this advice, as if he meant to caution them, against such a dresse, more especially, when they appeared at public worship. (4.) That not only the public prayers were to be offered up, by *the men*; but that *they*, also, were *to teach* the christian doctrine: and that the *women* ought not *to teach*; but to learn, in silence. For the *man* was first created; and, then, the *woman* for the *man*. And the *woman* first transgressed, in eating the forbidden fruit; and, then, prevailed with the man, to eat of it too. Though the apostle softens this, by adding, that the curse, denounced upon the *woman*, for that transgression, should be greatly mitigated; if she behaved piously and prudently.

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8 I will therefore that men pray ^{every} As I am qualified and commissioned 8
so fully, as apostle of the *Gentiles*, I
accordingly order ^a that *the men* offer
up the public prayers ^b, and that in
any

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8. ^a St. Paul calls himself, ver. 7. an *herald*, and an apostle, and a *teacher of the gentiles*. That, to a careless reader, might seem an impertinent digression. But (if attentively considered) it is another proof, that this *epistle* was written, chiefly, with a view to the christians at *Ephesus*; and not to *Timothy's* own private circumstances. And (as he had so many enemies and opposers, in that church; and was going to give directions, quite contrary to the sentiments of some of them) it was highly proper to introduce his directions, with a strong and vehement asserting his *apostolic* power: q. d. "As I have such a full and immediate commission, "from our Lord Jesus Christ; and I know these directions to come from him, I "may well demand a compliance with them." See on *Philem.* ver. 1. What writer ever kept closer to his subject, than this apostle? The more we understand him, the more we admire how much every sentence, and every word, tendeth to the main purpose of his writing.

^b In that primitive age of the church, the *spirit* was given unto *women*, as well as unto *men*. So *Joel* foretold, Joel ii. 28, 29. viz. "that their *daughters* should prophesie, as well as their sons; and maid-servants, as well as men-servants, should have the *spirit* poured out upon them:" which prædiction was fulfilled, on the memorable day of *Pentecost*. Acts ii. 16, 17, 18. And *Philip*, the *deacon* and the *evangelist*, had four *daughters*; virgins, that did prophesie. Acts xxi. 9. When under immediate inspiration, the *women* might, therefore, pray, or prophesie, in the church. 1 *Cor.* xi. 5, &c. But, when they had no such immediate inspira-

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An. Christi 58. Nero. 4. Chap. II. tion, *they* might neither pray, nor teach, nor ask questions, there. 1 Cor. xiv. 34, 35. From this place, and other hints in St. Paul's epistles, it should seem that the *judaizers* would have allowed the *women* to pray, or teach, at any time, in the public assembly. In opposition to which, the apostle here ordereth that the *men* offer up the public prayers.

There was something very like this, in the church, at *Corinth*; which proceeded from the same sort of persons; and sheweth how much their sentiments agreed, even in distant cities. Among other customs, which the false apostle had introduced, into the church, at *Corinth*, one was, that the *women* were permitted to discourse in the church, to ask the men questions, or demand of them a further explanation of what they had taught; and even to teach the *men* themselves. 1 Cor. xiv. 34, 35. And another was, that the *women*, who usually wore veils, might throw them off, when they prayed, or prophesied, from immediate *inspiration*. 1 Cor. xi. 5, &c. On the contrary, the apostle ordered them to wear their veils, at that time, as well as at any other time; not only in token of their subjection to the male sex in general; but in respect, or reverence, to the bishops, pastors, or presidents of the church in particular; who are generally thought to have been the persons meant, by the *angels of the churches*, Rev. ii. 1; 8; 12; 18. and iii. 1; 7; 14. Thus, therefore, would I interpret that difficult passage, 1 Cor. xi. 10. 1, e, "As the woman was created of, and for, the man, for that reason she ought to wear her veil upon her head, as a token of the man's power and superiority: and especially, in the church, because of the angels of the church; or in token of her subjection to the presidents, bishops, or pastors."

That, by the word, [*ἐξουσία* power,] the apostle meant a veil, seems highly probable, from the following considerations: "The wife, when she was first presented unto her husband, covered her head with a veil, in token of subjection. So Rebecca took a veil, and covered herself, when she first met Isaac. Gen. xxiv. 65. And, for this cause, (viz. in token of subjection) ought the woman to have power on her head, 1 Cor. xi. 10. where, by power, the apostle understandeth a veil. Do any ask the question, "Why he should denote this veil, by the name of power, especially seeing it was in token of subjection?" [I answer.] The apostle, being an hebrew of the hebrews, might have respect to the hebrew word *רָדִיד* *radid*, signifying a veil; which cometh from the root *רָדָד* *radad*, to bear rule and authority; and so might use the greek word, *ἐξουσία*, signifying power, in the same extensive sense as the hebrews used *radid*." [See Godwin's jewish antiquities, p. 236.]

Le-Clerc, in a long note on 1 Cor. xi. 10. (full, as I apprehend, of groundless conjectures, but proposed with great modesty) concludes with these remarkable words; "If we had any old copy; which, instead of *διὰ τῶν ἀγγέλων* because of the angels, read *διὰ τῶν ἀνδρῶν* because of the men. I should have no manner of doubt about this place, whatever others thought."—Now I apprehend that if, by [*the angels*;) we understand the men, who presided in the churches, there will be no occasion for Le-Clerc's different reading. And we should not be fond of introducing different readings, without any antient MS. version, or father, to support them.

But, though the women, when under immediate inspiration, might pray, or prophesie, in the church; provided they did it, with all the tokens of modesty and subjection; yet, when they were not under any immediate inspiration, St. Paul's order was, [1 Cor. xiv. 34, 35.] *Let your women keep silence in the church. For it is not permitted unto them to speak: but they are commanded* (that is, by the christian revelation)

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lation) to be under obedience ; as also saith the law of Moses. And, if they will learn any thing, let them (not ask questions, in the church ; but) ask their own husbands at home. For it is a shame for a woman to speak in the church. And he there reproveth such as patronized, or introduced, such customs : “ What (saith he) came the word of God out from you ? Are you the first christian church, that you must bring up new customs ? or rather did not the gospel come, from other churches, to you ? ”

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From the text, it appeareth, that some, in the church at *Ephesus*, would have introduced like customs ; and have permitted the women to pray, and ask questions, and teach, in the church ; when under no inspiration. Publicly to ask questions, or to enter into any sort of conference with the men, showed a sort of an equality ; and was, therefore, prohibited to the women. But to be the mouth of the congregation, or to assume the personage of doctors, and to speak in the church as teachers, carried with it such an air of superiority over the men, as tended to confound that subordination, which was pointed out, by their creation, and increased by the fall. Compare, with this, Mr. *Locke's* Note on 1 Cor. xi. 3.

Since the former edition of this volume of *Paraphrases*, &c. Mr. *Taylor* of *Norwich* has published his elaborate paraphrase and notes on the epistle to the Romans : and, in a note on Rom. xvi. 1. has given another interpretation of that difficult text, 1 Cor. xi. 10. the substance of which, is ; “ that the women, in Greece, had a separate apartment from the men ; that sometimes christian women had, also, separate assemblies, for religious worship ; that, in the churches, they might not speak ; but, in those separate assemblies, the women might pray, or prophesie, provided they kept on their veils ; especially when some messengers from the men came into the separate assemblies of the women ; and that that was the woman's having a veil on her head, because of the angels, or messengers, whom the men sometimes sent in among them.”

Now, concerning this solution, my learned and worthy friend will not take it amiss, if I make some remarks. (1.) When the apostle, 1 Cor. xi. 4, &c. speaks of the men's praying, or prophesying, it is generally allowed that that was publicly in the church ; and yet he goes on, and speaks of the women's praying, or prophesying, in the same sort of phrase ; without any hint of it's being in a different place, or separate assembly. Every one, (I apprehend) upon reading the passage itself, would suppose that they were both publicly and in the church ; and that there was no difference, but in the sex, of the person who spoke. (2.) Though the women in Greece had separate apartments from the men (as the Eastern women still have) yet I find no hint, in scripture, of christian women's having separate religious assemblies from the men ; or of the men's sending in any messengers, at such times, to inspect their conduct. On the contrary ; the christian assemblies seem to have been like those in the jewish synagogue ; viz. The men and women assembled, all together, at the same time, and in the same room ; only the men sat alone, and the women alone, or in different parts of the room ; as they do, in the jewish synagogues, to this day. (3.) The apostle seems to insinuate that the women prayed and prophesied in the church, (as well as the men ;) but, then, they were to keep on their veils, as at other times. If any would be contentious, and plead, that the women might then throw off their veils, the apostle answers, 1 Cor. xi. 16. “ We have no such custom, nor the churches of God.” that is, the apostles had introduced no such custom ; neither did the other christian churches practise any such thing. (4.) Mr. *Taylor* goes on thus, “ Mr. *Locke*, in his note “ upon

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An. Christi any one convenient place, as well as every where, lifting up holy hands,
 58. any other^c, provided they lift up holy hands,
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“ upon 1 Cor. xi. 3. supposes women were allowed to prophesie, in public assemblies, where men were present; not, indeed, as ordinary doctors and teachers, but when their *prophesying was a spiritual gift, performed by the immediate and extraordinary motion and impulse of the holy ghost*. But (says Mr. Taylor) the great commentator did not observe that women are expressly and absolutely enjoined silence, in the church, by the commandment of the Lord, among the rules, and as one of the rules, relating to speaking, in this kind of prophesying, by revelation. See 1 Cor. xiv. 29,—37.”

Now, in answer to this, it ought to be observed, that Mr. Locke was aware of this very difficulty, has expressly taken notice of it, and has given the solution, mentioned in the former part of this note: viz. “ that the women were to keep silence, in the churches; unless they were under an immediate impulse of the spirit; and, then, they were to prophesie, with their veils on.”

His whole note on 1 Cor. xi. 3. is well worth reading; but I will transcribe only a part of it: i. e., “ St. Paul’s forbidding women to speak, in the assemblies, will probably seem a strong argument against this: but, when well considered, will perhaps prove none. There be two places, wherein the apostle forbids women to speak in the church; 1 Cor. xiv. 34, 35. and 1 Tim. ii. 11, 12. He, that shall attentively read and compare these together, may observe that the silence, enjoined the women, is, for a mark of their subjection to the male-sex. And therefore, what in the one is expressed, by *keeping silence; and not speaking, but being under obedience*; in the other, is called, *being in silence with all subjection*; and not teaching, or usurping authority over the man; &c.” And, indeed, when the apostle had made an exception, in the case of women’s praying, or prophesying, in the church, with their veils on: and afterwards, in the same epistle, enjoined them silence, in the church, the *Corinthians* would easily see, that that silence must be at other times, when they were under no impulse of the spirit, by which they were enabled, and led, to pray, or prophesie, in public.

^c It does not appear that the apostle here alluded to the *idolatrous gentiles* worshipping at the temple of *Diana*; though his argument strongly concludes against confining religious worship to that, or any other, place. But against the bigotry of the *jews* and *judaizing christians*, he bendeth his main force; as the *gentile christians* were in so much danger of being subverted, especially by the latter.

The temple at *Jerusalem* was the place, appointed for the worship of God, under the law. Deut. xii. 5; 11; 14; 18; 21; 26. and xv. 20. and xvi. 2; 6; 7; 15, 16. Not in the times of *Moses*, 2 Chron. vi. 5. but of King *David*, 1 Chron. xxi. 15, &c. and xxii. 1. 1 Kings xi. 13. 2 Chron. vi. 6. and vii. 12. Dan. vi. 10. And how tenacious were they, of their rituals; and, peculiarly, what an excessive veneration had they, for the temple? To wean them from that prejudice, it was prophesied, Mal. i. 11. *That, in every place, incense should be offered up, unto God’s name, and a pure offering*; and declared, by our savior, John iv. 21,

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hands, without wrath, and doubting.

In

hands^d, and avoid that wrath and uncharitable contention; which some mix even with their prayers and devotions^e.

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iv. 21,—24. that such, as worshiped in spirit and truth, might worship in any place, as acceptably as on mount *Gerizim*, or in the temple at *Jerusalem*.

It doeth, indeed, deserve to be inquired, whether St. *Paul* might not here have some reference to the *unbelieving jews* driving him from the synagogue at *Ephesus*; [see the history prefixed to this epistle, p. 209.] upon which he betook himself to the school of one *Tyrannus*, [or *Turnus*;] where he taught the christian doctrine for two years. Acts xix. 9. For, if the christian church assembled there, after his departure, the *men* might pray as acceptably in that school, as in the synagogue. Under the *gospel*, there is no peculiar holiness in places; but the worship of pious and devout persons is every where acceptable.

^d The lifting up of the hands, in prayer, was an antient custom. Exod. xvii. 11. Psal. cxxxiv. 2. and cxli. 2. Isa. i. 15. Lam. iii. 41. *Homer. Il. A.* 450. Γ. 275; 318. Σ. 75. T. 254. *Virgil. Æn. I.* 97. II. 687. X. 667. Hence, to lift up hands, is put for prayer itself. *Homer Il. Ω* 301.

The washing of the hands, under the law, was a very proper emblem of the *holy hands*, that are required under the *gospel*. Deut. xxi. 6. Psal. xxvi. 6. and lxxiii. 13. Isa. i. 15, 16. Matt xv. 2. Mark vii. 3, 4. Heb ix. 10. Both *jews* and *heathens* used to wash their hands, before they went to sacrifice, or to religious worship. As to the *jews*; see Exod. xl. 32. and the texts already mentioned. As to the *heathen*; see *Homer. Il. Γ.* 270; 275. *Hesiod oper. & dier. B.* 340, 341, 342; 357, 358, 359. It is a decent thing to have one's hands clean, at all times; but religion is not concerned in it. St. *Paul* seems to allude to the two antient customs, of washing their hands, before prayer; and of lifting up their hands, in prayer. But, instead of washed hands, he recommends it to christians to lift up *holy hands*, hands not polluted with vice. Compare Matt. xv. 19, 20.

^e He had intimated, chap. i. 4. that the *jewish* fables, and endless genealogies, were so far from promoting a christian spirit, that they promoted fruitless questions and contentions; and that the christians, who insisted upon them, had (some of them) cast off the true faith, and a good conscience too. In the beginning of this chapter, he intimateth how uncharitable the *jews* and *jewish* christians were towards *gentiles*; and how factious they were and insolent towards heathen magistrates. And, as one that kept his grand subject in view, he here orders that the men should pray with *holy hands*, i. e. instead of putting away faith and a good conscience. For, if wicked men had gone, from *Ephesus*, to pray in the temple, at *Jerusalem*; they would not have been accepted. And, where-ever holy men pray, they are accepted.—And again; instead of such wrath and enmity, as the *jews* and *judaizing* christians were apt to entertain, towards the *gentiles*, he ordereth christians to pray, without malice, in their hearts, towards any of mankind. An holy, and benevolent spirit, is of more consequence towards praying acceptably, than any distinction

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T E X T.

An. Christi 58. Nero. 4. Chap. II. In like manner, also, I order that christian *women* dresse and adorn themselves, in decent apparel, with modesty and discretion^f; not with a too nice plaiting their hair, or an over-fondness for wearing of gold, or pearls, or sumptuous and costly garments: But (which is most becoming women professing godliness) by useful and beneficent works^g.

9 10 11 As the *women* are not to offer up the public prayers, nor even to come into the church in an improper dresse; so neither are they to teach the christian doctrine, in public; but to learn there, in silence, with all due subjection^h.

12 For I do by no means suffer a woman publicly to teach the christian doctrine;

In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array;

But (which becometh women professing godliness) with good works.

Let the woman learn in silence with all subjection.

But I suffer not a woman to teach

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tion of times, or places. Ecclef. xxviii. 1,—5. Matt. v. 23, 24. and vi. 12; 14, 15.

Διαλογισμὸς signifieth *disputation*, or *contention*, Luke ix. 46. Rom. xiv. 1. Phil. ii. 14. and ought so to have been translated here. For it refereth to the debates and contentions, of the *judaizing* christians, about the reception of the *gentiles*; the perpetuity of the *law of Moses*; and the idle fables and genealogies, mentioned in the note on chap. i. 4. Those disputes caused uncharitableness; and uncharitableness was an unfit temper for prayer.

9. ^f Μετὰ εἰδέσε, *with modesty*] Perhaps they were for having the women, at *Ephesus*, throw off their veils, in the church; as the *judaizers* would have had them done at *Corinth*; when praying, or prophesying, by an afflatus of the spirit. 1 Cor. xi. 5,—16.

If it was so, I apprehend that they had not been so strenuous in introducing that custom; because St. *Paul* saith so little, in reproof of it. But, as it is preceded by an order, about the *men's* praying in public; and followed, by a prohibition, to the *women*, to speak in the church; I am apt to think that he had a more particular regard to the dresse, in which the women appeared in the church.

10. ^g As to this and the preceding verse, see on 1 Pet. iii. 3, 4, 5.

11. ^h Eph. v. 22, 23, 24. Tit. ii. 5. 1 Pet. iii. 5, 6.

TEXT.

PARAPHRASE.

teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived; but the woman, being deceived, was in the transgression.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness, with sobriety.

trine; nor to affect an equality with, much less usurp a superiority over, the man; but I order that they attend public worship in peace and silence¹.

Because, upon the creation, the *man* was first formed, and then the *woman* of, and for, the man^k. And the inequality, which was by creation, became still greater by the fall. For the man was not deceived, but the woman was deceived; and then drew the man into the same transgression¹.

Notwithstanding which, she may hope that one signal part of the curse, pronounced upon the woman, for that first transgression, will be greatly mitigated; and that she shall be preserved in bearing of children; if she continue in the true faith, and in christian love, and in holiness; and behave in a prudent, discreet manner^m.

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Nero. 4.
Chap. II.

13

14

15

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11, 12. ¹ See note ^b, ver. 8.

13. ^k Gen. ii. 7, 8; 18; 20,—24. 1 Cor. xi. 8, 9.

14. ¹ Gen. iii. 1,—6; 13. 2 Cor. xi. 3. Ecclus. xxv. 24.

15. ^m It would not be easy, nor of any great service, to lay before the reader all the various interpretations of this difficult text.

I will mention some of them, (I.) This passage has been interpreted thus, “The woman shall be saved by child-bearing;” referring it to *Eve*; or to *the virgin Mary*, who brought forth the blessed seed, that was to bruise the serpent’s head. But I do not find the word *τεκνογονία* ever so used, or such a promise made elsewhere. (II.) Others would understand this text, not of the woman’s bearing children, but of her educating them. So some of the antients; and so *Le Cene*, in his *Essay for a new translation of the bible*, P. II. p. 74, &c. who argues thus; ‘It is evident the apostle would say, “Though women have not a liberty to teach publicly, as he had shown, ver. 9, &c. yet [they may teach their children privately, and] they are not excluded from the hope of salvation, provided they bring up, and instruct, their children well; and govern their family aright.” For the word, in the original, does no less signify the education of children, than the bearing of them; as

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An. Christi 58. Nero 4. Chap. II. *Chrysostom* has observed, and as may be seen in several places of the *septuagint*, as Gen. i. 23. Ruth iv. 17. 2 Sam. xxi. 8. where they translate the hebrew verb [jalad,] by the greek word, [teknogonia,] which the apostle makes use of; though those places only relate to the education of the persons, to whom this word is applied, &c.

But, to this interpretation, I have the following things to object. (1.) I cannot find that the word τεκνογονία is ever used in the *septuagint*. And τεκνοτροπία is the word, which St. Paul has used, in this very epistle, to signify the education of children. 1 Tim. v. 10. (2.) It would seem very odd to propose it, as the condition of salvation, to a mother, that she bring up, and instruct, her children, well; when the gospel represents an holy life as the condition of salvation. And the pious education of children is only one part of an holy life. (3.) It would be still more unreasonable to suspend the salvation of the mother, upon her success in the pious education of her children. And yet this, also, is implied in the above-mentioned interpretation; which runs thus; "The woman shall be saved, by the pious education of her children; provided they [the children] continue in faith and charity, and holiness with sobriety." What! suppose the children should not continue to follow her good instructions: shall she, therefore, miss of salvation? That seems neither reasonable, nor agreeable to the gospel.

The interpretation, given in the paraphrase, is (I apprehend) the most probable. For, (1.) The verb σώω or σώζω does, in several places of the new testament, signify preservation, or a temporal deliverance. See *Gataker's adversaria*, p. 329. or 761, &c. (2.) Δια τῆς τεκνογονίας may be translated, in, through, or during the time of, child-bearing. For δια is sometimes put for ἐν. And Mr. Locke has shown that it signifies [during the time of,] Rom. vii. 5. Eph. iii. 6. and in many other places. [Vid. *Gataker's adversaria*, p. 350.] (3.) Though it is said, [she shall be saved,—if they continue, &c.] yet, in both places, it denotes women in general. For, in scripture, there are several instances, where the number is changed; though the same persons continue to be spoken of. See ver. 9,—12. Psal. xiv. 1, &c. and liii. 1, &c. and cxl. 1,—8. Prov. ii. 12, —15. 1 Cor. v. 11, 12. (4.) The connection favors this interpretation. For, having intimated that the man was superior by creation, and the subjection of the woman increased by the fall, the apostle here declares, "that, if christian women continue in faith, and love, and holiness, with prudence, the curse, pronounced upon them, soon after the fall, would not be fatal to them." In saying which, he seems to have had his eye upon Gen. iii. 16. Unto the woman God said, "I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be to thy husband; and he shall rule over thee."

Objection. "But are not some women, who are wicked, carried through such sorrows, as well as those who continue in faith and holiness? And do not some pious women die in child-bearing?" *Answer.* Yes! But there is most reason to hope and trust in God, in the way of well-doing. And godliness is profitable for all things; having the promise both of the life that now is, and of that which is to come.

[If they continue in faith and love, and holiness, with prudence.] i, e., "provided they do not, like the judaizers, cast off the true faith, love to gentile, as well as jewish, christians; a good conscience; and that prudence, with respect to dress, silence in the church, and subjection; which I have been so earnestly recommending." See on chap. i. 19. and note * chap. ii. 4.

S E C T. V.

Chap. iii. Ver. 1,—7.

C O N T E N T S.

IN the last *section*, the apostle had ordered that the *men* should offer up the public prayers, and that the *women* were not to speak in the church. He now declareth how honorable and important the office of a *bishop* is; and what ought to be the qualifications of the men, who were admitted to that office; which are, virtue and prudence, an unspotted character, and an aptness to teach.

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58.
Nero. 4.
Chap. III.

T E X T.

P A R A P H R A S E.

1 This is a true saying; If a man desire the office of a bishop, he desireth a good work.

It is a matter of truth and importance, that, if any man hath an earnest inclination to the office of a *bishop*^a, he desireth an excellent function.

1

2 A bishop, then, must be blame-

A bishop^b, then, ought to be a man, whose conduct deserves no blame;

2

N O T E S.

1. ^a See the *essay* annexed to 2 Timothy, chap. III. § 3, 4. It was not the honor, or worldly profit; but the office, or work, itself; to which St. Paul here supposed a man to have a strong inclination.

2. ^b This apostle, writing to Titus, saith, (Tit. i. 5, &c.) *For this cause left I thee in Crete, that thou mightest rectifie disorders, and ordain elders, in every city, as I commanded thee.* And, in setting down the qualifications of the person to be ordained, he saith, *A bishop must be blamelesse, &c.*

By comparing ver. 1, &c. with ver. 10. it appears that, when St. Paul left Ephesus, there were no *bishops* and *deacons* there; and, from chap. v. 17,—22. that Timothy was left there to ordain the *elders*, or first converts, to be *bishops* and *deacons*. And the whole *epistle* sheweth that he was left there, to rectifie many other disorders.

It has been observed, [on 1 Thess. v. 12.] that it was the common method, for the apostles to plant a church, and to leave it to the care of the *elders*, or first converts, especially to such of them as were the most skilful and prudent; and who had, probably, spiritual gifts, to fit them for the management of such a trust,

PARAPHRASE.

TEXT.

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Nero. 4.
Chap. III. blame^c; one, who hath not cause-
lessly divorced his wife and married
another, or who hath more than one
wife at a time^d; sober, prudent, of a
decent

blameless, the husband of one
wife, vigilant, sober, of good
beha-

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in that first settlement of churches: and that, afterwards, either the apostles themselves, or some of their assistants, (whom I take to have been *evangelists*) went, and ordained some of the *elders* to be *bishops*, and others to be *deacons*. And it was also observed, that this church, at *Ephesus*, was one of the churches, which St. Paul left in that primary state. But, as it is evident that, in the conclusion of this year 58. there were *bishops* at *Ephesus*, whom St. Paul sent for, to *Miletus*. Acts xx. 17; 28. they were, very probably, such of the *elders* there, as *Timothy* had ordained *bishops*, i, e, since the apostle left *Ephesus*; and according to the directions, given in this chapter.

^c The priests, under the law, were to be without bodily infirmities. Lev. xxi. 16, &c. the *bishops*, in the christian church, are to be of unblemished hearts and lives. Tit. i. 6, 7, 8.

^d Δεῖ ἐν τὸν ἐπίσκοπον—ἔνα μὲν γυναῖκος ἀνδρα, *A bishop ought to be—the husband of one wife.*] This is enjoined as to the *deacons*, also, ver. 12.

I have put down, in the *paraphrase*, what appeared to me the proper interpretation. But, as other senses have been given, by some, both of the *antients* and *moderns*; it will be fair to mention them; and leave the reader to take which interpretation he thinketh to be most just.

First. From ver. 4, 5; 12. some have been ready to think, “that the apostle preferred a married man.” But that is an interpretation, which is not generally followed.

Secondly. Several of the *antients*, and the church of Rome in general, as well as some particular *protestants*, understand the apostle, as prohibiting a *bishop* to marry a second wife; though the first were dead.

I. In support of that interpretation, it hath been alleged, “that St. Paul was “apostle of the gentiles; and Timothy an *evangelist*, among *gentile* christians; and “*Ephesus* a *gentile* city. And, therefore, it is probable that some *gentile* customs were “here tacitly referred to. And, as *polygamy* was so unusual among the *Greeks* and “*Romans*, it is improbable that here should be any reference to that.”

ANSWER. *Polygamy* sometimes obtained among the *Greeks* and *Romans*. And they (as well as the *jews*) frequently divorced their wives, and married others. But, though *Ephesus* was an heathen city, it ought to be remembered that this *epistle* was written, principally, to condemn customs taken from among the *jews*; who were much given to *polygamy* and *divorce*.—And, suppose such things had been more infamous among the *heathens*, than they actually were; that could have been no reason, why the apostle should not have prohibited them, to the *bishops*, and *deacons*, of the christian church; but rather a reason for such a prohibition.

N O T E S.

II. "Every man (it is said) ought to abstain from *polygamy* and unjust divorce. And, therefore, why should it be enjoined, so particularly, upon *bishops* and *deacons*?" ANSWER. A reformation must begin somewhere. And who more fit to set a good example than *bishops* and *deacons*? An. Christi 58. Nero.4.

III. It is alleged, "that the *wife of one husband*, 1 Tim. v. 9. must mean a woman, that had been only once married; that *mulier univira* had this sense, among the *Romans*; and that women could not be guilty of *polygamy*. For no nation ever allowed one woman to have many husbands at once.—And, if the *wife of one husband* mean a woman, that had been only once married; the *band of one wife* must signify a man, that had been only once married." Chap. III.

ANSWER. (1.) Dr. *Hammond* takes notice "that among the barbarians, there is mention of the *πολύανδροι*, a people so called, because a woman among them had many husbands: and, among the *Medes*, that dwelt in the mountains, it is said, that a woman was married to five husbands at once." Now, I suppose, such a woman could not be called *mulier univira*, the wife of one husband.

(2.) Among the *Greeks* and *Romans*, a woman might, criminally, have divorced herself from her former husband; though she could not be guilty of *polygamy*.

Grotius (in a letter to *Crellius*, printed in *Crellius's works*, Tom. 4. p. 234.) says, "It was lawful for the *Græcian* and *Ephestian* women to divorce themselves from their husbands; and so to marry, as often as they pleased. *Seneca* (de beneficiis, 3. 16.) says of the *Roman* women, *Some illustrious and noble women count their years, not by the number of consuls, but of husbands, &c.* So *Juvenal* lashes them for having eight husbands in five autumns." Sat. 6. v. 230. and *Martial*, (lib. 8.) for their marrying ten times. Accordingly; many, or all, of the *Samaritan* woman's five husbands, John iv. 18. might possibly be then living. For, if she, by an unjust divorce, had left them, she could not have been called *mulier univira*, the wife of one husband, suppose she had never married, after their decease.

(3.) Second marriages, after the death of the husband or wife, seem to be no more forbidden by the apostle, than they were by the poet, in a like phrase with that, chap. v. 9.

Unico gaudens mulier marito.

Horat. Carmin. L. III. Od. 14.

(4.) Though second marriages were forbidden to some of the *heathen priests* and *priestesses*, and *cælibacy* enjoined to others of them; yet I can hardly believe that *St. Paul* had such a veneration for their customs, as to propose them for an example to *bishops* and *deacons*. One would rather have expected the contrary.

(5.) He could not, with propriety, have been called the husband of one wife; who had, without a just cause, put away his wife, and married another. For our savior represents the former contract, as still valid: and that, therefore, the man, who put her away; the woman so put away; and the man, who married her; were, all of them, guilty of adultery. Matt. v. 32. Mark x. 11, 12. Luke xvi. 18.

(6.) Dr. *Joseph Nicol Scot*, that ingenious and learned physician, has directed me to a passage in *Euripides*, *Helen*. l. 577. where *Menelaus* says; "But surely I am not the husband of two wives!" when it is evident that he apprehended they were both alive. See, also, *Andromache*, l. 178, 179.

N O T E S.

An. Christi 58. IV. It is said "to have been the opinion of the *antients*."

ANSWER. Corruptions came early into the church, and the extravagant veneration for *cœlibacy* made way for the *grand apostasie*. However; the *fathers* were not all of one mind, in this point. For *Justin Martyr* blames the *jewish Rabbies*, *οἱτινες καὶ μέχρι νῦν καὶ τέσσαρας καὶ πέντε ἔχουσιν γυναῖκας ἕκαστος συνχωροῦσι*, who permit you (*jews*, saith he) *even to this day, to have every one of you four or five wives*. [*Dial. cum Trypho*. p. 423. *Thirlb*. 363. *Paris*. 1636.] This sheweth his notion of *polygamy*. And, [*Apol*. i. *Thirlb*. p. 22. *Paris*. 62.] having quoted that text, among others, *Whosoever shall marry her, that is divorced, committeth adultery*, *Matt*. v. 32. He adds, *ὥσπερ καὶ οἱ νόμοι ἀνθρώπων διαγαμίας ποιοῦμενοι, ἀμαρτωλοὶ, παρὰ τῷ ἡμετέρῳ διδασκάλῳ εἰσὶ, &c.* And, as, by the laws of men, they, who are guilty of bigamy, [or of having two wives at a time,] are offenders; so are they, according to our master, [*Christ*], who look upon a woman, to lust after her.

See also *Athenagoras*, [*in Legatione pro christianis*. p. 37. edit. *Paris*. 1636.] who (according to *Dr. Hammond*) understands the apostle, as here condemning marriage after divorce, not after the decease of a former wife. *Jerome* [*Ep*. 33. *Tom*. II. p. 256. Edit. *Colon*. *Agrip*. 1618.] saith, *Præcipit (scil. Paulus)—ne bina pariter & trina conjugia sortiantur; sed ut singulas uno tempore uxores habeant*. PAUL hath not commanded that they should have two or three wives; but that they should have one wife, at one time. [*Vid. etiam Chrysostom. in loc.*] And, though *Theophylact* seems to favor the first interpretation; yet, having observed, that the bishop was "to be the husband of one wife," he adds, "This was said, because of the *jews*, to whom polygamy was permitted." And again, in his note on *Tit*. i. 6. he condemns the hæretics, who blamed marriage; and allows marriage to be consistent with the sacred character of a bishop; but condemns marriage, after a divorce. For so I understand *πρὸς τὴν ἀπελθίσαν*, as *Dr. Hammond* does. This will be agreeable to what *Theodoret* had said, long before *Theophylact* "If any man, having put away his former wife, shall marry another, he were worthy of reprehension. And therefore, a bishop, who ought to be ἀνέκκλητος without reprehension, must not be such a one."

But, suppose the *fathers* had misinterpreted this text, we are not to be determined by authority, but by arguments. And (1.) The reason of the thing is against such a prohibition, [as that a bishop, or deacon, shall not marry a second wife.]

For suppose a bishop or deacon had married a wife, who died soon after, and the husband had not the gift of continence, would there not be as much reason for his marrying a second time; whether the end of marriage be for propagation of children, the comfort and convenience of life, or the lawful remedy of lust? Or, is such a man less sacred or holy, or less fit for the office of a bishop, or deacon; than he, who has had one wife, that has lived with him, as long as the two successive wives of him that has married twice?

(2.) In support of the paraphrase, let it be considered, that the apostle speaks of marriage as honorable in all, *Heb*. xiii. 4.—that, if second marriages had been sinful, the apostle would not have allowed them, to any christians, or in any case; which he plainly does, *Rom*. vii. 1, &c. *1 Cor*. vii. 8; 39. Besides, it may be observed with what severity and detestation this apostle speaketh, even in this epistle, of the *apostates*, in the latter times, who should forbid to marry:—that the apostle, himself, had been a *jew*; and well knew, how common *polygamy* and *divorce* were among the *jews*; against whose prejudices, and customs, this epistle was chiefly written:—that our Lord had endeavored to cure such abuses, by referring them to the state

TEXT.

PARAPHRASE.

behaviour, given to hospitality;
apt to teach;

- 3 Not given to wine; no striker;
not greedy of filthy lucre; but
patient; not a brauler; not covetous;

- 4 One that ruleth well his own
house, having his children in sub-
jection, with all gravity;
5 (For, if a man know not how
to rule his own house, how shall
he

decent and ingaging behavior, of a kind
and hospitable temper^e; one that is
qualified to teach and instruct others.

Not given to drink too much wine,
or other strong liquors^f; not one that
is apt to fight and quarrel; not sordid-
ly covetous^g; but meek and gentle; free
from a litigious temper^h, and from the
excessive love of money.

One that governeth his own family
well; having his children in subjection,
with all decencyⁱ. (For, if any man
do not know how to govern his own
lesser family; how can he be supposed
capa-

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3

4

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state of things, at the begining:—that, though all christians were to avoid this, as well as drunkenness, &c. yet *their teachers* were to lead the way:—that the rules given, in settling *the christian churches*, were generally taken from *the synagogue*:—and that no such rule can be found, concerning the rulers of the synagogue, as that they should not marry a second time:—And, finally; if *Tit. i. 6.* may be looked upon, as parallel to this place, *that* alone will very much help us to determine the meaning, *εἰ τις ἐστίν, — μίας γυναῖκος ἀνὴρ*, *If any man is* (i. e. at present) *the husband of one wife*; for he saith nothing, there, of the time to come; but prohibiteth *polygamy*, in such *elders*, as *Titus* was to ordain. So, likewise, this order, here, is in the present tense, *Δεῖ ἐν τῷ ἐπίσκοπον — εἶναι μίας γυναῖκος ἀνδρα*.

But, which way soever this sentence be interpreted, it plainly condemneth the practice of the church of *Rome*, which does not allow their *bishops*, or *clergy*, to marry at all. Surely; that can never be consistent with a *bishop's* being *the husband of one wife*.

^e φιλόξενον *a lover of hospitality.*] There were then no inns, nor houses of entertainment, as we now have. And, therefore, there was the more occasion, that *the bishop's house* should be open; especially to such as traveled about, in order to spread the gospel. [See the history of *St. John's* writing his second and third epistles, § 5.]

3. ^f See *Ainsworth* on *Lev. x. 9.*

^g 1 *Pet. v. 2.*

^h 2 *Tim. ii. 24.*

4. ⁱ One that was a good [*προϊστάμενος*] *president* over his own family, was to be [*ὁ ἐπίσκοπος* an *inspector*, or *bishop*,] over the church of God. See ver. 5. and compare ver. 12. See, also, on ver. 2.

P A R A P H R A S E.

T E X T.

An Christi^{58.} capable of taking care of the larger fam-
 ily, the church of God; where or-
 Nero.4. der and regularity, are much more re-
 Chap. III. quired?)

he take care of the church of
 God?)

6 Not a *novice*, or one lately converted
 to christianity^k; left, being lifted up
 with pride, at the honor done him,
 in choosing him so soon into so high
 an office, he behave unbecoming his
 function, and fall under the censure
 and condemnation of the accuser^l.

Not a novice; left, being lift-6
 ed up with pride, he fall into the
 condemnation of the devil.

7 Moreover; he ought also to have a
 good character among such as are with-
 out the pale of the christian church^m;
 lest

Moreover; he must have a good 7
 report of them which are with-
 out;

N O T E S.

6. ^k Μὴ νεόφυτος, *not one lately ingrafted* into the christian church.] He had
 said above, ver. 2. that he ought to be one that is *apt to teach*: consequently, he
 must have taught, for some time, as an *elder*, (or as one of the first converts) in
 that church; whereby his aptness to teach might appear.—Here he declareth
 against *one lately baptized*: and, consequently, he must remain, for some time, a
 private christian, before he could be admitted to be a *bishop*. See on ver. 2. of this
 chapter, and on 1 Theff. v. 12.

What St. Paul here ordereth, as to a *bishop*, had been observed, in a remarkable
 manner, as to himself. For he seems to have been, eight or nine years, a christian
 and a prophet, before he was admitted to be an apostle. And the other apostles at-
 tended upon our Lord, some time, before they received their *apostolical* quali-
 fications and commissions.

^l We translate the words, [*Left, being lifted up, with pride, he fall into the con-
 demnation of the devil.*] And it is commonly thought that the sin of *the devil*,
 that sin, by which he fell from all his happiness and glory, was *his pride*, in aspir-
 ing higher than his proper station. [See on Jude, ver. 6.] And, if a novice was
 raised to the office of a *bishop*, his mind might be unduly elated; and that pride
 cause him to fall into like condemnation with that of the devil.—But, ver. 7.
 τὸ διαβόλου seems to signify [*of the accuser.*] And so would I render it here:
 and not understand it, of *the devil*; but of *any man or woman*, that watched for
 the faults of christians, and was ready to *accuse* them. So the word evidently sig-
 nifieth, ver. 11. and is very properly rendered *slanderers*, in our common *english*
 translation. So it signifieth (as I apprehend) John vi. 70.

7. ^m This is required of christians in general, 1 Theff. iv. 12. and much more,
 of such as are to be *bishops*.

TEXT. PARAPHRASE.

out; lest he fall into reproach, lest he fall into the reproach and snare
and the snare of the devil. of the accuser.

An. Christi
58.
Nero. 4.
Chap. III.

N O T E S.

The apostle well knew how apt the enemies of the christians, whether unbelieving jews or gentiles, would be to lay *snares*, to draw the officers of the christian church into unbecoming behavior, and then reproach them for it: and that the christian church would flourish, or decay, very much, according to the conduct of it's *bishops* and *deacons*. [As to that phrase, *those who are without*, see on 1 Thess. iv. 12.]

Under what anxiety was this great apostle for the advancement of christianity? And with what care, prudence, and diligence, did he seek to promote it? This *epistle* is a strong proof of this; and more especially these rules and directions, concerning the choice of *bishops*.

Would to God that all the *bishops* and *pastors* of the christian church had been as sober and vigilant, as holy and inoffensive, as meek and generous, as St. *Paul* hath here directed! There is nothing could give a greater check to profaneness and infidelity, ignorance and wickedness, than the making christianity, as the *apostles* have left it, our rule and model. And few things tend more to recommend christianity, than the good conduct of the *bishops* and *deacons*, the officers, of the christian church.

S E C T. VI.

Chap. iii. Ver. 8,—16.

C O N T E N T S.

THE apostle here describeth the qualifications of a *deacon*. Such particulars, as are mentioned, are much the same with those, required in a *bishop*, ver. 2,—7. Only he doeth not mention so many things, under this head; and particularly saith nothing about their being *apt to teach*.

He also intimateth, that the *deaconesses* were to be virtuous and prudent. And declareth, that, when the *diaconate* is faithfully discharged, it is by no means a contemptible office.

An.Christi
5^a.
Nero.4.
Chap. III.

In the three last *verses*, he giveth this reason, why he was so minute and particular, in his directions; viz. that the christian revelation was so grand and important; so remarkable in itself, and so well attested; that *Timothy* could never be too well instructed, how to behave himself, and promote this doctrine: and, as he did not know, whether he himself could return, so soon as he hoped, it was not improper to write *this epistle*.

P A R A P H R A S E.

T E X T.

- 8 As I have directed in the choice of such as are to be *bishops*, I would also point out the qualifications of such as are to be *deacons*.

- The *deacons* ought to be persons of a grave and decent behavior, not deceitful and double-tongued, not addicted to wine, or other strong liquors; not fordidly covetous^a: stedfastly retaining the mystery of the true and uncorrupted faith^b, in a pure conscience^c.

Likewise *must* the deacons be⁸ grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

Holding the mystery of the⁹ faith in a pure conscience. And

And,

N O T E S.

8. ^a See on ver. 2, 3. *Double-tongued*,] implies talking two ways upon any subject; but, perhaps, the apostle might more particularly aim at preventing their talking sometimes in favor of the doctrine of the judaizers; as, at other times, they talked against it.

9. ^b As to the scriptural notion of *a mystery*. See my sermon intitled *christianity a reveled mystery*; and *Miscell. sacra*, Essay 2. p. 40. As to *holding fast the mystery of the faith*, it is mentioned, in opposition to the judaizers, who *had put away* the pure and true faith. [See the next note.]

^c *A good conscience*, and *undissembled faith*, had been recommended, chap. i. 5. which some had put away; and particularly *Hymenæus* and *Alexander*, ver. 6; 19, 20. St. *Paul* faith of himself, chap. i. 14. that the favor of our Lord Jesus Christ had abounded towards him, with that *faith* and *love*, which is in Christ Jesus; and chap. ii. 7. that he was an instructor of the *gentiles* in *faith* and *truth*, or in the *true faith*. And again, he recommendeth *faith* and *love*, ver. 15. And, in this text, ordereth that the *deacons* should retain *faith* and *a good conscience*. Was not this as much as to say, "Let them not be of *Hymenæus* and *Alexander's* faction? Let them not be such as think it their duty to *judaize*; much less such as will *judaize*, contrary to their own consciences; in order to appease, or gratifie, the *unbelieving jews*; such as are mentioned, *Gal. vi. 12*. Let them have charity
" for

TEXT.

PARAPHRASE.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

And, in order to your choosing men so qualified, let these also (as well as the *bishops*) be first tried and approved, for some time, as private christians: and then let them take upon them the office of *deacons*; having been blameless, in a private station^d.

An. Christi
58.
Nero 4.
Chap. III.

10

11 Even so *must* their wives be grave,

The *women*, also, who are admitted to the office of *deaconesses*, ought to be persons of a grave and decent deportment^e, not given to calumny and de-

11

N O T E S.

“for the *gentile* christians, and own them for *brethren*; without their becoming “*profelytes of righteousness* to the *jewish* religion.”

It was frequently and plainly prophesied, in the old testament, that the *gentiles* should be accepted, under the *Messiah*; who was to be a *light*, to *inlighten the gentiles*; as well as the *glory of God's people*, Israel. But that the *gentiles* should be accepted, as the people of God, without first becoming *intire profelytes to the jewish religion*; or without any subjection to the *law of Moses*; was a *mystery*, first revealed to *St. Paul*; which he calls *his gospel*, and the *mystery hid from former ages*. Gal. ii. 2. Eph. i. 9. and iii. 1,—11. Col. i. 21; 25,—28. The *judaizing christians* at *Ephesus*, and every where, opposed this *mystery of the faith*; and would have brought all the *gentile* converts into subjection to the *law of Moses*.—The *deacons* of the church were not to be men of that stamp, but such as held the *mystery of the pure and unmixed christian faith*; and that held it in a *good conscience*; and would be ready openly to profess it. Men of integrity, and of love both to *gentile* and *jewish* christians, and who were not for despising, or imposing upon, the one or the other.

The *hellenist* converts at *Jerusalem* were imposed upon, by the *hebrew* converts; and their widows neglected, in the daily distribution of the charitable allowance from the common fund. And, upon that, the apostles appointed particular men to be *deacons*, or (*διακονῶν τραπέζης*) to *serve tables*; that none might be imposed upon, or neglected, any more. Acts vi. 1, &c. The *gentile* converts at *Ephesus* would have been in great danger of being neglected, if any of the *judaizers* had been chosen *deacons*; and might, thereupon, have been tempted to *judaize* too. Men in office ought to be impartial, because they have more power and sway than others.—Besides; the *deacons* might, some of them, in process of time, become *bishops*, [see on ver. 13.] and then their holding the true faith, and love to *gentile*, as well as *jewish*, christians, would be of greater consequence to the christian church.

10. ^d See on ver. 6. and on 1 Thess. v. 12.

11. ^e This is, now, commonly understood of the *wives* of the *deacons*. But some of the antients understood it of *deaconesses*. And my reasons for inclining to that

P A R A P H R A S E.

T E X T.

An. Christi^{58.} detractio^f, sober, faithful in all things
Nero.4. committed to their trust^g.

grave, not slanderers, sober, faithful in all things.

Chap. III.

12

As I have ordered concerning *bishops*, ver. 2. so I now order, as to the *deacons*, viz. that they avoid polygamy and causeless divorce^h; and that they govern their children and their own families wellⁱ.

Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

For

Nor

N O T E S.

that interpretation, are these, (1.) There was such an office in the primitive church, as that of *deaconesses*. See Rom. xvi. 1. (2.) *ὑποτάκτας*, here, may as properly be translated *women*, as *wives*; and the word, [*deacons*,] supplied from the preceding verse. (3.) In the *english translation*, it is, [*their wives*;] but in the *greek*, the word, [*their*,] is not expressed. According to the *greek*, it is, [*Even so must the women be grave, not slanderers, &c.*] (4.) If the character of the wives of the officers of the christian church had been described, no reason can be assigned, why the character of the wives of the bishops should not have been given. For, certainly, as much, at least, depended upon their character. (5.) The order is exactly right, if it be understood of *deaconesses*. For it immediately follows that of *deacons*. And *bishops*, *deacons*, and *deaconesses*, were all the church-officers, mentioned by the apostles. (6.) They were required to be *faithful in all things*, i. e. which the church committed to them, or expected from them. He has described their character and office more particularly, chap. v. 9, 10.

^f Μὴ διαβάλλεις *not false accusers*.] See note ¹, ver. 6. and *Ainsworth on Lev. xix. 16.* and *xxi. 7.* They were not to *slander* any body, and especially not to blast the characters of the poor, and so cut them off from the charitable relief of the christian church.

^g The *deacons* themselves were required, ver. 8. *not to be sordidly covetous*; and here the *deaconesses* are ordered to be *faithful in all things*. Might not these orders be given, with a more particular view to prevent their imbezbling the public money, belonging to the church?

12. ^h See note ⁴, ver. 2.

ⁱ See on ver. 4. One, that was a good steward for his own family, would be more likely to be a good deacon in the church.

How solicitous was this apostle, not only that the officers of the christian church, the *bishops* and *deacons*, should behave well; but even their wives, children, and all their family! He well knew that their foibles would bring reproach upon christianity itself. For the world judge of religion, by the behavior of those who make the greatest profession of it.

TEXT.

PARAPHRASE.

- 13 For they, that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the *faith*, which is in Christ Jesus. Nor is this a mean and contemptible office. For such, as perform the office of a *deacon* well, do acquire thereby a good degree of honor, and a good step towards the higher office of a *bishop*^k; as well as great fortitude in professing^l the true christian faith^m. An. Christi 58. Nero. 4. Chap. III. 13
- 14 These things write I unto thee, hoping to come unto thee shortly. These things I write unto you, (my dear son, *Timothy*) though I hope shortly to return to you at *Ephesus*, and give you what directions the case may require. 14
- 15 But, if I tarry long, that thou mayest know how thou oughtest to behave thyself, in the house of God, which is the church of the living God, the pillar and ground of the truth. But, if I should not be able to return so soon as I expect and wish, I would have you observe the directions, in *this epistle*; that you may behave yourself so as to be a pillar, steadfastly supporting the truth; in the house of Godⁿ: I do not 15

N O T E S.

13. ^k Matt. xxv. 21. βαθὺν καλὸν a good step, or a good degree,] “towards being intrusted with souls; when they have been faithful in discharge of their trust, “concerning the life of the body.” [See *Lightfoot's works*, Vol. 1. p. 308. *Apostol. Constit. L. 8. c. 18; 22.*]

^l The *deacons* office was not to teach the christian doctrine; but to serve tables, to take care of the poor, &c. However; where the *unbelieving jews* were so virulent, and the *gentiles* so much exasperated by *Demetrius* and his company, there was a necessity for great fortitude, in all the officers of the christian church. For they are generally the first exposed to persecution.

^m As the *jews* stirred up the *gentiles* against the christians, and the *judaizers* complied too much with the jews, for fear of them, it is possible he might have the same reference here again, as *ver. 9* and elsewhere. See on *ver. 9*.

15. ⁿ Some learned *protestants* would put a period after the word, [God;] and join the following words to *ver. 16*. thus, “It is the pillar and foundation of the “truth, and without controversy great, I mean, the mystery of godliness, &c.” But, besides many other things that might be objected, *the mystery of godliness* is the very truth itself. And nothing can be its own pillar and support.—They were desirous to wrest this text out of the hands of the *papists*, who represent the church, as *the*

PARAPHRASE.

TEXT.

An. Christi not mean the temples of any lifeless
 58. idols, nor yet the temple at Jerusalem,
 Nero.4. but

Chap. III.

NOTES.

the pillar and support of the truth. But, if it had been so, it is no where said, *that the church of Rome is the pillar and support of the truth.*

Again; *popish* writers, in order to defend their absurd doctrine of the *infallibility of the church*, will have it, that this expression refereth, not to *Timothy*, but to the *church* itself. But how odd would it have been, in *St. Paul*, to have called the *church*, the *house of God*; and, in the very same *verse*, to have called it also, a *pillar*; which is a part of that same house? No! *St. Paul* hath often had very loose and ridiculous interpreters; but he himself never wrote carelessly, or ridiculously.

Sometimes, indeed, the primary and essential doctrines of christianity are represented as (*fundamental*, or) *the foundation*; and doctrines of less importance, or the practice of an holy life, as the *superstructure*; of a building. At other times, *the church* (which consisteth of all christians, wherever dispersed) is compared to an house, temple, or building. And the persons, chiefly concerned in planting and promoting christianity, are represented either as the *foundation* of that building, or as *pillars* and *supports* of it. Eph. ii. 20. Christians are said to be *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone*. And, Rev. xxi. 14. "the walls of the city had twelve foundations, on which were inscribed the names of the twelve apostles of the lamb." So that our Lord Jesus Christ is the corner-stone, which uniteth *jew* and *gentile* into one church, as the principal corner-stone uniteth and holdeth together the two sides of a building. The apostles are the *foundation* of this spiritual building; and the church, or intire body of holy persons, throughout all ages and nations, are, as *living stones, builded together, for an habitation of God*. Eph. ii. 21, 22. 1 Pet. ii. 5. After the foundation was laid, by the apostles planting of the gospel in the world; such, as were more steadfast and diligent in promoting it, were stiled it's *pillars* and *supports*. Rev. iii. 12. "Him that overcometh, I will make a *pillar* in the temple of my God." And, Gal. ii. 9. three of the apostles themselves are said "to have been (*justly*) esteemed *pillars*;" i, e, as they supported, or raised a superstructure upon, that truth, of which they had laid the foundation. So here, by the same allusion to a building, *Timothy*, who was an *evangelist*, and steadfastly maintained and supported what the apostle taught, is compared to a pillar, or substantial support, of this spiritual building, viz. the house, or church, of the true God. [*Vid. Gataker. Adversaria, Miscel. P. 1. l. 2. c. 20. p. 378. &c. fol. edit. Witf. and Dr. Clarke's Sermon. X. of the seventeen published by himself.*] *The fathers* used exactly the same style, when they called particular men, [*pillars* and *supports of the truth*]; as they have done, once and again. [*Vid. Gothofredi Exercitatio. in Criticis sacris, Vol. 7. p. 3758, &c. & Whitby in loc.*]

TEXT.

PARAPHRASE.

16 And, without controversy,
great is the mystery of godliness:
God

but the church of the living God, or An.Christi
the christian church °. 58.

And do not think me too importune, Nero.4.
or minute, in what I have said. For Chap.III.
the truth, which I am speaking of, and 16
would have you support, is the myste-
ry of godliness, the pure and true
christian doctrine, which is now plane-
ly reveled^p; and is confessedly great
and

N O T E S.

• I think it highly probable, from that expression, [*the living God,*] that the apostle had his eye upon the magnificent *temple of Diana*, in which was the *lifelesse* image of that fictitious *godeffe*. Whereas; the church is *the house of the living God*. But that doeth not seem to be all, which he alluded to. For, upon his mentioning *the house of God*, the jews and judaizing christians (if he had added no more) would have been very ready to say; “Ay; that is the temple at *Jerusalem*; though it is not the “temple of *Diana*, here, at *Ephesus*.” To prevent such an interpretation, he immediately leteth them know, that he meant not *the temple at Jerusalem*, neither; but the christian church itself, that living temple, consisting of all the faithful servants of God, united under Jesus Christ, their one head and Lord. See note^a, 1 Thess. i. 1.

He had, chap. ii. 8. ordered that men should pray *every where*, if they prayed with sincerity, piety, and charity; intimating that such *worshipping in spirit and truth*, was as acceptable, in any place, as at the temple of *Jerusalem*. He here, keeping his eye steddily upon the same view, leteth them know, that the *house of God*, under the gospel, is not *the temple at Jerusalem*; but the christians themselves, collected from among jews and gentiles. For *they are the temple of the living God*.—This may teach us how to understand the man of sin’s sitting in the *temple of God*; i. e, he was to arise in the christian church. [See on 2 Thess. ii. 4.] There can, therefore, be no necessity, from thence, to expect him, in the material *temple of God*, at *Jerusalem*; which some have contended for, from the literal sense of that prophesie.

Why the apostle here useth the architect style, in writing to the *Ephesians*, will easily appear to any one, that hath any idea of the grandeur of *Diana’s* temple there. [See the history prefixed to this epistle, p. 214.] He generally accommodated his style, to the persons, to whom he was writing; see note^c, 1 Thess. v. 8.

16. ^p As the apostle had alluded to the temples of idols and lifelesse gods, and (most probably) in a more particular manner, to *the temple of Diana*, at *Ephesus*, where Timothy then was, in those phrases, [*the house of God, which is the church of the living God*;] so, here, he seems to have alluded to the *heathen mysteries*, in saying, [*Without controversy, great is the mystery of godliness*].—Their mysteries were concealed and dubious, little, and of no great moment. This was an open and re-
veled

P A R A P H R A S E.

T E X T.

An. Christi and astonishing, viz. that he, who was God was manifest in the flesh, justified
 58. manifested in the flesh¹, was justified
 Nero. 4. by
 Chap. III.

N O T E S.

veiled mystery, and confessedly great and important. Some of their mysteries were mere amusements, empty speculations; or mysteries of wickedness, which concealed and promoted vice. This is a *mystery of godliness*, leading to the practice of every branch of virtue and piety. It is not a mystery, consisting in unintelligible opinions, barren speculations, enthusiastic flights, superstitious ceremonies, or immoral practice.—Would to God that christians had always regarded christianity as the *mystery of godliness*! as a practical doctrine, inculcating and enforcing every moral virtue; and not as a matter of trifling ceremony, or barren, empty speculation!

By the *mystery of godliness*, I understand the whole christian revelation, which is now a *revealed mystery*. [See my sermon, intitled, *christianity a revealed mystery*.] And one particular of the christian doctrine, was, Christ's being preached to the *gentiles*; and their being accepted, without any subjection to the law of Moses.

¹ *God was manifest in the flesh.*] So our *english version*; agreeably to our printed greek testaments, θεὸς ἐφανερώθη ἐν σαρκί. But it is dubious what was, here, the antient and genuine reading.

[*O which,*] that is, [*which mystery,*] is the reading, in some antient MSS. and versions of great repute. But it maketh the sense and connection so awkward; that I cannot easily believe it was the word which St. Paul made use of. For, that a *mystery* should be said to be *manifested in the flesh*, sounds harsh to my ears; and is a sort of phraseology unknown to the new testament; whatever may be said as to ἀνελήφθη ἐν δόξῃ *received in glory*. But that [*is he that,*] should be the original reading, seems not improbable. For it secureth a good connection; is warranted by some MSS. and fathers; and is said, by *Liberatus* the deacon, (*Breviar.* c. 19.) and by *Hincmarus*, (*Opuscul.* 33. c. 18; 22.) to have been changed, by *Macedonius*, bishop of Constantinople, into [θεὸς *God*;] which (according to the antient way of writing them) might be done with one small stroke, thus, ΟΞ, ΘΞ. [See Dr. Bentley's *Phileleuth.* Lips. P. 1. p. 82, &c.]

Our Savior, *Jesus Christ*, himself, hath informed us, that *his father is the only true God*. John xvii. 3. And St. Paul, as clearly and expressly saith, “ Though the “ heathens had Gods many, and Lords many; yet to us [christians] there is but one “ God, the father.” 1 Cor. viii. 4, 5, 6. Now the father was never said to be *manifested in the flesh*.—That, therefore, would make one doubt of the common reading and interpretation. And what increaseth the suspicion, is, that (as Dr. Mill allows) for three hundred and eighty years, this text was quoted, by only one or two, if by any, of the catholic fathers; even when they were writing directly in defence of the divinity of our Lord Jesus Christ. And it is dubious, whether the *Alexandrian MS.* did not read ΟΞ. For it hath evidently been tampered with, by some later hand.

The author of *the modest plea*, saith, p. 85. “ The word, [θεὸς *God*,] is not cited “ by any greek writer, before the fifth, perhaps before the sixth, century. For, “ though

TEXT.

PARAPHRASE.

justified in the spirit, seen of angels, preached unto the Gentiles,

by the miraculous and extraordinary gifts of the spirit^r; seen, after his resurrection, by the apostles, his angels, or messengers, to the world^r; preached
 An. Christi 58.
 Nero. 4.
 Chap. III.
 to

NOTES.

“ though it is in the text of some greek fathers, yet their comment shows it to be corrupt. The two places, cited by Dr. Mill,—in favor of the modern reading, are, one of them, out of a piece of *Athanasius*, acknowledged to be spurious; and the other, out of *Justin Martyr*, proves directly the contrary to what he brings it for; showing clearly that [*Quds God,*] was not in the text.”

He, who was called *the angel of the covenant*; *the angel of the Lord*, and *Jehovah*; and had so long tabernacled, among the jews, in the cloud of glory, appeareth, at last, to have laid aside his glory, and to have partook of flesh and blood, like the children of men; and was, by the gospel, declared to be no longer *the peculiar of the jews*, but constituted *God over all*; jews and gentiles; a prince and a savior, to grant, unto all penitent persons, full remission of sins. Dan. x. 21. John i. 1; 14. Phil. ii. 6,—11. Heb. i. 8, 9. and ii. 14. 1 John i. 2. and iii. 8. [See Mr. Pierce on Phil. ii. 9.]

The effusion of the holy spirit, in such plenty of spiritual gifts, and miraculous powers, was the grand attestation to our Lord's mission and doctrine. When *the spirit* came down upon the apostles, he convinced the world of sin; because they had not believed on Christ before; and of the *righteousness* of him, who was gone to the father, and appeared no more upon earth. John xvi. 7,—10. *The testimony of Jesus was the spirit of prophesie.* Rev. xix. 10.

ἄγγελοι, appeared to (or seen by) angels, or messengers.] There is no question but the word *ἄγγελος* doeth commonly signifie some spiritual being, superior to man. It is particularly used of such as continue holy, and subject to God; and, by such, our Lord was frequently seen. But it is also well known that the word signifieth, in general, a messenger; though it is so often applied more particularly to those heavenly and divine messengers. And, as the word hath so general a signification of itself, it is, sometimes, in scripture, used of *John Baptist*; Mal. iii. 1. Mark i. 2. Luke vii. 27. and of the persons sent, by *John Baptist*, to our Lord; Luke vii. 24. and of some of the apostles; Luke ix. 52. perhaps it ought so to be understood, Acts xii. 15. and how I would understand it, 1 Cor. xi. 10. hath been intimated, on chap. ii. 8. It is applied to the false apostle at *Corinth.* 2 Cor. xii. 7. St. Paul useth it concerning himself, Gal. iv. 14. perhaps the twelve apostles are intended by the word, Rev. xxi. 12. Possibly, it ought to be understood of such men as were the messengers of God, Heb. xiii. 2. and it is evidently used of *divine messengers*, who were mere men, James ii. 25. I, therefore, propose it as a query, “Why may it not, here, be translated messengers; and be understood of the apostles; who are (as I have already shown) sometimes called so?”

P A R A P H R A S E.

T E X T.

An. Christi to the *gentiles* as well as to the *jews*^t; tiles, believed on in the world, believed on in the world^u; and, finally, met with a glorious reception^w.
 58.
 Nero. 4.
 Chap. III.

N O T E S.

What our Lord's being *seen by the holy angels*, may here signifie, is, what I do not very well understand. But what his *being seen* by the apostles, meaneth, is very evident. *They saw* and knew him very well, before his death; and *saw him*, often and planely, after his resurrection; *they saw him with their own eyes*. And a great stresse is laid upon their *seeing him*, thus planely. 1 John i. 1. *They saw his glory, the glory as of the only-begotten of the father*. John i. 14. And they not only did *see him*; but they were *witnesses, chosen of God*; Acts x. 39; 41. *chosen to see* and view him carefully; and chosen that they might, as *eye-witnesses*, publish it to the world, that they knew him to be risen from the dead. And, upon that fact, they were to found all the christian religion.—*Stephens's* fourth MS. readeth [*ἐνθρώποις*, i, e, *seen of men*;] but the present reading will do as well, and hath all the other MSS. to support it.

^t This was a part of the *mystery of godlinesse*, which the *jews* could not comprehend; or, however, greatly disliked. They (some of them at least) expected the *gentiles* would come in; but then they imagined they must first have imbraced the *jewish religion*. On what terms our Lord was willing to receive them, see Note ^c, ver. 9.

^u Matt. xxiv. 14. and xxviii. 19, 20. Mark xvi. 15. Rom. i. 8. and xvi. 26. Col. i. 6.

^w *Was received in glory.*] So the words would be, if literally translated.—As this place is commonly understood, the apostle hath not ranged things in the order, in which they happened. For our Lord was not *preached to the gentiles*, 'till some years after he had been received *up into heaven, in triumph and glory*. This last expression (*viz. received up in glory*) is, indeed, the only one that is not ranged in the order of time; the reason of which, Mr. Mede supposeth to have been, because of the connection of this last sentence with what followeth, about the *grand apostasie*, in the latter times; *q. d.* “Though Christ is undoubtedly exalted “ as head of the church, and the one only mediator between God and *man*; yet, “ in the latter times, some shall depart from the faith, and, in effect, deny that “ he is exalted, as supreme law-giver, and the only mediator between God and “ man.” [See Mr. Joseph Mede's works, p. 637. &c.] So things are ranged elsewhere, not according to their order, or dignity, when something further is to be introduced, concerning what is mentioned last. Heb. xii. 23. the *spirits of just men* are mentioned next to the *judge, who is God of all*; and then *Jesus the mediator of the new covenant*: because something further was to be said of *Jesus*, ver. 24, 25. For the same reason, the seven spirits are put before Jesus Christ, Rev. i. 4, 5.

Εν δόξῃ, in glory.] That *ἐκ* and *ἐν* are mutually put for one another, is well known, to such as are acquainted with the use of the *greek prepositions*. Luke vii. 17. [*ἐν Ἰουδαίᾳ*] is put for [*ἐκ Ἰουδαίας* into all *Judæa*,] and [*ἐν περὶχωρῷ*] for [*ἐκ περὶχωρῷ* into all the country round about.] And thus our translators appear to have understood *ἐν*, in this place.

But,

N O T E S.

But, some may think, the apostle might, here, refer to the glorious manner of An. Christi
Christ's ascension into heaven; like to which will be his glorious return, at the last 58.
day; and, therefore, ἐν may here signifie [*in*,] as it usually doeth. He ascended *in* Nero.4.
glory, i, e, in a cloud of glory, and attended with the holy angels; and so will Chap. III.
he descend, when he cometh as universal judge. Acts i. 9, 10, 11. And Mark
viii. 38. we have the very words used, concerning his coming to judgment,
[ἐταρ ἔλθῃ ἐν τῇ δόξῃ, &c. *when he cometh in the glory, &c.*] which is also expressed,
in other words, of the same import, Rev. i. 7. To confirm which, it may be ob-
served, that ἀνελήφθῃ is the word made use of, to signifie our Lord's ascension, Mark
xvi. 19. Acts i. 2; 11; 22.

As it is indifferent with me, whether the common reading, or that which I have
pitched upon, or [ὅ *which*] be found to be the true reading; (for I would gladly have
the truth take place, on which side soever it is found;) I will, also, put down the
interpretation of an ingenious and learned friend, whose words are:

“ I do not prefer [ὅ *which*,] because of excluding [Θεὸς *God*;] but because it
“ seemeth best to suite the context: and particularly will (I think) account for the
“ ranging of the articles following; which neither [ὅς *he that*] nor [Θεὸς *God*,] seem
“ to do, even with Mr. Mede's assistance.

“ Taking the whole *section* to refer to the gospel; and reading the last clause,
“ [ἀνελήφθῃ ἐν Δόξῃ, *was gloriously received*, i, e, *had a glorious spread and reception*,]
“ and the several articles are in good order. For it seemeth strange that only one
“ of them should be out of it's place.”

To which I would add, that, if this be the sense of ἀνελήφθῃ ἐν δόξῃ, i, e, *was glo-*
riously received, [ὅς *he that*,] may still be the true reading; and the order of the se-
veral articles be very just. For, whether [ὅς *he that*,] or [ὅ *which*,] be retained,
as the true reading, it will make no difference in this last article; as, by the *myste-*
ry of godliness; or, by our Lord Jesus Christ himself, must be evidently understood
the christian religion. And it is well known that, upon our Lord's being *preached*
unto the gentiles, he was believed on in the world, and met with a glorious re-
ception. For what multitudes, in the *apostolic age*, and since that, have imbraced
the christian religion?

And, finally, it may be observed, that ἀνελήφθῃ doeth frequently signifie, [*was*
received,] without denoting any thing of *ascending*, or *descending*. See Acts xx.
13, 14. and xxiii. 31. Eph. vi. 15. 2 Tim. iv. 11.

This will, probably, be thought a more just account of the ranging of the several
expressions, than that which hath been mentioned, from Mr. Mede.

S E C T. VII.

Chap. iv. Ver. I, — II.

C O N T E N T S.

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Nero. 4.
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ST. PAUL here prophesieth of the *apostasie*, that was to happen, in the later times; and mentioneth their grand error, viz. *Holding the doctrine of dæmons*; which doctrine was to be propagated, by the notorious hypocrisie, and impudence, of lyars; and of such as would forbid marriage; and injoin christians to abstain from some sorts of food.

This *prophecie* is introduced in such a manner, as might show *Timothy*, how much the *judaizing* christians made way for the *grand apostasie*; and that he might warn them that the mystery of iniquity was then working. Against all tendencies to such an *apostasie*, *Timothy* was faithfully to caution the church at *Ephesus*; and to inculcate upon them perpetually, that the *virtue* and *piety* of the christian life were the only things that were acceptable to God, under the gospel.

For the insisting upon this, so strenuously, in opposition to the *unbelieving jews* and *gentiles*, and to the *judaizing* christians, the apostle himself had been reproached and persecuted, so often, and to so great a degree.

P A R A P H R A S E.

T E X T.

I have just been mentioning the *mystery of godliness*, as reveled by the gospel, and have singled out some of it's most remarkable parts; particularly that Christ is now believed on, by great numbers, in the world; and hath met with a glorious reception; —

Now

TEXT.

PARAPHRASE.

1 Now the spirit speaketh expressly, that, in the latter times, some

Now the spirit speaketh expressly^a, An.Christi
that, in the latter times^b, some pro-^{58.}
fessed christians^c will apostatise from Nero.4.
the Chap. IV.

I

N O T E S.

1. ^a Πῆλως, *expressly*.] Mr. Joseph Mede refereth this to the prophesie, Dan. xi. 36,—39. How it ought to be translated, and what an *expresse* prophesie it is, of the things here mentioned, and that have been since accomplished;—See *Mede's Works*, p. 666, &c. But it is plane to me, that St. Paul, also, knew this, by *immediate revelation*; and that he hath mentioned it, in other words, and with other circumstances, in that *epistle*, in the writing of which *Timothy* joined with him. [Compare 2 Thess. i. 1. with 2 Thess. ii. 3,—12. and the second dissertation annexed to 2 *Thessalonians*.]

Indeed, I apprehend that *Timothy* (as he was St. Paul's companion and favorite) had heard all this prophesie, from the apostle's own mouth, once and again; but that he only mentioned such parts of it, here; as the then state of the christian church at *Ephesus* required; or such corruptions, as the *jewish* or *gentile* christians, there, had fallen into; or were most in danger of falling into; and so far of making way for the *grand apostasie*.

When true christians saw such corruptions breaking into the church, so early, it was very proper to acquaint them with this prophesie; to prevent their being shocked with such an appearance, as well as to deter them from making way for it. See *Dissertation II. annexed to 2 Thess. Corol. 4.*

^b Ἐν ὅτεροις καιροῖς, *in the latter times*,] scil. τῷ αἰῶνι μέλλοντι, *of the last age*, or christian dispensation; in the times, that were to come, long after the apostles days. Possibly, the same thing may be intended, by ἐν ἔσχαταις ἡμέραις, *in the last days*, 2 Tim. iii. 1. and, speaking of the *man of sin*, &c. (though the mystery of iniquity was then working) he saith, “that he should be reveled in *his own time*,” ἐν τῷ ἑαυτοῦ καιρῷ, i. e, when that *apostasie* was come to such an height, and the way prepared for his appearance; which, probably, is here meant by *the latter times*.

Mr. Mede (in his *apostasie of the latter times*, &c.) doeth very ingeniously refer all mention of such times, in the new testament, to *Daniel's* four monarchies, as the grand *calendar* in holy scripture; viz. the *Babylonian*, the *Medo-persian*, the *Græcian*, and the *Roman*; of which the *Roman* kingdom is the last. And, under it, the God of heaven was to set up a kingdom; which kingdom was set up, upon the ascension of our blessed Lord. The *latter times*, therefore, of this last monarchy, must be the last part of the *Roman kingdom*.

^c Τίτες some.] The word [*some*] doeth not always signifie a few; but is frequently put for many; sometimes for the majority. See John vi. 64; 66. Rom. xi. 17. 1 Cor. x. 7; 9, 10. Heb. iii. 16. so that this *apostasie* might be very general and extensive, notwithstanding they are called [*some*.] However; though it may include great numbers of professed christians, it cannot include all. No; whilst the outer court was to be troden down by the *gentiles*, i. e, by idolators, the two witnesses were to stand up for the truth, though they were to prophesie in sackcloth; i. e, though they were to be in a persecuted, afflicted state. Rev. xi. 2, 3.
And

PARAPHRASE.

TEXT.

An Christi the true faith^d, attending to seducing spirits^e, and to doctrines concerning
 58. Nero.4. *dæmons*;

some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Speak-

Chap. 1v.

NOTES.

And the woman, who brought forth the male-child, was to be preserved alive, though in the wilderness, all the time that the dragon ruled and triumphed. Rev. xii. 1,—6. And, whilst the beast was worshiped, and wondered after, by them that dwelt upon the face of the earth, there was a number that had not defiled themselves, but had their names written in the book of life. Rev. xvii. 8. and xviii. 4. So that this *apostasie*, though too general, was not to be universal.

^d Ἀποστήσασαι—τῆς πίστεως, *will apostatise from the faith.*] So, I think, it ought to have been rendered. And, if 2 Thess. ii. 3. had been also rendered, *Let no man deceive you by any means. For that day will not come, unlesse the apostasie come first*, &c. it would have led the mere *english* reader to have referred the *apostasie*, in both places, to the same event. Whereas, by translating the word, in one place, [*a falling away*]; and, in the other, [*a departing from the faith*]; the *english* reader knoweth not that the *greek* word is, in both places, of the same import.

St. Paul had no occasion to tell the *Ephesians*, that he here referred to the signal event, which he had prophesied of, 2 Thess. ii. 3,—12. And *Timothy* himself had seen it, there; as well as heard the apostle speak of it. But they both seem to refer to the *grand apostasie*.—What that is, hath been already considered, in the *second dissertation annexed to 2 Thessalonians*.

They will apostatise from the faith.] They must, therefore, be professed christians: yet such only, among them, as love not truth and holiness, but delight in iniquity, lyes, and delusions; especially such delusions as will support them in their wickedness. Compare ver. 2. with 2 Thess. ii. 9, &c. It was to be an *apostasie from the faith*, not a revolt from the *Roman*, nor any civil, government. See note ^b, 2 Thess. ii. 3.

How notoriously this *prophecie* hath been fulfilled, and what a grand *apostasie* hath happened, even among such as are still professed christians; see the *above-mentioned dissertation on the man of sin*, &c.

^e Προσέχουτες πνεύμασι πλάνοις, *attending to seducing spirits.*] How exactly doeth this answer to the character of the *apostate*, who would attempt to delude mankind? and of those that would greedily swallow the delusion? 2 Thess. ii. 3, &c.

The *apostate*, himself, was to be “a wicked person, who would come, according to the energie of *Satan*, with all power and signs, and lying wonders; and “with all the deceit of unrighteousness.” They, that would apostatise with him, are described, as “persons, who would reject the truth, and love lyes and delusions. “For which cause, God, in judgment, would permit the energie (πλάνης) of error to be exerted, among them; that they might believe a lye.” Which exactly answereth to this sentence, *giving heed to seducing spirits*, πνεύμασι πλάνοις.—How justly will they be condemned, who have rejected the truth, and taken pleasure in unrighteousness?

TEXT.

PARAPHRASE.

- 2 Speaking lyes in hypocrisy, having their conscience feared with an hot iron ; *dæmons*^f ; being led away by the hypocrisie of lyars^g, who shall have their consciences feared as with an hot iron : who, in some cases, and to some persons, will forbid marriage, where God hath not forbidden it^h ; and will injoin
- An. Christi
58.
Nero.4.
Chap. IV.
2
3

N O T E S.

[^f Καὶ διδασκαλίαις δαιμονίων and to doctrines concerning *dæmons*.] So πίστει—τῷ υἱῷ τοῦ Θεοῦ, *faith concerning the Son of God*, Gal. ii. 20. and βαπτισμῶν διδασκαλίαις, *the doctrine concerning baptisms*, Heb. vi. 2. *Dæmons*, among the *heathens*, were of two sorts ; i, e, either the *souls of men departed* ; or a superior order of beings, that were never united to human bodies. And they looked upon both sorts, as mediators between God and man. How exactly hath this part of the *prophecie* been fulfilled, in the invocation of saints and angels, purgatory, prayers for the dead, &c.

Dr. *Mill* mentions some very antient MSS. and one of the fathers, that read, after πίστεως, [ἐστὶν αἱ γὰρ νεκρῶν λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάζοντοσαν. *For they will pay homage to dead men, even as they have been worshiped in Israel*.] i, e, when *Israel* fell into the heathen idolatry. Though I apprehend this to have been only a *scholium*, or marginal note, taken (perhaps) from Psa. cvi. 28. or Isa. viii. 19. [*Vid. Millii prolegom.* 794.] yet it may show us, how this place was understood, in the primitive church.

2. ^g Ἐν ὑποκρίσει ψευδολόγων and so ἐν ὑποκρίσει is to be understood, perhaps, before κειραυηρισμένων and καλυψόντων, &c.

So this ought to be construed, viz. *by the hypocrisie of lyars*, &c. intimating that these should be the chief means of their *apostasie*, or seduction. So ἐν signifies [*by*.] Matt. v. 13. 2 Thess. ii. 9, 10. Tit. i. 9. The lying miracles, legends, forged writings, vows of coelibacy, and pretended mortifications, in *the church of Rome*, have remarkably fulfilled what is here prædicted.

By the hypocrisie of lyars, who had put away faith and a good conscience, and made a distinction between meats clean and unclean, and had forbid the younger widows to marry, was *the mystery of iniquity* then working, among the *judaizers*, at *Ephesus*. Chap. i. 5, 6 ; 19, 20. and iii. 9. and iv. 4,—8. and v. 14, 15. It doeth not planely appear, that either the *gentile* christians made any step towards returning to the worship of *dæmons* ; or the *jewish* christians ; who, as they had made shipwreck of faith and a good conscience, were more likely to do any thing to pacifie their idolatrous enemies :—but it is possible, as he mentioneth that particular, that some of the *Ephesians* were in danger of attending to such a doctrine, or of falling into such a practice. How the *grand apostasie* was introduced, see the above-mentioned *Dissertation II. annexed to 2 Thess.* p. 185, &c.

3. ^h This pretence to angelical purity, is part of the *deceit of unrighteousness*. Probably, some of the christians, at *Ephesus*, were in danger of being carried away with the notions of the *Essenes* ; who were, some of them, against marriage, as too impure for them,

“ The

PARAPHRASE.

TEXT.

An. Christi 58. Nero. 4. Chap. IV. injoin abstinence from some sorts of foodⁱ, which God hath created, to be received, with thanksgiving to him, by manding to abstain from meats, which God hath created, to be received with thanksgiving, of them

NOTES.

“ The *Cataphrygians* brought in several superstitions; such as were the doctrine of ghosts, and of their punishment in purgatory, with prayers and oblations for mitigating that punishment; as *Tertullian* teaches, in his books *de anima*, and *de monogamia*. They used also the sign of the cross [*upon almost all occasions*] as a charm. [So *Tertullian*, in his book *de corona militis*, c. 3. *ad fin.*] All these superstitions the apostle refers to, ver. 1, 2, 3. of this chapter; in which, by devils, we are to understand the *dæmons*, and ghosts, worshiped by the heathens; —speaking lyes in hypocrisie, about their apparitions, the miracles done by them, their reliques, and the sign of the crosse; having consciences seared with an hot iron; forbidding to marry, and commanding to abstain from meats, &c. From the *Cataphrygians*, these principles and practices were propagated down to posterity. For the mystrie of iniquity did already work, in the apostles days, in the *Gnostics*; continued to work very strongly, in their off-spring, the *Tatianists* and *Cataphrygians*; and was to work, ‘till that man of sin should be reveled, whose coming is after the working of Satan, with all power, and signs, and lying wonders; and all deceivableness of unrighteousness; colored over with a form of christian godliness; but without the power thereof. 2 Thess. ii. 7,—10.” [See Sir Isaac Newton’s observations on *Daniel*, p. 201, &c.]

In the grand apostasie, this hath been eminently fulfilled, in the bishops, monks, friers, nuns, and secular priests; in whom marriage is looked upon, as worse than adultery, or the most horrid and præternatural uncleanness. [Vid. *Downam. de Antichristo*, l. 1. c. 4.]

ⁱ Our translation hath very properly supplied [*ἐκ κελεύοντων and commanding,*] before [*ἀπέχεσθαι to abstain.*] That the jews made a distinction between meats clean and unclean, is evident, and was only what their law required. But the judaizing christians continued, also, to make such a distinction; nay, and would have had the gentile christians to have done so too. Whereas; St. Paul doeth, every where, openly and planely declare, that the gentile converts ought not to subject themselves to any such law. And he seemeth frequently, to insinuate, that the jewish christians were also, by the gospel, freed from the ceremonial law; though he declareth, that, (because of their strong and rooted prejudices) to him that thinketh any thing to be unclean, to him it is unclean. [See the essay concerning abolishing the ceremonial law, annexed to *Titus*.]

The trifling distinction of meats, which the church of Rome observeth, in Lent; and on two days, every week, quite through the year; is exactly agreeable to what was here prædicted. They hold eating of flesh at such times to be a mortal sin. [Downam. *de Antichristo*, l. 1. c. 4.] And St. Benedic^t, the father and founder of the western monks, ordered “ that none of them should eat any flesh.”

TEXT.

PARAPHRASE.

them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving :

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance

by those who are faithful, and acknowledge the truth ^k.

For every thing, which God hath created, is good for the use for which he designed it ^l; and no christian, from a scruple of conscience, ought to reject any wholesome food; provided he receive it with thankfulness to God who gave it. For (though, under the law of Moses, there was a difference to be made between meats clean and unclean) all wholesome food is sanctified, or declared clean, by the gospel, unto all such as, by prayer and praise, acknowledge God, as the author of all their mercies ^m.

If you put the christian brethren in mind of *this grand apostasy*, which is to

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4

5

6

N O T E S.

^k Τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὸν ἀλήθειαν, *By those who are faithful, and who acknowledge the truth:*] i, e, both by *jewish* and *gentile* christians, who understood the liberty, *wherewith Christ had made them free*; and stedfastly maintained that liberty. Some of the *jewish* christians, particularly *Hymenæus* and *Alexander*, appear to have known the truth; and yet to have betrayed it. They, therefore, were not of the number of the faithful. But others of them remained under the power of such strong and inveterate prejudices, as really to think it their duty, still to observe the ceremonial law; and to put a difference between meats clean and unclean. Such were not to eat of all meats indifferently; because they were not of the number of such as *knew and acknowledged the truth*. Rom. xiv. 23. *For he that doubteth (or distinguisheth between meats clean and unclean) is condemned, if he eat; because he doeth not act according to his faith. For whatsoever is not according to a man's faith, is sin.* God mercifully bore with the prejudices of the sincere, and left it lawful for them to make such a distinction, 'till they had conquered their prejudices.

4. ^l Gen. i. 31. Ecclus. xxxix. 16.

5. ^m The word of God, in the gospel, hath abolished the ceremonial law; and, among other things, the distinction between meats clean and unclean. Mat. xv. 11, &c. Mark vii. 15, &c. Acts x. 13; 15. Rom. xiv. 6; 14; 20. 1 Cor. x. 25; 27; 30. Tit. i. 15. [See the Essay, annexed to Titus.]

O o

6. ⁿ Timothy

P A R A P H R A S E.

T E X T.

An. Christi^{58.} to happen, in the latter days; and warn
 Nero. 4. them against these and all tendencies
 Chap. IV. towards it;—you will approve your-
 self a good and faithful minister of
 Jesus Christ^a, who hath been educated
 in the institutions of the true faith, even
 of that excellent doctrine, with which
 you have been acquainted, and to which
 you have adhered^o.

7 But reject the profane and idle
 stories, which some are so fond of,
 such as the fabulous traditions of the
jews, and the endlesse genealogies of
 the *Æons*; and be sure to exercise your-
 self in the solid and substantial piety of
 the christian life^p.

membrance of these things, thou
 shalt be a good minister of Jesus
 Christ, nourished up in the words
 of faith, and of good doctrine,
 whereunto thou hast attained.

But refuse profane and old⁷
 wives fables, and exercise thy
 self *rather* unto godliness.

For

For

N O T E S.

6. ^a *Timothy* was converted to christianity, I suppose, when he was about sixteen years old; and had, since, been instructed, by St. *Paul*, in the knowledge of the pure and unmixed christian institutions. But it deserveth to be inquired, whether his early and strict education, in the *jewish* religion, might not have left such a tincture in his mind, as was with difficulty removed; and, therefore, might occasion St. *Paul* to be more earnest and frequent, in his cautions to this beloved son of his. Good and sincere men find it a difficult matter to get rid of such prejudices, as have grown up with them, from their infancy.

Who the *brethren* were (whom *Timothy* was to put in mind of these things) see note ^b, Philem. ver. 1. He doeth not order him to put *Hymenæus* and *Alexander*, and the *judaizing elders* and *teachers*, in mind of abstaining from such things. Probably, they would not have minded his admonitions; as they had made shipwreck of faith and a good conscience; and the two most notorious of them had behaved so incorrigibly, as to provoke the apostle to deliver them over to *Satan*, &c. as the only remedy. But the *christian brethren*, who were not so much corrupted, were to be admonished; that they might beware of all tendencies towards so *grand an apostasy*.

^o See note ^c, chap. iii. 9.

7. ^p See on chap. i. 4. Instead of acquainting himself with the idle traditions of the *jews*, or tracing out the fabulous generation of the *Æons*, *Timothy* was to exercise himself in acquiring the more extensive knowledge, and in attaining to the more complete practice, of pure christianity.

TEXT.

PARAPHRASE.

8 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptance.

10 For therefore we both labour, and suffer reproach, because we trust

For bodily exercise ¹ of some kinds is profitable in some small degree; but exercising yourself in godliness ² is profitable in the highest degree; having the promise of the divine blessing, in this life; but especially in the life to come ³.

This is a matter of truth and importance ⁴, and worthy of universal regard.

For, with a view to the blessing promised to a godly life, we both diligently labor to spread the gospel, and upon that account patiently endure reproach; because

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Nero. 4.
Chap. IV.

8

9

10

NOTES.

8. ¹ He had mentioned [*γυμναζε exercise yourself,*] ver. 7. as applied to a christian life: and, therefore, he here useth the word [*γυμνασια exercise,*] as applied to bodily labor. And, by calling it [*bodily exercise,*] he leads one's thoughts to the labors of the *Essenes*, according to the rules and institutions of their sect; or to the *agonistic games*; so well known at *Ephesus*, and so famous through all *Greece*. [*See Mr. Gilbert West's dissertation on the olympic games.*] Possibly, the *exercise*, præparatory to those games, might here be more particularly alluded to. By the practice of godliness, *Timothy* was to præpare himself for the life to come; just as the combatants, by repeated bodily exercise, præpared for obtaining the victory in those games.

² See the two præceding notes.

³ The *law* contained promises of temporal blessings; the *gospel* is not without such promises; but layeth the greatest stress upon the blessings of the *life which is to come*. Rom. viii. 28. Heb. viii. 6. 1 John ii. 25.

9. ⁴ St. Paul has used this expression, [*This is a faithful saying,*] four times, viz. 1 Tim. i. 15. 2 Tim. ii. 11. Tit. iii. 8. and in this place. They were all matters of certain truth and great importance; and the apostle used this expression, to call up men's attention to them, as things of great consequence. Concerning the most important of them, he has added, as he has done here, viz. *that it is worthy of universal acceptance*. See 1 Tim. i. 15. The important truth, to which he here calls upon all men to attend, is, [*that godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.*] The three grand principles of religion, are, a *God*, a *providence*, and a *future state*. Without these, religion could not subsist. And the apostle, in the next verse, plainly intimates, that these principles were his support under afflictions; as well as animated him to zeal and diligence in active service.

PARAPHRASE.

TEXT.

An. Christi^{58.}
Nero. 4.
Chap. IV. because we firmly trust in the true and living God ^u, who is disposed to be the savior of all men ^w, and who will actually save all such as faithfully obey the christian revelation ^x.

trust in the living God, who is the savior of all men, especially of those that believe.

11 These are the things, which you are to teach; and charge the christians to comply with them ^y.

These things command and ¹¹ teach.

N O T E S.

10. ^u See on the præceding verse, and note ^o chap. iii. 15. and *the history of this epistle*, p. 215.

^w See note ^d, chap. i. 1. and note ^f, chap. ii. 4. For teaching "that God was ready to save all men, gentiles as well as jews," the jews had drove him from the synagogue at *Ephesus*. See *the history præfixed to this epistle*, p. 209. Compare Gal. v. 11.

^x *Μάκιστα πιστῶν, especially of the faithful.*] As if he had doubted of the salvation of the judaizers, who were *unfaithful*; which could procede from nothing but their incorrigible obstinacy, and the improbability of their repentance. Compare with this the notes on chap. i. 1; 6.

"Rom. ii. 6. Glory, honor, and peace, shall be the happy lot of every one, who practiseth true goodnesse; of what nation soever he be, or under what dispensation soever he liveth: saving that those, whom God hath favored with a revelation, and to whom he hath made expresse and special promises, shall have those promises first, and with some marks of præcedency, made good to them; but not to the prejudice of any other part of mankind. *For God is the savior of all men, especially of those that believe.*"

I would further observe, that those, who enjoy the advantages of the christian revelation, in the purity of it, may, with equal diligence, excel others in knowledge and virtue; and consequently may be qualified and præpared for higher felicity, or a more exalted station. And hence I take my notion of the christian heaven; viz. as a more exalted state of happinesse, in proportion to their superior knowledge, piety, and virtue.

11. ^y *Παράγγελλε, command, or charge.*] In this he may refer to [*παράγγελλας, that thou mightest charge,*] chap. i. 3. and [*παράγγελίαν, this charge,*] chap. i. 5; 18. He useth the word, likewise, chap. v. 7. and vi. 13; 17. See on chap. i. 5.

S E C T. VIII.

Chap. iv. Ver. 12, — 16.

C O N T E N T S.

ST. PAUL here giveth *Timothy* directions concerning his own ^{An. Christi} conduct ; especially as he was yet a young man, and had such ^{58.} difficult work upon his hands. ^{Nero. 4.}

He adviseth him to take a great deal of care how he behaved, ^{Chap. IV.} both in public and private ; and, particularly, that he gave himself intirely to the work of the ministry.

T E X T.

P A R A P H R A S E.

12 Let no man despise thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

'Till

Let me earnestly recommend it to you, to behave with such prudence and gravity, as that no man may despise your admonitions, upon the account of your youth ^a ; but, on the other hand, be a pattern ^b to all the faithful christians ^c, in speech, in conversation ^d, in love ^e, in temper ^f, in faith, in chastity.

'Till

N O T E S.

12. ^a See the history præfixed to this epistle, p. 201 ; 219.

^b See on 1 Thess. i. 7.

^c *Τῶν πιστῶν, of the faithful.* The faithlesse judaizers would be apt to improve every youthful imprudence into an accusation against *Timothy*, as he was set there to oppose them ; but the faithful would profit by his example, if it was pious and prudent. *Tit.* ii. 7 ; 8. 1 Pet. v. 3.

^d *Ἐν ἀναστροφῇ, in conversation.* St. Paul wrote in a popular style ; and, therefore, used many words to the same purpose, to expresse the thing more vehemently. However ; if any desire to distinguish, they may refer, *in word*, to his speech ; and this phrase, [*in conversation*], to his behavior.—As to the word, [*ἀναστροφὴ conversation*], see on 1 Pet. i. 15.

^e This may possibly refer, more especially, to that love, which they owed the gentile christians.

^f Dr. Mill informs us that these words, [*ἐν πνεύματι, in spirit*], are not in several antient MSS. versions, and fathers. If they are retained, I would understand, by

PARAPHRASE.

TEXT.

An. Christi
58.
Nero. 4.
Chap. IV.

'Till I come to you again, apply yourself diligently to reading the scriptures, and to exhorting and teaching others.

'Till I come, give attendance to reading, to exhortation, to doctrine.

13 Neglect not that divine gift of the
14 holy spirit^h, which is in you: and which I, by the laying on of my hands, communicated unto you; according to the prophecies, that went before, concerning youⁱ. And the elders at *Lystra*

Neglect not the gift, that is in thee, which was given thee, by prophesy, with the laying on

NOTES.

by them, *the temper*, or disposition, of mind. So the word, [*spirit*,] signifies, Matt. v. 3. Luke ix. 55. Acts xviii. 25. Rom. viii. 15. and xi. 8. and xii. 11. 1 Cor. ii. 12. and iv. 21. 2 Cor. iv. 13. and xii. 18. Gal. vi. 1. Eph. iv. 23. Phil. i. 27. 2 Tim. i. 7. 1 Pet. iii. 4. and perhaps Rom. viii. 9. See on 1 John iv. 13.

13. § It was the custom, in the synagogue, to read a portion of the scriptures of the old testament; and, after that, to instruct the people in the meaning of it, and give them some useful exhortations. *Timothy* was to do so, in the school of *Tyrannus*: as well as read the scriptures privately, for his own improvement.

14. ^h *Χάρισμα* signifies a free gift, Rom. v. 15, 16. and vi. 23. and xi. 29. 1 Cor. vii. 7. 2 Cor. i. 11. and particularly the gift of the holy spirit, or some miraculous gift, Rom. i. 11. and xii. 6. 1 Cor. i. 7. and xii. 4; 9; 28; 30, 31. 2 Tim. i. 6. 1 Pet. iv. 10. and in the text.—These are all the places, in the new testament, where the word is used. And, in none of them, does it signify “the ordinary gifts and graces of the gospel; faith, hope, and charity; the love of God and of man.” On the contrary; St. Paul, (1 Cor. thirteenth chapter) compares the virtues of the christian life, and particularly that of love, with the miraculous gifts of the spirit, and gives the preference to the moral virtues.

As the apostles have so used the words [*charisma*, and *charismata*,] I should be inclined so to interpret them, in the apostolic fathers. And that *Chrysostom* has so used the word, [*charismata*,] has been shown, in the note on 2 Thess. ii. 6.

ⁱ *Μὴ ἀμέλει τὸ ἐν σοὶ χάρισμα, ὃ ἐδόθη σοὶ διὰ προφητείας*, Neglect not the gift that is in thee, which was given thee by prophesy.] If, by [*προφητείας prophesie*,] we could here understand the power, which the apostles had, of conferring the gift of the holy spirit, by the laying on of their hands; our translation would be just. But I do not find that that power is any where called prophesy. I would, therefore, understand *διὰ*, as either put for *κατὰ*, and consider this as a parallel expression to what we find, chap. i. 18. *κατὰ τὰς προαγγέλλοντας ἐπὶ σε προφητείας*, according to the prophecies, that went before, concerning thee. Or (which cometh to the same thing) I would have *διὰ* here to signify [after,] as it signifieth Mark ii. 1. [*δι' ἡμερῶν*, after some days;] and Acts xxiv. 17. [*δι' ἐτῶν πλειόνων*, after many years.] And, then, the

TEXT.

PARAPHRASE.

on of the hands of the presby-
tery.

Medi-

stra laid on their hands also ^k, when
I prayed for succeſſe, and a bleſſing upon
your future miniſtry.

An. Chriſti
58.
Nero. 4.

Make

Chap. IV.

N O T E S.

the ſenſe would be, *Neglect not the gift of the holy ſpirit, which is in you, which was conferred upon you, after (or according to) ſome propheſie, or propheſies, that went before, concerning you.*—It was according to propheſie, that Paul and Barnabas were ſet apart, at *Antioch*, unto the work, to which God had called them. *Acts* xiii. 2. In this ſenſe, perhaps, it was that the *holy ſpirit* had made the *elders* of the church at *Ephesus*, *bishops*. *Acts* xx. 28. And that *Clemens Romanus* ſaith, “The apoſtles appointed the firſt-fruits of their converſions, to be *bishops* and *deacons*, over ſuch as ſhould afterwards believe; *having firſt proved them, by the ſpirit.*” [*Vid. epiſt. ad Cor.* § 42.]

^k It hath, from hence, been alleged, “that imparting the holy ſpirit did al-
ways, in that primitive age, accompany the *laying on of hands*; and that the
“*elders* of the chriſtian church (as well as the apoſtles) could impart that divine
“gift, by the laying on of their hands.”

I do not, indeed, think that any very great ſtreſſe is to be laid upon that *jewiſh*
rite, of *laying on of hands*; which they frequently uſed, when a ſuperior bleſſed, or
prayed for, an inferior; and which is now commonly uſed, in recommending mi-
niſters, to the divine bleſſing, for ſucceſſe in their work.

But that the fact is true, “that hands were frequently laid upon perſons, even
in the apoſtles days, where the holy ſpirit was not imparted,” may (I think) be
made very plainly to appear. The apoſtles themſelves did not always confer that
gift, when they laid on their hands. For, *Acts* vi. 6. they are ſaid to have prayed,
and laid their hands upon the ſeven *deacons*, who were already *full of the holy ſpirit*,
ver. 3. And the *prophets*, at *Antioch* in *Syria*, faſted and prayed, and laid their
hands on *Barnabas* and *Saul*; to whom the Lord Jeſus Chriſt had appeared at *Je-
ruſalem*, and communicated the holy ſpirit immediately, and in the greateſt plenty.
Compare *Acts* xi. 30. and xii. 25. and xiii. 2, 3, with *Acts* xxii. 17, &c. and
2 *Cor.* xii. 4, 5; 7. *Gal.* ii. 7, 8, 9. And *Timothy*, who was only an *evangelist*,
and could not confer the holy ſpirit, upon any perſon, by the laying on of his hands,
is directed to uſe caution, in ordaining *bishops* and *deacons*, and to *lay hands ſuddenly
on no man.* 1 *Tim.* v. 22.

It is poſſible that hands might be laid upon St. *Paul*, when he was recommended
to the divine bleſſing; before he entered upon his ſecond *apoſtolic journey*. *Acts*
xv. 40. And ſo, perhaps, before moſt, or all, of his four or five apoſtolic
journeys.

But that the *elders* here mentioned did not confer the holy ſpirit, upon *Timothy*,
by the laying on of their hands, appeareth, from 2 *Tim.* i. 6. where St. *Paul* ſaith
expreſſly, that this *gift* was imparted unto *Timothy*, *by the laying on of his hands*.
And we cannot ſuppoſe, that St. *Paul* would have aſſumed to himſelf what was due
to others, in conjunction with him.

He

P A R A P H R A S E.

T E X T.

An. Christi
58.
Nero. 4.
Chap. IV.

Make these things your daily care and Meditate upon these things, 15
study¹: employ yourself in them: that, give thyself wholly to them,
by that

15

N O T E S.

He himself, indeed, was an apostle; and is said frequently, elsewhere, to have imparted the holy spirit, by the laying on of his hands. So that his power to impart *the holy spirit*, of himself, or without any other man, is clear and unquestionable. But we find no certain and clear instance, where any *elders* ever did so, or ever had the power of doing so.—*Philip*, who was one of the primitive *elders*, and himself full of the holy spirit, (Acts vi. 3; 5.) could not confer the holy spirit upon the *Samaritanes*. And, therefore, two of the apostles were sent to impart it to them, by the laying on of their hands. Acts viii. 14,—17. The holy spirit was not imparted to *Saul*, by *Ananias*, when he laid his hands upon him, and miraculously cured him of his blindness. [See the history of the first planting the christian religion. Vol. I. p. 171, &c.]—And, if that instance of *Ananias*, and this in the text, can be plainly cleared up, without supposing *elders* to have conferred the holy spirit, the general rule will hold, without exception, quite through the new testament, viz. that none ever imparted the holy spirit, by the laying on of their hands, but apostles only.

The *elders* were the first-fruits, or first converts. [See the essay annexed to 2 Tim. chap. iii. § II.] The *presbytery* consisted of a number of such *elders*.—In this text, it is (not διὰ by, but) μετὰ WITH the laying on of the hands of the *presbytery*. i. e. the prophets prophesied of *Timothy's* future usefulness. Upon which, St. Paul (young as *Timothy* was) laid his hands upon him, and imparted unto him the gift of the holy spirit. And, either along with the apostle, or after he had done, the *elders* of the church at *Lystra* laid their hands, also, upon *Timothy*; and recommended him to God, for success and a blessing.—Just as, in the above-mentioned case, of *Barnabas* and *Saul*, soon after our Lord Jesus Christ had qualified them for, and called them to, the apostleship of the *gentiles*, the prophets, in the church at *Antioch*, by immediate inspiration, directed that they should be recommended to God, for his blessing. And they were, accordingly, recommended unto God, or separated unto their work, by fasting, prayer, and laying on of hands. Acts xiii. 2, 3.

15. ¹ Ταῦτα μελέτα, Make these things your care.] The word μελέτη is used to denote all the præparatory exercises of mind, or body, which are made use of, by those, who are desirous of excelling in any art, or science. Accordingly; it is applied to those who were training up for rhetoricians, or to those who designed to contend in the agonistic games, or to engage in the dangers and fatigues of war.—In like manner, the apostle recommends it to *Timothy*, by proper, prævious exercises, to qualify himself for excelling in the discharge of the work of an evangelist. [Vid. Hutchinson. in Xenophon. Cyropæd. L. I. p. 13. edit. 2to.] However; the word is also used of any thing else, that a man is earnestly employed in, or sets his heart upon. So *Herodotus*, (p. 15. edit. Gale.) says, of one lately married, ταῦτα οἱ νῦν μέλει These things are now his care. Or, he is wholly taken up with them.

TEXT.

PARAPHRASE.

that thy profiting may appear to all.

- 16 Take heed unto thyself, and unto thy doctrine; continue in them: for, in doing this, thou shalt both save thyself, and them that hear thee.

by your diligence in your private studies and public labors, your progress may evidently appear to all around you ^m.

An. Christi
58.
Nero. 4.
Chap. IV.
16

Take heed to your own private conductⁿ, and to your teaching others the christian doctrine, and persevere therein with care and stedfastness. For, if you do so, you will be the means of saving both yourself, and those that hear you^o.

N O T E S.

^m Ἐν ταῖς ἑαυτοῖς, *employ yourself in them.* See on 1 Thessl. ii. 5. They, who had the gifts of the spirit in a supernatural manner, were to read and study, as well as to teach others. So they stirred up the gift that was in them; which they, by negligence, would have quenched. See on 1 Thessl. v. 19. Surely, then, as the spiritual gifts are wholly ceased in the church, the pastors of it, now a-days, have much more reason to read and study!

The *hebrew*, in which the old testament, and the *greek*, in which the new, was written, are now dead languages; and the idioms of speech, the history and customs, &c. are very different from ours; which render learning and diligence absolutely necessary, to such, as would teach others the true, pure, and primitive christianity.

16. ⁿ Ἐπειχέ (scil. ἑαυτῷ, *Take heed to yourself.*) See on ver. 12.

^o Ezek. xxxiii. 1,—9. Dan. xii. 3. Rom. xi. 14. 1 Cor. ix. 22.

As *Timothy's* taking heed to himself, and to his teaching others, and persevering therein, were necessary to his own salvation; so it was necessary, in those, who were instructed by him, that they should take heed unto themselves, practise the duties of the christian life, and persevere therein; otherwise it was not in *Timothy's* power to *save them*. It is true; he had *apostolic ordination*. But *the power of the keys*, to open the gates of heaven to, or shut them against, whom they pleased, whether penitent or impenitent, and oblige God to stand to their determination, is a modern refinement, a doctrine altogether unknown to the apostles and evangelists,

S E C T. IX.

Chap. v. Ver. 1, 2.

C O N T E N T S.

An. Christi
58.
Nero. 4.
Chap. V.

HAVING advised *Timothy* to diligence in teaching others, the apostle here pointeth out some rules of prudence, in order to his teaching with successe; viz. that he should carry it with a filial respect towards the aged, and with mildnesse and affability towards younger persons, but without levity.

P A R A P H R A S E.

T E X T.

1 I would not have you, in a severe and magisterial way, take upon you to reprove an old man^a, if he has been guilty of a fault; but humbly intreat him to do his duty, as you would your own father: and the younger men, in a mild and affable manner, as if they were your own brothers.

Rebuke not an elder, but in-
treat *him* as a father, and the
younger men as brethren;

2 In reprovng the aged women, when there is occasion for it, behave with such a respectful and filial deference; as you would towards your own mother: and towards the younger women, with that mildnesse and gentleness, as if they were your own sisters; but

The elder women as mothers, 2.
the

N O T E S.

^a Προσβυτέρω, *an older man*:] i, e, not an *elder* in the church, as the same word signifieth, ver. 17; 19. For it is here opposed to νεωτέρω, *younger men*, as the word [προσβυτέρας *the older women*,] is opposed to νεωτέρας, *the younger women*,] ver. 2.

TEXT.

PARAPHRASE.

the younger as sisters, with all purity.

but be careful, that it be also with the greatest purity and chastity ^b.

An. Christi

58.
Nero. 4.

Chap. V.

NOTES.

1, 2. ^b Such rules of prudence, virtue, and decorum, could never have proceeded from an ignorant or foolish person. Such a thorough knowledge of the world; such proper and wise advice; pointing out so honest and likely a method to succede, by suting persons and things; evidently sheweth that *St. Paul* was no loose, incoherent writer, nor any wild and extravagant *enthusiast*. As his whole character, and particularly his patience and perseverance, in his endeavors to instruct, reform, and save men; notwithstanding the injuries and persecutions, which he met with, from an unrighteous, ungrateful world;—plainely show that he was no *impostor*; but a man of virtue, integrity, and the greatest benevolence to mankind. See the *Appendix to Philemon*.

S E C T. X.

Chap. v. Ver. 3, —16:

C O N T E N T S.

THE apostle here giveth directions, concerning *the widows*, that were to be maintained by the church's charity; and to discharge the office of *deaconesses*. The sum of what he saith, upon this head, is, that private christians ought, every one of them, to maintain their own near relations, if they are able. But, if any widow have no near relations, able to maintain her; then *the church* is to take care of her, and to take her into the number of *the deaconesses*; provided she have been a very pious woman, and still continueth to be so. But, under sixty years of age, none were to be admitted. For the younger women, by being restrained from marrying again, among the *christians*, would be in danger of throwing off christianity; or of behaving so, as to bring some scandal upon it. He, therefore, adviseth that none of them should be admitted into the number of *the deaconesses*, whom the church was to maintain; and of whom it was expected that they should continue in that station.

PARAPHRASE.

TEXT.

An. Christi

58.

Nero. 4.

Chap. V.

Respect and maintain ^a the widows, who are (what that word importeth, i, e,) really bereaved and desolate ^b.

3

4

But, if any widow have children, or grand-children, among the christians, who are able to maintain them; let them learn to show piety to those of their own family, and to make a grateful return to their progenitors, by maintaining them in their indigent old age. For this is a thing good and excellent in itself, and highly acceptable in the sight of God ^c.

5

She, indeed, who is really a widow, that is, actually desolate, (if she behave as she ought to do) habitually trusteth in God; and continueth to offer up prayers and supplications unto him, constantly, evening and morning, every day ^d.

6

But ^e she, that liveth in wantonness and sensuality, though she continues to live this mortal life, she is dead to piety and virtue ^f.

Honour widows that are wi-3
dows indeed.

But, if any widow have chil-4
dren or nephews, let them learn
first to shew piety at home, and
to requite their parents; for that
is good and acceptable before
God.

Now she, that is a widow in-5
deed, and desolate, trusteth in
God, and continueth in suppli-
cations and prayers night and
day.

But she, that liveth in plea-6
sure, is dead, while she liveth.
And

These

N O T E S.

3. ^a That [*to honor*;] here, signifieth to *maintain*, is evident, not only from what followeth; but it is the sense of the word; ver. 17. Matt. xv. 4, 5, 6. Mark vii. 9,—13. Compare Acts xxviii. 10.

^b See ver. 4, 5, 6. Such were the widows of the christian church at *Jerusalem*. Acts vi. 1, &c.

4. ^c Gen. xlv. 9, &c. Matt. xv. 4, &c. Mark vii. 9, &c. Eph. vi. 1, 2, 3.

5. ^d See on 1 Theff. v. 17.

6. ^e Δὲ, in the beginning of ver. 5. seems to stand for [*μὲν indeed*,] and [*δὲ but*,] in the beginning of this verse, to be the reddition to it.

^f *The jews* had this as a common saying among them, “that wicked men, whilest they live, are to be reckoned among the dead.” *Vid. Druf. in Matt. iv. 4. and viii. 22. Compare Luke xv. 32. Eph. ii. 1. The Pythagoreans* built empty tombs for those who had revolted from philosophy. [*Vid. Origen. contra Celf. edit. Cantab.*]

TEXT.

PARAPHRASE.

7 And these things give in charge, that they may be blameless.

8 But, if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number, under threescore

These things command ^{58.} the christians to observe, that their behavior may not deserve blame. An. Christi Nero. 4.

But, if any professed christian doeth not indeavor to provide for his own relations, and especially for his own domestics; he hath, in effect, denied the christian faith, and is even worse than one that believeth nothing of christianity. For both the unbelieving *jews* and *gentiles* very commonly provide for their own household and nearest relations ^{h.}

Into the number of the deaconesses, who are to be maintained by the church, and to be the servants of it, let no widow be taken in, under sixty years of age ^{i.}, after

Chap. V.

7
8

9

N O T E S.

Cantab. p. 67.] And it was reckoned a beautiful thought in *Pythagoras*, and other antient heathens, *That a wortbleffe man is a dead man.*

That the same thought is not as much admired in *St. Paul*, (with whom it is very frequent) can procede from nothing, but an unreasonable partiality for what is of *heathen* extraction, and an ungenerous contempt of what is *jewish* or *christian*. However; *Grotius* suspects that *Pythagoras* received this observation from the people of the east, and more particularly from the *jews*. [*Vid. Grot. in Matt. viii. 22.*]

7. ^g See on chap. iv. 11. and i. 3.

8. ^h *Denying the faith*, is here (according to *St. Paul*) leading a wicked life; or living and acting contrary to the moral law, which is adopted into the christian law.

Suppose the man, of whom the apostle is here speaking, to have believed every article of the *Creed*: yet, as long as he provided not for his own family; he declareth, that such an one had thereby *denied the faith*, and was so much worse than one guilty of error in speculation, as to be worse even than an infidel himself. See ver. 4 i 16. Gal. vi. 9, 10. (Isa. lviii. 7.) Luke xii. 48. 2 Tim. iii. 5. Tit. i. 16. and note ^z, chap. i. 10.

Others have interpreted this passage, thus, "Every such christian is, in effect, an apostate; (as *denying the faith*, seems to import;) and that is worse than being an infidel: because the former sins against greater light and obligations." [*See Fleetwood on relative duties, Disc. 5.*]

9. ⁱ *Schmidius* was for placing the comma after *γυναικα*, and so was *Mr. Hutchinson*. [*Vid. Xenophon. Cyropæd. L. 1. p. 16. Qto. in notis.*]

The

PARAPHRASE.

TEXT.

An. Christi after having been the wife of one husband^k.

^{58.}
Nero. 4.
Chap. V.

10

If she have had a good character, for her good works^l; if she have brought up children piously and virtuously; if she have hospitably entertained strangers^m; if she have been ready to do any the meanest offices to show her respect unto the christiansⁿ; if she have been ready to succour any person in distresse; if she have diligent-ly

score years old, having been the wife of one man,

Well reported of, for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently

NOTES.

The poor widows, who were to be *deaconesses*, were not to marry again; but to continue in that station for life. But then they were not to be admitted, under sixty years of age.

That this is the apostle's meaning, appeareth, from the age at which he would have them taken in, as well as from what he hath said, ver. 11, 12; 14, 15. If this restraint had been laid, by the christians, upon the younger widows, it might have been a temptation to some of them to have gone among other sorts of persons, where they could be free from such restraints. And, as he seemeth to intimate, ver. 15. some had actually left the christians, upon that account. It was, therefore, both reasonable in itself, and agreeable to the christian institution, that such a restraint should not, among the christians, be laid upon *them*.

If none had ever entered into the vow of single life, under sixty years of age, in the church of Rome; there would have been much less room for the protestants to have reproached them, and condemned their conduct.

^k Εὐδὸς ἀνδρός γυνή, *Having been the wife of one husband.*] It is said, chap. iii. 2. that a bishop must be (i. e. at present) *the husband of one wife*; not guilty of *polygamy*, or causeless divorce; though he may have several wives successively. From one's being in the present, and the other in the past, tense; some have argued, that this expression cannot determine the meaning of that. But, for a more full account of the sense of this place, see note ^d, chap. iii. 2.

10. ^l See on chap. iii. 7.

^m Acts xvi. 15. Heb. xiii. 2. 1 Pet. iv. 9. with which compare Acts ix. 43. and x. 6; 32.

ⁿ It was an usual piece of civility, as well as a great refreshment, in the eastern countries, to wash a person's feet, or to take care that it should be done for them. Gen. xviii. 4. and xix. 2. Luke vii. 38; 44. John xiii. 5; 14, 15.

TEXT.

PARAPHRASE.

ligerly followed every good work.

ly practised and promoted every good work;—one of such a character greatly deserveth to be chosen into the office of a *deaconnesse*. An. Christi 58. Nero. 4. Chap. V.

11 But the younger widows refuse; for, when they have begun to wax wanton against Christ, they will marry:

But do not take the younger widows into that number. For such a restraint from marrying again among the christians, may, perhaps, be a snare to them: and, when they wax wanton against Christ, they will be very ready to marry to such as are not christians^o.

12 Having damnation, because they have cast off their first faith.

And, surely, they will be very justly condemned, when they have forsaken the christians, and cast off their former faith.

13 And withall they learn to be idle, wandering about from house to house; and not only idle, but tatlers also, and busy-bodies, speaking things which they ought not.

And withall they learn to be idle, and to go about from house to house^p; and not merely to be idle, but to be tatlers also, and busy-bodies; curiously prying into other people's affairs; and talking about things, which it neither becometh them to speak of, nor concerneth them to meddle with^q.

14 I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

I order^r, therefore, that the younger women marry, that they may bear children; that they look well to their own household affairs; and behave so virtuously and prudently, as to give no occasion to any of the enemies of christianity to reproach them, or that religion which they profess.

For

These

N O T E S.

11. ^o See on ver. 9.

13. ^p See on 1 Theff. iv. 12. and 2 Theff. iii. 11.

^q Lev. xix. 16.

14. ^r See note ^a, chap. ii. 8.

15. ^t See

P A R A P H R A S E.

T E X T.

An. Christi 58. Nero. 4. Chap. V. 15 These rules may, perhaps, seem very minute and particular; but there is too much occasion for them^f. For some (because of the too great restraints, which the christians laid them under) have already turned aside from christi-

For some are already turned 15 aside after Satan.

16 If any man, or woman, that is a christian, have a widow-mother, or grand-mother, and can maintain them; let them do it: and let not the church be unnecessarily burthened, that it may provide sufficiently for such as are widows indeed, and utterly desolate^g.

If any man or woman, that 16 believeth, have widows; let them relieve them; and let not the church be charged; that it may relieve them that are widows indeed.

N O T E S.

15. ^f See on ver. 9.

16. ^g See note ^b, ver. 3.

S E C T. XI.

Chap. v. Ver. 17,—25.

C O N T E N T S.

IN this *section*, the apostle giveth directions concerning *elders*; and that, under three heads. (1.) With respect to the provision, which the church was to make for them; especially for the diligent among them. (2.) With respect to *Timothy's* reprov- ing them; which was not to be done, but upon good evidence. And (if well attested) it was to be done publicly, for a warning to others. This being an ungrateful work, he chargeth it upon *Timothy*, in the most solemn manner. And, then, (3.) With respect to *Ti- mothy's* ordaining of *elders*, he adviseth that it be done, upon ma-
ture

ture and deliberate consideration ; and, particularly, upon a faithful inquiry into their characters.

In the midst of these faithful and wise admonitions, he dropeth some brief directions, concerning *Timothy's* health; as considering his life of great importance to the christian church.

An. Christi
58.
Nero. 4.
Chap. V.

TEXT.

PARAPHRASE.

17 Let the elders, that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine :

For

Let the *elders*^a, who preside over the church with prudence and diligence, be accounted worthy of double honor ; let the church greatly reverence them, and chearfully maintain them : especially if they not only preside ; but, also, diligently teach the christian doctrine^b.

Such,

17

NOTES.

17. ^a The word *πρεσβύτερος*, was used, *ver. 1.* for an old man. Here it is used for an *elder*, in the christian church ; which an old man, that had been lately converted, was not. Such, as had been lately converted to christianity, of what age soever, were only *novices*. See the *Essay*, annexed to 2 *Timothy*, chap. 3. § 2. The *elders*, here mentioned, were, I suppose, the *first-fruits*, or first converts, in the christian church, at *Ephesus*.

^b Dr. Lightfoot (*Vol. 1. of his works*, p. 308.) supposes “ that the *deacons* might be the *elders*, who ruled ; but did not labor in word and doctrine.” Whereas ; before the writing of this epistle, there were not, in the christian church, at *Ephesus*, any such fixed officers, as *bishops* and *deacons*.—Some of the *elders*, or first converts, there, presided. And others, besides their presiding sometimes, did also, at other times, diligently teach the word.

It is true that, out of the number of such *elders* as were most apt to teach, *Timothy* was ordered to choose *bishops*, chap. iii. 2. and from among such *elders*, as presided well, but were not apt to teach, or who did not labor in word and doctrine, he was to choose *deacons*. See chap. iii. 8, &c. And then, indeed, after he had ordained both *bishops* and *deacons*, he might order, that both these sorts of officers should be treated with great respect ; and that the *bishops*, or pastors, should be maintained by the church, as not only ruling well ; but laboring, also, among them, in word and doctrine ; i, e, in teaching the word, or preaching the gospel.

Besides these *elders* being the gravest and most prudent men, and the most early converts in that city, it is highly probable that they had an illumination from the spirit, to direct them how to order and manage the affairs of the church, wisely and properly ; i, e, not only to direct such as had spiritual gifts, how, and in what order, to use them, in the public assembly ; for instance, who should prophesie first ; who should, in the next place, pray, or sing, by the spirit ; who should speak with a tongue ; and who should interpret :—And, in this sense, the spirit of the prophets

PARAPHRASE.

TEXT.

An. Christi 18.
Nerq. 4.
Chap. V.
18

Such, I say, ought to be provided for, and supported by the church, in whose service they are employed: For the scripture saith, [Deut. xxv. 4.] that *men*

For the scripture saith, "Thou shalt not muzzle the ox that tread-

N O T E S.

was subject to the prophets; i. e. the spiritual gifts were under the direction of such as presided, as well as of such as had the gifts. [1 Cor. xiv. 32.] They could (I say) not only *preside* in the church; but it is probable, that (after a church was first planted, and the *apostles* and *evangelists* were departed from it) the chief care of the christian interest was devolved upon such *elders*; and they were to look to what concerned such a church; at least 'till the apostles or evangelists came again, and ordained *bishops* and *deacons* among them. See on 1 Thess. v. 12.

What analogy their *presiding* bore to that of the rulers of the *jewish* synagogue; see *Vitringa de veter. Synag.* p. 595; 727, &c. *Lightfoot's works*, Vol. 1. p. 308; 611, &c.

But, besides their *presiding*, it is here intimated that some of them *taught* also; i. e. they not only *prophefied*, or spoke by immediate inspiration, some particular truths, which might be for *edification, or exhortation, or comfort*; but they also acted the part of *doctors*, or spoke in the church as *teachers*; which the apostle had expressly prohibited the women to do, chap. ii. 12.

Indeed, the apostles had the whole scheme of christianity by inspiration. But what such *elders* had learned from the apostles, mediately or immediately, *that* they were carefully and diligently to teach to others.

That this was the work of *pastors* and *teachers*, will hardly be disputed. For, when the prophet describeth a pastor after God's own heart, it is *one that feedeth* his people *with knowledge and understanding*. Jer. iii. 15.

In all assemblies, the regularity or irregularity of their proceedings depends very much upon the wisdom and conduct of such as *preside*. And the due discharge of the work of *presiding* (especially in that infant state of the church, and when they were surrounded with enemies) required great prudence and application; and the flourishing or decay of the christian church did very much depend upon their management. They, therefore, who *presided well*, were to have double honor from the church; especially if they also, with diligence and care, taught christianity to others. [See *Miscel. Sacra, Essay* I. p. 84.]

As to the meaning of the word, [*honor*,] see on ver. 3.

In saying that the *elders, who presided well, and also labored in word, and doctrine*, were to have *double honor*, the apostle either refereth to what he had said, of such as were *widows indeed*, and really desolate, ver. 3. viz. that they *should have honor*; but the *elders double honor*: or to the first-borne, under the *law*, to whom belonged a *double* portion of their father's goods. Deut. xxi. 17. And, instead of whom, God took the tribe of *Levi*, for his own, to minister unto him, at the tabernacle, and at the temple. Numb. iii. 12. See 1 Cor. ix. 4,—14. Gal. vi. 6. 1 Thess. v. 12, 13.

TEXT.

PARAPHRASE.

treadeth out the corn," and,
"The labourer is worthy of his
reward."

men ought not to muzzle the mouth of an ox that treadeth out the corn; but allow him to eat of that, about which he laboureth. And it is a maxim, allowed by all, that the laborer is worthy of his reward. An. Christi
58.
Nero. 4.
Chap. V.

19. Against an elder receive not an accusation, but before two or three witnesses.

The character of an *elder* is of great consequence, in the christian church, and (if possible) ought to be preserved sacred and inviolable: do not, therefore, give ear to any thing that may stain their reputation; unless the matter can be attested by two or three credible witnesses^d.

20. Them that sin, rebuke before all, that others also may fear.

But, if any accusation be fairly made out, by two or three witnesses of credit, reprove such publicly, and before the whole church; that not only they, but the other christians also, may fear to transgress for the future^e.

21. I charge thee, before God and the

You may, and will, very probably, think this a difficult and ungrateful piece of service: and, I own, it is so. But, as it is necessary to be done, I solemnly

N O T E S.

18. ^a Lev. xix. 13. Deut. xxiv. 14, 15.

This passage occurs no where, in the new testament; but here, and Luke x. 7. St. Luke was the companion of St. Paul, and wrote his gospel, as it were, under the inspection and guidance of that apostle; inasmuch as that some of the antients have ascribed that gospel to St. Paul, and called it *his gospel*. Compare also, Luke xxii. 19. with 1 Cor. xi. 24, 25.

19. ^d Deut. xix. 15. Matt. xviii. 16. John viii. 17.

20. ^e Matt. xviii. 17. 2 Cor. ii. 6. Gal. ii. 11; 14. Tit. i. 13.

That this was according to the custom of the synagoge, see *Vitring. de vet. synag.* p. 729, &c.

PARAPHRASE.

TEXT.

An. Christi^{58.} solemnly adjure you^f, as in the presence
 Nero.4. of the court of heaven, i, e, of God,
 Chap. V. and our Lord Jesus Christ, and the
 elect angels^g, that you faithfully observe
 serve

the Lord Jesus Christ, and the
 elect angels, that thou observe
 these

NOTES.

21. ^f Chap. vi. 13. 2 Tim. ii. 14. and iv. 1.

^g When *Deioces* was chosen king of the *Medes*, he desired that they would build and fortify, for him, a capital town, and in it a palace. They, accordingly, built, for him, the town of *Ecbatana*, and surrounded it with seven walls; and, at his own request, he was also attended with a proper number of body-guards. He then shut himself up in the palace, surrounded with all these defences and fortifications; and ordered that the people should dwell without the walls, round about, on every side. And he was the first, who appointed, “that it should not be permitted for any person to go in, unto the king; but that all things should be transacted [*δι’ ἀγγέλων* by *angels*, or *messengers*]; and that it should not be lawful “for any other person to see the king.” [*Vid. Herodot. Clío. c. 98, &c. p. 43. edit. Gale.*] This he did, partly for state and magnificence; to create a reverence in the minds of the people; and that they, who never saw him, might imagine him to be more than a man.—The kingdoms of *Media* and *Persia* were afterwards united, and the *Persian monarchs* kept up that piece of state and magnificence. We find, in the scriptures, frequent references to that custom. Esther i. 10. The number of the *angels*, or messengers, who might go in, unto the king, is represented as seven. And they are called the *seven chamberlains*, that served in the presence of the king. And, ver. 14. there are other seven great persons mentioned, who saw the king’s face, and who sat first in the kingdom. The last seven were (I suppose) such as were called the king’s seven counsellors, Ezra vii. 14.

From the grandeur and magnificence of that eastern court, the sacred writers sometimes took their images; and called the creator and governor of all, the king eternal, incorruptible, invisible; the only wise God, &c. [1 Tim. i. 17. and vi. 16.] intimating, that this great, invisible king was superior to any of the eastern monarchs. They were only mortal, corruptible men; he is eternal, incorruptible. They had, comparatively, but a small share of wisdom; he is the only wise God.

To carry on this allusion to an eastern court, our savior himself has warned all men not to hurt little children; because of their great interest with the invisible king, whose angels are represented as beholding his face, taking the part of such innocent, helpless, persons, in their distress; and prevailing with the great king to avenge them, or do them right. Matt. xviii. 10. Take heed that you despise not one of these little ones: because their angels, in heaven, continually behold the face of my father, who is in heaven. Zech. iv. 10. These seven are the eyes of the Lord, which run to and fro, through the earth. See 2 Chron. xvi. 9. There is a like representation, Rev. v. 6. In the apocryphal book of *Tobit* they are thus spoken of, [Tobit xii. 15.] I am Raphael, one of the seven holy angels, which present the prayers of the saints; and which go in and out, before the glory of the holy one. With which compare Rev.

viii. 3, 4.

TEXT. PARAPHRASE.

these things, without preferring one before another, doing nothing by partiality.

serve these my directions, without pre-
judice against any man, or partiality for any.

An Christi
58.
Nero. 4.
Chap. V.

22 Lay hands suddenly on no man,

The way to have such honored as
preside and teach, and to avoid the un-
grateful

22

N O T E S.

viii. 3, 4. Again, Rev. i. 4. They are called *the seven spirits, which are before his throne*: [i. e. before the throne of God.] [See Rev. iv. 5.] And Rev. viii. 2. *The seven angels, who stand before God.*—There is joy in heaven, *before these angels of God, at the conversion of one sinner.* Luke xv. 10.

In this text, St. Paul charges and adjures *Timothy*, as before the court of heaven, or as admitted into the grand, royal presence, to observe his directions uprightly. He was to consider himself as standing in the presence of God; of Jesus Christ, and of the seven angels, who are always admitted to behold the face of God. He was to consider them as witnesses of his conduct, and to act accordingly.—A more awful and solemn adjuration could not easily be conceived! It must needs make a great impression upon the mind of *young Timothy*, who was so pious, and virtuous, and excellent a youth.

By the *elect angels*, may possibly be meant *the holy angels*, by way of opposition to the fallen angels, who are not *elect*ed of God unto salvation; but *condemned* to exemplary punishment. But, if the allusion to the eastern courts of *Media* and *Persia* be allowed; then, by the *elect angels*, we may be inclined to understand those, which are elsewhere called *the seven spirits, which are before the throne of God.* [See *Mede's works*, p. 42.]

After all, some may rather suppose, that here is no reference to an eastern court; but that St. Paul charges *Timothy* to mind his directions, as he would answer it to his righteous and supreme judge. And, in favor of this, it may be alleged, (1.) That the *Medo-Persian* princes never admitted any one into their presence, except those few persons who saw the king's face. (2.) That *Timothy* expected to appear before that grand tribunal; when *Jesus Christ* will come, in his own glory, his father's glory, and attended by all the holy angels.—But then three things may be objected to this last interpretation. (1.) From what has been said above, it plainly appears, that there are, in other parts of scripture, clear references to the grandeur and magnificence of an eastern monarch; and particularly to the case of the few, who might see the king's face, or stand in the royal presence. (2.) Here is no intimation, in this text, of *Timothy's* being cited before the supreme tribunal, or judge, to give an account of his present conduct; and to be rewarded, or punished, according to what his behavior had been. (3.) St. Paul hath again, in part, the same allusion, 1 Tim. vi. 13,—16. charging *Timothy*, as in the presence of God and of the Lord Jesus Christ, to observe his directions; but, when he cites him, as it were, before the supreme tribunal, to answer for his present conduct, he mentions only *the appearing of our Lord Jesus Christ*; which, in the proper time, the supreme, immortal, and invisible king will be sure to exhibit.

PARAPHRASE

TEXT.

As Christi
58.
Nero. 4.
Chap. V. grateful task of reprov- ing persons in such public stations, is for you to act with the greatest care and caution. Do not, therefore, suddenly and rashly lay your hands upon any man, to ordain him a *bishop* or *deacon*^h, lest such, as are so inconsiderately chosen, should behave unbecomingly; and you yourself be, in some measure, involved in their guilt, and answerable for their mismanagement. Consider well whom you appoint to such important functions; inquire carefully into their characters, and do what you do deliberately; that you may preserve yourself pure from their guilt; or from any part of the blame of their mismanagement.

23

(When I say so much to you concerning the christian church, and it's public affairs, I cannot but remember your great usefulness, and how important your life is to the church; and, indeed, I am very anxious for you, my son, when I consider your weakly and tender constitution; and would advise you to leave off drinking water alone, and moderately mix wine with it; because of your bad digestion, and frequent disordersⁱ.

man, neither be partaker of other men's sins; keep thyself pure.

Drink no longer water; but²³ use a little wine for thy stomach's sake, and thine often infirmities.
Some

But,

N O T E S.

22. ^h Chap. iii. 10. See note ^b, chap. iii. 2. and note ^k, chap. iv. 14.

23. ⁱ Psal. civ. 15. Ecclus. xxxi. 27, &c. *Hesiod (oper. & diar. B. 213.)* recommended mixing three parts *water*, and a fourth part *wine*. That was such temperance, as St. *Paul* would have had no objection to it,

TEXT.

PARAPHRASE.

24 Some men's sins are open before-hand, going before to judgment; and some men they follow after.

But, to return to what I was saying.) Your inquiry into the characters of different men, before you ordain or reject them, must be different. For the sins of some men are so notoriously plane and evident; that you may, without censoriousness, or any hesitation, reject and condemn them, before the final judgment*. But others sin so secretly, as that their characters cannot be fully known, until that great day, when the thoughts of all hearts shall be disclosed, and the hidden deeds of darkness made manifest.

An. Christi
58.
Nero. 4.
Chap. V.

24

25 Likewise also the good works of some are manifest before hand; and

So, likewise, the good works of some men are already so plane and evident, as that you may, without scruple, accept and applaud them, before the final judgment. But, in other cases, you ought to use more caution. For even the good works of some pious men are not

25

N O T E S.

This *verse* ought to be read in a parenthesis, as a thought let in, by the apostle, when he reflected upon the state of the christian church, *Timothy's* great usefulness in it, and his present sickly constitution.

He had few attendants like *Timothy*, though the work was great and extensive.

From hence also, we may observe, that even the apostles themselves could not work miraculous cures, when, where, and upon whom, they pleased; or else *St. Paul* would not have barely given this advice, but would at once have perfectly cured his beloved *Timothy*. For the same reason, he himself endured *the thorn in the flesh*. 2 Cor. xii. 7. and suffered *Epaphroditus* to be sick nigh unto death. Philip. ii. 27. and left *Trophimus* sick at *Miletus*. 2 Tim. iv. 20. The spirit directed them, when, and where, they were to work miracles; and it was not at their own choice; nor could they, at other times, have effected any thing, if they had attempted it.

That there was no occasion for *inspiration*, to advise thus; see the *Appendix to this epistle*.

24. * Gal. v. 19, &c.

25. † Psal.

P A R A P H R A S E.

T E X T.

An. Christi 58. not easily discovered; though they shall
 Nero. 4. not always be concealed, but be brought
 Chap. V. upon the public stage, and mentioned
 with due honor, before the whole world,
 at the last day¹. and they, that are otherwise, can-
 not be hid.

N O T E S.

25. ¹ Pſal. xxxvii. 5, 6. Mark iv. 22. Luke viii. 17. Rom. ii. 16.

S E C T. XII.

Chap. vi. Ver. 1,—16.

C O N T E N T S.

WHETHER that law, “that the *jews* should none of them remain slaves for life, without their own consent,” [*Exod.* xxi. 2,—6.] might give occasion to introduce something like it into the christian church;—or whatever gave rise to it; it appeareth that the *judaizers* absolved men from civil duties; and would have increased their party, by drawing *slaves* into the christian church, under the notion of their being thereby rendered *freed-men*.—In opposition to which, the apostle injoineth *slaves* to continue to respect and faithfully to serve their own masters, whether christians or not; unless they could obtain their freedom in a fair and legal manner.

Timothy was to warn the *judaizers* not to teach differently from the apostle, in this particular; nor, in any other, to gratify the humors of their hearers, merely to enrich themselves.

That this discourse was levelled against *such false teachers*, appeareth not only from the beginning of *ver. 3.* but also from *ver. 10, 11.* where he dehortheth *Timothy* from following their example.

T E X T.

TEXT.

PARAPHRASE.

1 Let as many servants, as are under the yoke, count their own masters worthy of all honour; that the name of God, and his doctrine, be not blasphemed.

Such of the christians, as remain slaves, and have not obtained their freedom in a legal manner, ought to account their own masters worthy of all proper respect. Nay, it is their duty to give them all due honor, and to serve them faithfully, though their masters be not christians; lest the name of the true God, that is the doctrine of *christianity*, be reproached; as if it absolved men from civil duties, or deprived any person of any of his just rights and privileges ^a.

An. Christi
58.
Nero. 4.
Chap. VI.

2 And they, that have believing masters, let them not despise them; because they are brethren: but

And such slaves, as have christian masters, ought by no means to despise them; because they are christian brethren. For, though they are brethren, and upon a level with their slaves, in a religious account, they remain superior, and just as they were, in a civil and

2

tem-

N O T E S.

1. ^a Though no *jew* was obliged to remain a slave for life, without his own consent; yet the *jews* might retain *heathen slaves*, and transmit them from generation to generation. Lev. xxv. 44, 45, 46. *Slavery*, therefore, in all cases was not judged unlawful; no, not even slavery for life. [See on *Philem. ver. 16.*]

Slaves, upon imbracing christianity, became *the servants* and people of God; but they were not thereupon to be set free, at the year of *jubilee*, if their masters had bought them for life. For the christian law is not a national law, as the *jewish law* was. As to civil duties, or privileges, it medleth not with them. What belongeth to *religion*, concerneth *the christian*; but civil *rights* and *injuries* concern *the man*, as a member of civil society, not as a member of the christian church. *Christianity* might, indeed, make *slaves* more faithful and conscientious; or sweeten the temper of a master, and make him more benevolent and ready to treat his slave with humanity, or to grant him his freedom; but, concerning particular civil rights or duties, *christianity* medleth not. See on *Philem. ver. 14.* Mr. *Locke's* contents, and notes, on *Rom. xiii. 1,—7.* and the *Essay annexed to Titus, chap. ii. § 1.*

PARAPHRASE.

TEXT.

An. Christi ^{58.} Nero. 4. Chap. VI. temporal account ^b. Instead, therefore, of carrying it with insolence or contempt towards their christian masters, let them take care the rather to serve them with fidelity and affection, for this very reason, viz. because they, who partake of the benefit of their service, are christians, and beloved of God ^c.

These things diligently teach, and exhort the christians to behave accordingly.

3 If any man teach otherwise, and do not adhere ^d to the sound institutions of our

but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

If any man teach otherwise, ³ and consent not to wholesome words,

N O T E S.

2. ^b See on *Philem.* ver. 12 ; 14 ; 16 ; and the preceding note.

^c "Οτι πιστοὶ ἐσὶ καὶ ἀγαπῆτοὶ οἱ τῆς ἐνεργείας ἀνταγαμνόμενοι because they, who partake of the benefit, are faithful and beloved.] This I take to have been spoken of the masters, who received the benefit of the service of their slaves. So the author of the *syriac version* seems to have understood the words. The MS. called *Pet. 2.* read [*ἐργασίας labor,*] and *Pet. 3.* and *Borner.* read *ἐνσεβείας piety.*] See *Kuster's edition of Dr. Mill.* And, finally, I would observe that *ἐνεργεία* is never used, throughout the new testament, for the privilege of having the gospel, or that unspeakable benefit of eternal life.

3. ^d Dr. Bentley, [in his *Phileleutherus Lipsienfis*, Part I. p. 72, &c.] speaking of MSS. of the new testament not yet examined, says, "If all those remaining MSS. were diligently perused ; perhaps one might find, in some or one of them, a new various lection, in 1 Tim. vi. 3.—For, though the sense of *προσέχειν* is so fixed, by the adjacent words, that no version has mistaken it, [*consents not to, acquiesces not in, the wholesome words of our savior :*] yet the propriety does not appear in the original ; no example of that phrase having yet been given. If some MS. then should have it [*προσέχειν*, or *προσίσχειν*, cleave and adhere to the wholesome words,] who has reason to be angry at that variation ? But I should sooner expect to find *προσέχειν* because *προσέχεν λόγοις* to give heed [to words,] attend, observe, listen, obey, is a known phrase, as well in sacred, as profane authors. So, 2 Pet. i. 19. ὃ λόγος προσέχωτες. Prov. i. 24. ἐξέτενον λόγους, καὶ ἐπροσέχελε. Jer. vi. 19. τοῖς λόγοις μου ἐπροσέχον. So in other places of the LXX, *προσέχεν ῥήσιν*, ῥήμασι, νόμῳ, ἐντολαῖς. So, to the same purpose, Acts viii. 6. *προσέχον—τοῖς λόγοις*. xvi. 14. *τοῖς λαλῶμένοις*. Heb. ii. 1. *τοῖς ἀκροῦσιν*. Tit. i. 14. *μύθοις*. And, lastly, it is joined with the same word, *ἐπεροδιδασκαλῶν*, 1 Tim. i. 3, 4. " If

TEXT.

PARAPHRASE.

words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing; but doting about questions and strifes of words; where-
of

our Lord Jesus Christ, and to that doctrine which promoteth true godliness^e.

An. Christi
58.
Nero. 4.
Chap. VI₂

4

Such a one may phansy that he is a wise and an understanding man, and well acquainted with the nature both of the law and the gospel: but he is really puffed up with an empty conceit of knowlege, and doeth actually understand nothing of the matter^f. For he only doateth about idle questions, and controversies about mere words^g; from which

N O T E S.

“ If a search, therefore, was made, in the MSS. abroad, and this lection should
“ chance to be found there, what detriment would it bring, either to the authority,
“ or beauty, of the text? ”

^a See on ver. 1.

By [*the sound words of our Lord Jesus Christ,*] seem here to be meant *his wholesome laws, or most excellent institutions*. But, when tests of difficult truths, or standards of orthodoxy, in disputed points, are set up, *reason* teaches us to make the words of scripture the test; and let every one interpret them as they are able. Not words of men's devising; but the words of holy scripture, are, properly speaking, *the wholesome words of our Lord Jesus Christ*, and most justly expresse *that doctrine which is according to godliness*.—Would to God that christians had never been called upon to subscribe any other!

4. ^f This seemeth to have been said of such *jewish* christians, as insisted upon the perpetuity of the *law of Moses*; and who would (probably) have transfered it's laws, concerning *slaves*, into the christian church. Such conceited bigots pretended to understand more than the apostle; but their boasted knowlege was real ignorance. [See chap. i. 4; 7.] For, though it was frequently said, “ that such or such should be a *law for-ever*; or (which cometh to much the same thing) a *statute throughout all generations*; ” yet it is well known, that the phrase, [*for-ever*,] did frequently signifie no more than a finite, or an indefinite, duration; and that it is sometimes applied to the short life of man, here upon earth. [See on Philem. ver. 15.] But that the *law of Moses* was not to last *for-ever*, in the highest sense of that word,) was frequently and planely foretold, by the *jewish prophets*, even long before the spreading of christianity. See Deut. xviii. 15,—19. Isa. ii. 2, 3. and xlii. 1,—6. Jer. xxxi. 31,—34. Mic. iv. 1, 2. Mal. i. 11. [See the essay annexed to Titus.]

^g 1 Tim. i. 4; 7. Tit. iii. 9. How frequently christians have disputed about words, only; what fierce anger and uncharitableness that has occasioned; and

PARAPHRASE.

TEXT.

An.Christi^{58.} which no good is to be expected, and
 Nero.4. which commonly produce envy, strife,
 Chap.VI. railing speeches, wicked jealousies and
 suspicions, and the perverse cavillings

- 5 of men, whose minds are greatly corrupted, and who have cast off the true christian doctrine^h; nay, have gone so far to please their hearers, in order, to enrich themselvesⁱ, that it is plain they count that the best religion, which will bring them in the most money^k.
- 6 Whereas; adhering to the true religion with an equal and contented mind, is, in reality, the truest and greatest riches^l. For what is this world, or what are the possessions of it, about which

of cometh envy, strife, railings, evil surmisings,

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thy self.

But godliness with contentment is great gain.

For we brought nothing into⁷ this

N O T E S.

what fatal effects have followed;—are very obvious, but withall very melancholy reflections: and ought, for the future, to put them upon their guard.

5. ^h See chap. i. 5; 19, 20. 2 Tim. iii. 5. Tit. i. 14; 16. and the note on chap. i. 5.

ⁱ How infamously the *judaizing* christians enriched themselves, by futeing their doctrines to the taste of the prejudiced *jews* and *jewish* christians, and by attempting to draw in the *gentile* christians also; pretending that they alone were the persons, who taught sound doctrine, and who most consulted the honor of God, and the good of men's souls; though they were all the while seeking their temporal advantage, and prostituting their consciences, and every thing else, for that vile and sordid end: See Mr. *Pierce* on Phil. iii. 19. St. *Paul* (as well as the other apostles) had nobler views, and recommended better things to *Timothy*, and to others. See ver. 11. Chap. iv. 10. Tit. i. 11. 1 Pet. v. 2. 2 Pet. ii. 3. Jude, ver. 16.

^k Ἀφίσσας ἀπὸ τῶν τοῦτων, *from such turn away.*] *Grotius* thought these words were added by some who looked upon the sense as incomplete without them. Dr. *Mill* was of the same opinion. [*Vid. prolegom.* 1207.] Indeed, this sentence is not in some of the best MSS. and versions, and rather interrupteth the sense and connection. We have, therefore, left it out. For the caution intended, is given, ver. 11.

6. ^l Psal. iv. 6, 7, 8. and xxxvii. 16. Prov. xv. 16. and xvi. 8. Isa. xxxiii. 6. Tobit iv. 21. 2 Cor. ix. 8. 1 Tim. iv. 8. Heb. xiii. 5.

7. ^m Job.

TEXT.

PARAPHRASE.

this world, and it is certain we can carry nothing out.

which some are so anxious, and for which they make shipwreck of faith and a good conscience? We brought nothing into the world along with us; and therefore we can have no original claim to any thing in it; and it is evident that we can carry none of it's riches out of the world, when we die and leave it ^m. There is, therefore, nothing here below, which we can long enjoy.—Considering these things, if we have food and raiment, in our passage through this world, let us be content with them ⁿ; and not be prevailed upon, by a view of gaining any transient possessions, to betray the truth, and please prejudiced and vicious men.

An. Christi
58.
Nero. 4.
Chap. VI.

8 And, having food and raiment, let us be therewith content.

8

9 But they, that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts,

But such preachers of the gospel, as are resolved to be rich at all adventures ^o, are very apt to fall into the insnaring temptation of saying such things as may gratifie their hearers; i, e, of falling in with their sentiments, and bearing with their practices, whether they be right or no: and they are, likewise, led into many foolish and pernicious lusts; which will at the last plunge them

9

N O T E S.

7. ^m Job i. 21. and xxvii. 18, 19. Ecclef. v. 15, 16.
8. ⁿ Gen. xxviii. 20, 21. Psal. lv. 22. Prov. xxiii. 4, 5. and xxx. 8. Matt. vi. 25, &c. Phil. iv. 11, 12. Heb. xiii. 5. 1 Pet. v. 2; 7.
9. ^o That this was peculiarly levelled at the false teachers, the whole strain of the apostle's discourse is a proof. Particularly compare ver. 3; 10, 11.

PARAPHRASE.

TEXT.

An. Christi 58. Nero. 4. Chap. VI. 10 them into remediless destruction.^p For the excessive love of money is the root of all these evils^q; which, whilst some professed christians have vehemently coveted, they have erred from the pure christian doctrine; and, by deluding others to enrich themselves, they have pierced themselves, through and through, with many deadly arrows.

11 But do you, who are divinely illuminated^r, take care, by all means, to avoid such vile arts; and pursue righteousness, true piety, the pure christian faith, love towards *gentile* as well as *jewish* christians, patience in suffering for righteousness sake, and the greatest meekness and gentleness^t.

12 But, when I mention love, patience, and meekness, I do not mean that you should betray the truth, or stand by unconcerned, and see it opposed, without defending it. No! engage in that excellent contest; and contend strenuously for the true faith, as the *Greeks* do for victory in the *agonistic games*^u.

And,

lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay

N O T E S.

^p See Mr. *Pierce* on Phil. iii. 19. See also, Prov. xx. 21. and xxviii. 20. Ecclus. vii. 1, 2, 3. and xxxi. 5,—11. Matt. xiii. 22. Mark iv. 19. James v. 1, &c.

10. ^q See ver. 5. and the preceding note. See, also, Exod. xxiii. 8. Deut. xvi. 19. Prov. xv. 16. Ecclus. xxxi. 1, 2, 3. 2 Tim. iii. 6; 8. Tit. i. 10, 11.

11. ^r That phrase, [*a man of God*,] signifies an inspired person, or a prophet. See on 2 Pet. i. 21.

^t 2 Tim. ii. 22.

12. ^u This is not an allusion to the life of a soldier engaged in wars and battles; (though this apostle has such an allusion, 1 Tim. i. 18. 2 Tim. ii. 3, 4. Eph. vi.

13,—17.)

TEXT.

PARAPHRASE.

lay hold on eternal life, where-
unto thou art also called, and
hast professed a good profession
before many witnesses.

And, when you come off victor, you may lay hold on the prize of eternal life ; to which you were called, by your conversion to christianity ; and, since that time, you have bravely, and before many witnesses ^{58.}, adhered to the truth, even in its suffering and persecuted state. An. Christi
Nero.4.
Chap. VI.

13 I give thee charge, in the sight of God, who quickeneth all things, and before Christ Jesus, who, before Pontius Pilate, witnessed a good confession ;

That

That you may continue to be valiant and stedfast, I solemnly charge ^v you, before the great God, who both can and will raise the pious dead to a state of perfect happiness ^{*} ; and before our Lord Jesus Christ, who hath set you an example, of patience and stedfastness, in adhering to the truth ; for he, in the presence of *Pontius Pilate*, bravely bore his testimony to it ^y, and after-

13

N O T E S.

13.—17.) but to the contentions in *the Græcian games*. And this is a common allusion with St. Paul, 1 Cor. ix. 24,—27. Phil. iii. 12, 13, 14. 2 Tim. iii. 5. and iv. 7, 8. Heb. xii. 1. See Mr. Gilbert West's dissertation on the Olympic games.

From the præceding verse, as well as from the following expression, [*of laying hold on eternal life,*] Timothy's whole conduct, as a *christian*, seems to be comprehended, in *his fighting the good fight of faith*. But his duty, as an *evangelist*, seems to be more particularly intended. For unto that, he was more peculiarly called ; in discharging of that office, *he had made a good profession, before many witnesses* ; and the main design of what the apostle has said, in this section, seems to have been, to excite to zeal, diligence, integrity, and fortitude, in that important office.

^u See Heb. xii. 1. and the præceding note.

13. ^v See on chap. i. 5. and iv. 11.

^{*} God, who quickeneth all things.] Deut. xxxii. 39. 1 Sam. ii. 6. John v. 21.

^y Matt. xxvii. 11. Mark xv. 2. John xviii. 37. Rev. i. 5. and iii. 14. Our blessed Lord confessed his great character, before *Pontius Pilate* ; though he knew it would cost him his life. He held his peace, when accused by the chief-priests and leading jews ; because he knew they wanted not evidence of his great character, and his speaking would have been in vane. But *Pilate* had not such opportunities of examining ; neither was he so violently bent upon his destruction.—The propriety of every part of our Lord's conduct appears very great and surprizing to all that consider

PARAPHRASE.

TEXT.

An. Christi afterwards sealed it with his blood^a.

^{58.}
Nero. 4.
Chap. VI. — Considering yourself, I say, as in the
presence and under the immediate in-
spection of God, and of his son Jesus

14 Christ, our Lord, I charge you to keep
this commandment, [of avoiding all co-
vetousnesse and worldly views, and of
fighting the good fight of faith,] unto
the illustrious advent of our Lord Jesus

15 Christ, as universal judge^a; which he,
in his own proper time, will certainly
mani-

That thou keep *this* command- 14
ment without spot, unrebuke-
able, until the appearing of our
Lord Jesus Christ:

Which, in his times, he shall 15
shew,

N O T E S.

sider it, with any tolerable care and attention: and is one of the clearest proofs of
the truth of his religion.

^a Chap. v. 21. The apostle seems to represent the court of heaven like the *Persian*
court; and there to adjure *Timothy*, as in the royal presence. And here seems to
be in part the same allusion. [See on chap. v. 21.] But, as in the præceding verse,
he had alluded to the *agonistic games*, some may be inclined to suppose that, in this
verse, he represents God and the Lord Jesus Christ, sitting as judges of the games; and
Timothy, as publicly entering the lists, and contending in the presence of such great
personages, and skilful and righteous judges; who would, at last, not fail to confer
a noble reward on all such as strove lawfully, and came off victors.

But, (1.) against the last interpretation, there is this objection, "That God is
not, here, considered as a judge of the games; but our Lord Jesus Christ only."
[See ver. 14.] Whereas there were several judges in the agonistic games."
(2.) It is with me an argument in favor of the former interpretation, "that, ver.
15, 16, the great king is spoken of, as *inaccessible* and *invisible*." I am, therefore, in-
clined to think that, ver. 12. the apostle had done with his allusion to the agonistic
games: and ver. 13, &c. returns to allude to the eastern courts, as he had done,
chap. v. 21.

14. ^a That St. *Paul* did not expect that illustrious advent of Christ, as universal
judge, during his own life, or in that age; see on 1 Thess. iv. 15.

The consideration of the approach of that day, when the secrets of all hearts shall
be laid open, and all the deeds of darkness made manifest, and every man rewarded
according to his deeds, was a most proper argument to dissuade and deter the
judaizing christians from such wicked practices, as well as to incite *Timothy* to be
watchful.

He often put the christians in mind of that great day. See Phil. i. 6; 10. 1 Thess.
iii. 13. and v. 23. And it hath been observed, more than once, that this *epistle*
was not written for *Timothy* alone; but designed, also, for the benefit of the christian
church at *Ephesus*.

TEXT. PARAPHRASE.

shew, who is the blessed and only potentate, the king of kings, and lord of lords;
 16 Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see; to whom *be* honour and power everlasting. Amen.

manifest, who is infinitely happy^b; and the supreme potentate, the king of kings, and lord of lords; who alone hath immortality, in and of himself, dwelling in such light as is inaccessible to us, mortal men; whom no man, in this frail imperfect state, hath seen; neither, indeed, is any mortal man able to see him^c: Unto him be honor, and dominion, everlasting. *Amen*^d.

An. Christi
 58.
 Nero. 4.
 Chap VI.
 16

N O T E S.

15. ^b Θεῶν μακάρων *the blessed, or happy, gods,*] is a phrase, made use of, by *Homer, Iliad, A. 339; 406; 599.* See 1 Tim. i. 11.

16. ^c Exod. xxxiii. 20. Deut. iv. 12. John i. 18. 1 John iv. 12; 20. See *note n*, chap. i. 17. This might be an allusion, either to the eastern courts; where the people were not admitted to approach the royal presence, or to behold the face of their king, a mortal man; *whom none of them had seen, neither could see*: [*see note e*, chap. v. 21.] or to the inaccessible light and glory, in which God dwelt, in the holy of holies;—or perhaps, to both.

^d Chap. i. 17. Rom. xvi. 27. Eph. iii. 21. Phil. iv. 20. 2 Pet. iii. 18. Jude, ver. 25. Rev. i. 6. and iv. 11. and v. 12, 13. and vii. 10; 12.

S E C T. XIII.

Chap. vi. Ver. 17, 18, 19.

C O N T E N T S.

AS the apostle had given directions, in the last *section*, concerning some of the *judaizing* christians, who attempted to enrich themselves, by preaching the *gospel*, in a dishonest manner; he here giveth directions, concerning such christians, as were already possessed of riches; viz. that they should not be proud and
 S f selfish,

An. Christi 58. Nero. 4. Chap. VI. selfish, but pious and humble towards God, and generous and ready to do good to their fellow-creatures; that, when they had done with all the possessions and concerns of the present life, they might have satisfaction, in the review; and be blessed with greater and more durable possessions.

P A R A P H R A S E.

T E X T.

17 Such christians, as are possessed of riches in this world, do you strictly charge^a, not to behave with pride and haughtiness: nor to put their trust in such precarious possessions^b; but in the true and living God^c, who hath richly provided for us, all things, for our enjoyment.

18 To do good with their possessions; to be rich in works of piety and charity^d; liberal unto such as are in want; ready

Charge them that are rich in 17 this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy:

That they do good, that they 18 be rich in good works, ready to distri-

N O T E S.

17. ^a *The rich christians* were not to imagine that it was a matter of indifference how they behaved, or what use they made of their riches. No! they were under strict obligations to guard against pride; and against placing too much confidence in riches, which are so uncertain: and to contribute liberally towards all proper cases of piety or charity. *Timothy* might, perhaps, be afraid to insist upon such things, from those, who, by their riches, were persons of some distinction. But the apostle interposes with his authority, and orders the young evangelist *to charge*, or *command*, the rich, to guard against the vices, and to do the proper duties, of their circumstances and stations.—As to the word, [*παράγγελλε charge*,] see on chap. i. 5. and iv. 11.

^b Job xxxi. 24, 25. Psal. lli. 7. and lxii. 10. Prov. xi. 4; 16; 28. and xxiii. 4, 5. and xxvii. 24. Mark x. 24. Luke xii. 15, &c.

^c See note ^o, chap. iii. 15.

The living God.] Neither *Diana*, nor any other of the heathen gods, made, or provided for, mankind; but christianity taught the world where to place their dependence. See ver. 6. Chap. iii. 15. and iv. 8; 10. 1 Thess. i. 9. Acts xiv. 17. and xvii. 24, 25, 26. Matt. vi. 32, 33.

18. ^d Πλούσιον ἐν ἔργοις καλοῖς *to be rich in good works.*] The word [πλούσιον *to be rich*] is used here; because he had used the words, [πλουσίους *rich men*, πλέτη *riches*, and πλουσίως *richly*,] in the præceding verse. See note ^e chap. i. 5, and note ^m chap. i. 8.

TEXT.

PARAPHRASE.

distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

ready to communicate, where-ever it is proper^c: thereby treasuring up unto themselves a good *depositum*, or treasure^f, against the time to come, and particularly against that signal time of the last judgment^g, that they may then reach forth their hands, and lay hold on *that which is really life*, i, e, perfect, durable, and happy^h.

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19

N O T E S.

^c Deut. xv. 7,—11. Matt. v. 42; 48. Luke vi. 36. Rom. xii. 8; 13, 14. Tit. iii. 8. Heb. xiii. 16. James ii. 14,—17.

19. ^f Matt. vi. 20. and xix. 21. Luke xii. 33. and xvi. 9. Instead of *θεμέλιον*, Mr. *Le-Clerc* has proposed the reading *κειμέλιον*, or *κειμήλιον*, a *treasure*. And, indeed, that reading would do excellently well; if warranted by any MSS: it being a very unusual thing to say that a *man should treasure up a good foundation*, &c. But perhaps the apostle alluded to an expression, in the apocryphal book of *Tobit*, [iv. 9, 10.] where he presseth men to give alms, in proportion to what they have; by this motive, *Θέμα γὰρ ἀγαθὸν θισσαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης*, &c. *For thou treasurest up, for thyself, a good treasure, [or depositum,] against the day of necessity. Because that alms deliver from death, and suffer not a man to go into darknesse.* Now *θέμα* might either be the original reading here; or *θεμέλιον* used, as a word of the same import. The latter of which I prefer, as there is no MS. to countenance the former.

There is another interpretation of *θεμέλιον*, which would sute this place, and which shall be taken notice of, in the note on 2 Tim. ii. 19. [*Vid. Sam. Petit. var. lection. c. 11.*]

^g Our Lord and his apostles have taken care to acquaint rich men that the way to treasure up a good treasure against the time to come; that they may lay hold on eternal life; is, to be rich in good works; i, e, to do good with their riches, whilst they live; to lay them out in acts of justice and charity, kindness and generosity; and not amasse together an exorbitant estate, to be left to some pompous purpose, when they die, and can keep it no longer. No! they are to do good, themselves; whilst it is a matter of choice. And, then, leave what remaineth, to others, to do good with; when they themselves can act here no more.—This men would do, if they remembered the *grand audit*, Matt. xxv. 31, &c.

^h *Τὴν ὄντως ζωὴν that which is truly life.*] This is the reading of several of the ancient MSS. versions, and fathers. [*Vid. Mill. in loc. & prolegom. 808.*]

S E C T. XIV.

Chap. vi. Ver. 20, 21.

The C O N C L U S I O N.

C O N T E N T S.

An, Christi
58.
Nero. 4.
Chap. VI. **T**HAT he might leave *Timothy* with the strongest impressions of the folly and wickedness of the *judaizing* christians at *Ephesus*, St. *Paul* endeth, as he had begun, viz. with charging *Timothy* to adhere to the true and simple christian doctrine, and to reject all *jewish* mixtures.

P A R A P H R A S E.

T E X T.

20 To conclude:—O *Timothy*, faithfully keep the pure gospel; which, as a sacred depositum, is committed to you^a; rejecting the profane and empty speeches of the judaizers; and that opposition, which they make to true christianity, from what they call *knowledge*; but they call it so unjustly^b.

21 Which some^c professed christians, having pretended to be the true evangelical

O *Timothy*, keep that which 20 is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

Which some professing, have 21 erred.

N O T E S.

20. ^a The apostle hath kept this grand point in view, through the whole epistle. See chap. i. 3, &c. 18, 19. and iii. 14, 15. and iv. 6; 11,—16. and v. 21. and vi. 1, 2; 11,—14. And, here, he summeth it up, at parting; that *Timothy* might not overlook, or forget, it. Compare 2 Tim. i. 13, 14. and ii. 2. Tit. i. 9; 14. and iii. 9. Jude, ver. 3.

We have like instances of his concluding with the substance of what he had said, Rom. xvi. 17, 18. and Gal. vi. 12, &c.

^b See on chap. i. 4; 7, 8.

21. ^c See note ^c chap. i. 3.

TEXT.

PARAPHRASE.

erred concerning the faith. Grace
be with thee. Amen.

lical knowlege, have thereby wandred
from the pure christian faith ⁴.

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58.
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That you may be preserved from
such a defection, and promote true
christianity,—may the favor of our Lord
Jesús Christ be with you. Amen.

N O T E S.

⁴ See chap. i. 5, 6. By [*faith*,] here, is probably meant pure christianity, free from *jewish* mixtures. This may be one reason, most likely, why christianity is called *faith*; and the *jewish religion*, the *law*, or *works*; viz. because the primary duty required of christians, is, to *believe* in God, and particularly in that most perfect revelation of his will, which he hath made in the *gospel*. Whereas, what the *judaizing* christians contended for, was the strict observation of the ceremonial law. And what they contended for, St. *Paul* called simply the *law*, and *works*, without any other addition or distinction. He, therefore, that believeth the christian doctrine, doeth not depart from the *faith*; though he doeth not observe the *works* of the *law of Moses*. But, if he do not observe, and do, the *works*, which the *christian religion* requireth, he hath erred from the *faith*, and cannot be justified by his *faith*; but is declared, by the apostle, to be *worse than an infidel*, chap. v. 8.

The End of the first epistle to *Timothy*.

A N

APPENDIX to I TIMOTHY:

O R,

An E S S A Y,

Concerning

INSPIRATION, occasioned by I *Tim.* v. 23!

THE APOSTOLIC INSPIRATION was the highest, under the new testament; and may be called [*Gradus apostolicus*, the *apostolic degree*:] as the *jews* used to call that which *Moses* had, under the old testament, [*Gradus Mosaicus*, the *Mosaic degree*.]

Many of the difficulties and objections, which have been raised, concerning *inspiration*, appear to me to have been very much owing to the mistaken accounts, given by some of the friends to *revelation*. But that, which I take to be the genuine account, doeth not only appear, at first view, easie and natural; but the most unexceptionable also, upon examination; *viz.* As *Moses* retained, in his head, the perfect and intire idea of the *pattern*, *shown him, in the mount*; according to which model, he was to make all things; so the Apostles, and *they* alone, had, in their heads, the full and complete scheme of whatever they were to preach, or write, concerning the christian doctrine; and, according to that model, they were to found and erect the christian church.

I do not mean that they had, any of them, the whole scheme of the christian revelation, in it's utmost extent, fully communicated unto them, at once. No; the contrary of this is plane and evident. For, on the famous day of pentecost, the twelve Apostles of the *circumcision* do not appear to have received any more than the revelation of that *gospel*, which they were to preach to *jews* only.

They

They none of them had, then, (no, nor 'till several years after ;) the particular *revelation*, concerning their going to the *devout gentiles*, much less what *gospel* they were to preach to them.—And it was still a longer time, before the particular *revelation* was communicated to the apostles of the *uncircumcision*, concerning their going among the *idolatrous gentiles*, or what *gospel* they were to preach among them.—And, finally, different Apostles, both of the *circumcision* and *uncircumcision*, had (besides the *general scheme*) different *revelations*, communicated unto them.—But what I would say, is, that they had, by immediate *revelation*, the *whole scheme* of what they were to preach to the *jews*, before they addressed themselves to the *jews*; and the *whole scheme* of what they were to preach to the *devout* or *idolatrous gentiles*, before ever they addressed themselves to *devout* or *idolatrous gentiles*; and that they retained, in their minds, constantly, the complete idea of the *whole scheme*; after the *whole scheme* was communicated to them.—In this sense, the *spirit was in them, and abode with them; taught them all things, or brought all things to their remembrance*; according to our Lord's expresse promise, John xiv. 16, 17; 26. From this constant fund of knowledge, they were enabled clearly to determine (as far as any case required) what was, or what was not, the christian doctrine.

This *revelation of the whole scheme of the religion of Jesus*, is what I take St. Paul to have understood by the *word of wisdom*, 1 Cor. xii. 8. as it there standeth first, in the order of spiritual gifts, and answereth to the apostles, ver. 28, 29. who are ranged the first, in the order of those, that had such gifts. Accordingly; St. Paul (speaking of his own preaching the gospel) saith, “We speak *wisdom*, and the *wisdom of God*, &c.” 1 Cor. ii. 6, 7. And St. Peter saith, “that his beloved brother, Paul, wrote his *epistles*, according to the *wisdom given unto him*, 2 Pet. iii. 15, 16.” However; I do not insist so much upon the *name*, as upon the *thing* itself.—That the apostles had such an extensive *revelation*, and *they* alone, appeareth abundantly, from the *acts* and *epistles*. And, accordingly; the *words*, or *commandments*, of the apostles, are spoken of. Tit. i. 5. 2 Pet. iii. 2. Jude, ver. 17. but we never read of the *commandments* of *prophets*, or *evangelists*.

The apostles had their commission and revelation, from our Lord Jesus Christ. Matt. x. 40. John xvii. 6, 7, 8; 14; 26. and xx. 21. 1 Cor. vii. 10. and xi. 23. and xv. 3. 2 Cor. xii. 1,—7. Gal. i. 1; 11, 12. Phil. ii. 12. Heb. xiii. 7, 8, 9.

Though

Though the *evangelists* and *prophets* had some of the inferior gifts of the spirit, yet it was what they had received from the apostles, that they were to teach, themselves; and to commit to faithful men, who should be able to teach others also. 1 Tim. i. 18. and iii. 14, 15. and iv. 11. and v. 7. and vi. 2; 13, 14; 17; 20. 2 Tim. i. 13. and ii. 2. and iii. 14. Tit. i. 11; 13, &c. and ii. 1, &c. and iii. 1, &c. 14.

The *old-testament prophets* were not under a constant divine inspiration; (unlesse we except *Moses*, during the time, in which he was erecting *all things, according to the pattern, shown him, in the mount.*) But the apostles had this fund of *illumination*, constantly residing within them, from the time of it's being communicated, to the end of their lives. Matt. xxviii. 20. John xiv. 16, 17; 26.

Christian prophets, as being of an order inferior to the apostles, were neither under constant *inspiration*, nor had they, at any time, any more than particular *revelations*, relating to particular cases. But the apostles were constantly *inspired* with the *whole scheme* of the *christian revelation*. And, from them, it flowed, like *rivers of living water*.

The *holy spirit* was (as I apprehend) poured out, upon all the hundred and twenty, the apostles and their company, mentioned, Acts i. 15. But (though all proceeded from *the same spirit*) different persons had different gifts, according to the good pleasure of that *spirit* of *wisdom and knowlege*. 1 Cor. xii. 11. Our Lord, *when he ascended on high*, gave some gifts peculiar to apostles, others to qualifie men to be *prophets*, or *evangelists*, &c. Eph. iv. 8; 11.

Agreeable to the account, now given, we find that *evangelists* and *prophets* did not go, immediately, upon the first famous effusion of the *holy spirit*; and preach, in the courts of the temple; but *Peter* lifted up his voice, as he stood with the other eleven apostles. Acts ii. 14. And, by the wise and good providence of God, the *christians* were permitted to continue, about a year, at *Jerusalem*, before the persecution arose and dispersed them. By which mean, many of them had an opportunity to learn the scheme of the christian doctrine, from the apostles; which *they* alone had received from our Lord Jesus Christ.

It was, at first, intirely arbitrary what *word* should stand for any particular *idea*. But, as *common use* hath affixed certain *ideas* to certain *words*, we ought to give notice of it, when we use any word, in a larger, or more restricted, sense, than that, in which it

it is generally understood. Though, therefore, *that* alone hath been commonly called *inspired scripture*, which was *written by inspiration*; yet we here extend that phrase to such *books*, as were *reviewed* and *approved* (as well as to those which were *written*) by *inspiration*. And the reader may take notice, that, in what followeth, the words, [*authentic, canonical, infallible, and inspired scripture,*] are used promiscuously, and as synonymous terms: though, according to the scripture phraseology, *inspiration* is ascribed to the old testament prophets; [2 Tim. iii. 16.] and *illumination* to the apostles, and new testament prophets. [Eph. i. 18. Heb. vi. 4.]

But what I would chiefly have observed, is, that the *books of the new testament* derive their *infallibility* from their being written, taught, reviewed, or approved of, by some of the apostles, who alone had this fund of knowledge constantly residing in them.—And, accordingly, we are told, by the antients, that St. *Mark*, the companion of St. *Peter*, and St. *Luke*, the companion of St. *Paul*, wrote their histories, from what they knew themselves, or had learned from others. But that, before St. *Mark's* gospel was published, St. *Peter* is expressly said to have confirmed it, *by his authority*, (ἀποκαλύψαντος αὐτοῦ τὸ πνεύματος, *the spirit having reveled it to him**) *that*

* *Valesius* hath, indeed, translated these words, as if they signified “that St. *Peter* was, by a *revelation*, acquainted with the fact, viz. that St. *Mark* had wrote such a gospel.” But, surely, there was no occasion for a *revelation*, to acquaint him with a fact, of which St. *Mark*, and the christians at *Rome*, could easily have informed him, and which they had no reason to conceal from him.

Besides; the sense, given by *Valesius*, is contradictory to the account, which *Eusebius* hath given us, elsewhere, from the *hypotyposes*, ascribed to *Clemens Alexandrinus*: [Vid. *Euseb.* H. E. l. 6. c. 14.] viz. that St. *Peter* (was so far from wanting a *revelation*, to acquaint him of the fact, after St. *Mark* had written his gospel, that he) *knew the christians at Rome had requested, of St. Mark, to write such a gospel; and that he neither hindered, nor incited him to, it.*

These two accounts, in *Eusebius*, have been looked upon, as contradicting one another. *Valesius* would reconcile them, by supposing that St. *Peter* *privately approved of it, but not publicly*. But this solution seems neither to reconcile them, nor to be consistent with other testimonies from the antients.

Whereas; they appear to me to be easily reconciled, by only supposing, “That St. *Peter* knew of St. *Mark's* design, before-hand; that, 'till he had wrote the *gospel*, the apostle did not interpose; but that, after St. *Mark* had finished, St. *Peter*, by *revelation*, revised and confirmed it, and recommended it, by his own *authority*, to be publicly read in the churches.”

We certainly ought to do all we can, fairly and reasonably, to keep up the credit of the facts, recorded by the antients; and to take heed (when we charge them with contradicting themselves, or one another) that the contradiction procede not from our own mistakes, rather than from their writings. However; in the case before

that it might thence-forward be read in the churches. [Vid. Euseb. Eccl. Hist. l. 2. c. 15.]

Jerome (*Lib. de vir. illustr. c. 8.*) saith to the same purpose, viz. That Mark—wrote a short gospel from what he had heard of Peter, at the request of the brethren at Rome, which, when Peter knew, he approved, and published it in the churches, commanding the reading of it, by his own authority. Hence, very probably, it came to passe, that Mark was called, by several of the fathers, *The interpreter of Peter*. [Vid. Euseb. H. E. l. 3. c. 39. and Origen. in Matt. laudat. ab. Euseb. l. 6. c. 25. and Iren. adv. Hæres. l. 3. c. 1; 11. Euseb. H. E. l. 5. c. 8.] And that the gospel of St. Mark went, sometimes, by the name of the gospel of St. Peter. [Vid. Justin. M. Dial. cum Trypho. Jud. p. 333. edit. Paris. 1636. p. 365. Thirlbii, &c.] The words, refered to, are, Καὶ τὸ εἶπεν μέλνομαί κεναι αὐτὸν Πέτρον ἕνα τῶν ἀποστόλων, καὶ γράφεται ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ, γεγενημένον καὶ τοῦτο, μετὰ τῷ καὶ ἄλλῃς δύο ἀδελφοῖς, υἱὲς Ζεβεδαίου οὖντας, μέλνομαί κεναι ὀνόματι τῷ Βοανεργῇ, ὁ ἐστὶν υἱὸς βοανεργῆς, &c. It is said that he surnamed one of his apostles, Peter; and this fact is recorded in his [i, e, Peter's] commentaries, or gospel; and, moreover, that two other brethren, the sons of Zebedee, he surnamed Boanerges, i, e, the sons of thunder, &c. Now, though our Lord's

us, there could scarcely be, originally, any contradiction: because (as Eusebius himself has intimated) it is one and the same account, mentioned twice, but in different words, and taken from the sixth book of the *hypotyposes* (or institutions) of Clemens of Alexandria. Though, perhaps, Clemens his words are more fully and exactly recited, in the latter place.

The words, in the two places refered to, run thus, [Eusebii H. E. l. 2. c. 15.] —Γινόντα ὃ τὸ πραχθέν φασὶ τὸν ἀπόστολον, ἀποκαλύψαντο αὐτῷ τὸ πνεῦμα, ἡδυνάσαι τὴν τῶν ἀδελφῶν προθυμίαν, κυρῶσαι τὴν γραφὴν εἰς ἐπίτευξιν ταῖς ἐκκλησίαις. And, [H. E. l. 6. c. 14.] Τὸ ὃ κατὰ Μάρκον, sc. Evangel. ταύτην ἐξηκέναι τὴν οἰκονομίαν, τῷ Πέτρῳ δημοσίᾳ ἐν Ῥώμῃ κηρύξαντι τὸν λόγον, καὶ πνεύματι τὸ εὐαγγέλιον ἐξεπύλλῃ. τὴς παρόντας πολλὰς ὕψας παρακαλέσαι τὸν Μάρκον, ὡς ἀν' ἀκολουθήσασιν αὐτῷ πόρρωθεν, καὶ μεμνημένον τῶν λεχθέντων, ἀναγράφαι τὰ ἐρημένα, ποιήσαντα ὃ τὸ εὐαγγέλιον, μετὰδιδόναι τοῖς δευτέροις ἀντὶ, ὅπερ ἐπιγινώσκει τὸν Πέτρον προτρεπτικῶς μήτε καλύσαι, μήτε πόρρωτ' ἀδιδάσαι. As these two must be looked upon as parallel places, or the same story related twice, I propose it as a query, whether ἀποκαλύψαντο αὐτῷ τὸ πνεῦμα, in the former place, and πνεύματι τὸ εὐαγγέλιον ἐξεπύλλῃ, in the latter, may not refer to the same thing, and intimate that St. Peter had the whole scheme of the gospel, by revelation, from the spirit, which inabled him both to preach, and to confirm St. Mark's gospel. [See Dr. Lardner's Credibility, &c. Part II. Vol. 2. p. 477. second edition.] Or, if we understand it, as Valesius seems to do, in his note on the latter of these two places, "that Peter, according to a divine revelation, confirmed the gospel, which Mark, at the request of the brethren, at Rome, had written;"—then, there will be one circumstance mentioned, in the former place, which is not taken notice of, in the latter:—which is frequent, in all historians; and does not imply any inconsistency, or contradiction.

Lord's giving *Simon* the surname of *Peter*, is mentioned, *Luke* vi. 14. yet this intire quotation is mentioned, no where, but *Mark* iii. 16, 17. From whence we may infer, that *Justin Martyr* had seen the *gospel* according to *St. Mark*, and ascribed it to *St. Peter*, as *his gospel*. For that, by the *memoirs*, or *commentaries*, of the *apostles*, he meant the *gospels*, appeareth evidently from his own words, [*Apolog.* i. p. 96. *Thirib.* p. 98. *Parif.*] 'Οι γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, ὕτως παρέδωκαν, &c. For the *apostles*, in the *commentaries*, written by them, which are called *gospels*, &c. And from *Tertullian*, [*adversus Marcion.* l. 4. c. 5.] whose words are, *Evangelium, quod Marcus edidit, Petri affirmetur, cujus interpret Marcus.* The *gospel*, which *Mark* published, may be affirmed to be *Peter's*, whose interpreter *Mark* was.

And that *St. Luke* wrote not, by immediate *inspiration*, appeareth from what he himself saith, in his introduction, *Luke* i. 1,—4, viz. That, "inasmuch as many had taken in hand to set forth, in "order, a declaration of those things, which were surely believed " (or *done*) among them; as they, that were eye-witnesses and "ministers of the word from the begining, had delivered unto "them, IT SEEMED GOOD UNTO HIM, ALSO, having taken "care to inform himself exactly of every thing from the first, to "write a faithful account;" which he inscribed to *Theophilus*, and afterwards published to the world. And,

With this, the accounts of the *fathers* do exactly agree. *Irenæus* [*adv. Hæres.* l. 3. c. 14.] saith, *Ea, quæ ab iis (scil. apostolis) didicerat, tradidit nobis.* Those things, which *Luke* had learned of the *apostles*, he hath delivered unto us. And *Jerome*; [*de vir. illustr.* c. 7.] *Lucam, non solum ab apostolo Paulo didicisse evangelium, qui cum Domino in carne non fuerat, sed a cæteris apostolis, &c.* *Luke* learned his *gospel*, not only of *Paul*, who had not conversed with our *Lord* in the *flesh*, but of the other *apostles*, &c. And *Irenæus*; [*L. III. c. 1. & laudat. ab Euseb. H. E. l. 5. c. 8.*] Καὶ Λουκᾶς ὁ ἀκόλουθος Πάυλου, τὸ ὑπ' ἐκένου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. *Luke*, the follower of *Paul*, hath wrote, in a book, the *gospel*, which was preached by him, [*Paul.*] And that *St. Luke's* history was confirmed by, and rested upon, *St. Paul's* authority, see *Tertullian*, [*adv. Marcion.* l. 4. c. 5.] who saith, *Lucæ digestum Paulo ascribere solent.* *Luke's* history is usually ascribed to *Paul*. And *Origen* saith, that the *gospel* according to *Luke* was commended by *Paul*. Τὸ κατὰ Λουκᾶν, τὸ ὑπὸ Πάυλου ἐπαρινέμενον, εὐαγγέλιον. [*Vid. Euseb. H. E.*

l. 6. c. 25. with which compare what is said by *Eusebius*, *ibid.* l. 3. c. 4.] But this testimony from *Origen* is so commonly understood to refer to Rom. ii. 16. 2 Tim. ii. 8. or to 2 Cor. viii. 18: that I lay no great stress upon it, as having plenty of other testimonies. Though, I confesse, I can see nothing, in the words of *Origen*, as cited by *Eusebius*, which necessarily restrict them to such a signification, as that, in which they are commonly understood.

As the gospel according to St. *Mark* was approved by St. *Peter*; and that of St. *Luke*, by St. *Paul*; who were both of them inspired, or had the apostolic illumination; so we are informed, that, when the three former gospels, [viz. those of *Matthew*, *Mark*, and *Luke*,] were become very public, St. *John*, another inspired apostle, saw, and approved them, and confirmed the truth of them by his own testimony. [*Euseb. H. E.* l. 3. c. 24.] And *Jerome* [*de vir. illustr.* p. 102.] saith, to the same purpose, *Quod cum legisset* (scil. *Johannes*) *Matthæi, Marci, & Lucæ volumina, probaverit quidem textum historiarum, & vera eos dixisse firmaverit.*—When he [*John*] had read the volumes of *Matthew*, *Mark*, and *Luke*, he approved of the history; and confirmed the truth of what they had said. Two, therefore, of the gospels were written by apostles themselves; and the other two, by their companions; but revised by two or three apostles; and recommended to the churches, by their authority; or, as *Tertullian* [*L. IV. c. 2, & 5. contra Marcion.*] saith of *Mark* and *Luke*, that they writ, or published, their gospels, *non soli, sed cum apostolis, not alone, but with the apostles.*

But it may be inquired, “How, then, must we account for the “*inspiration* of the *Acts of the Apostles*? For that book was written “by St. *Luke*, as well as the gospel that goeth under his name; “and he was not an apostle, but an evangelist only?”

To which I answer, that, allowing the quotation from *Origen* to be nothing to our purpose, (though it will be allowed me, that, by the *gospel*, is sometimes meant the whole new testament) the other testimonies, produced from the *antients*, may be very justly thought to include the *Acts of the Apostles*, as well as the *gospel*. And, indeed, it appeareth probable that St. *Luke* wrote them both in one book, and only divided it into two parts; as we commonly do, with histories and other single volumes. [*Kid. Millii prolegom.* 112. 121.]

The transition, Acts i. 1. agreeth with this account. For the *Acts* are δεύτερον λόγον, the second part of his book, or treatise; of which he calleth his *gospel*, πρῶτον λόγον the first part, Acts i. 1. The latter is inscribed to *Theophilus*, as well as the former. And (which is very remarkable) there is not the author's name præfixed to the *Acts of the apostles*, as there is to *St. Luke's gospel*; (and yet the author of the *Acts* is not disputed, as the author of the *epistle to the Hebrews* hath been; because he hath not præfixed his name:) For, when they were one continued book, and *St. Luke's* name præfixed at the beginning, there was no occasion to re-pete it, before the second part of his book.

We have, indeed, separated *St. Luke's gospel*, and the *Acts*, by putting *St. John's gospel* between them. But the reason of that, is, that we may have the four gospels placed together. And *St. John's* is put the last, as having been written long after the other three.

To this account do also agree the testimonies, cited above, from *Irenæus*, *Tertullian*, and *Jerome*. For they do not call it *his gospel*: but those things, which he [*Luke*] had learned from the apostles,—and particularly from *Paul*, he hath set down in a book: [it is not said, in his gospel.] And *Tertullian* calleth that book, *his digest*. All which expressions may include the *Acts of the apostles*, as well as *St. Luke's gospel*. Nay; they must include the *Acts*; if the expressions are taken in their full latitude. For he learned several things, set down in the *Acts*, from the apostles; such as our Lord's ascension, the pouring down of the holy spirit, &c. and, particularly, the doctrine, which *St. Paul* preached to the idolatrous gentiles, he learned from that apostle himself; whose convert (as well as companion) I apprehend *St. Luke* to have been. And,

Which is an argument of still greater weight, the time of the publishing the *gospel* and the *Acts*, rendereth it highly probable, “that *St. Luke* published them both in one book.” For the *Acts* could not be finished ’till about the year of our Lord 63. of *Nero* 9. because the history reacheth down as low as that. And that is about the time, when the *gospel*, according to *St. Luke*, is reckoned to have been published, as well as the *Acts of the apostles*. [See *Millii prolegom.* 112; 121. *Mr. Jones his Canon, &c. Vol. III. p. 114, 115; and 158.*]

It has, indeed, been thought that they were written, after *St. Paul's* and *St. Luke's* departure from *Rome*: but there is no reason to suppose that. No; from the books themselves, the contrary is more

more probable. For the *history of the Acts* concludeth with St. Paul's preaching at Rome, two years, in his own hired house; but saith nothing of his departure from thence. The apostle, therefore, might, after that, tarry at Rome, long enough to revise what of St. Luke's *history* he had not revised before. And, perhaps, all, but the two last *verses* in the *Acts*, was written and revised, long before he left his own hired house there. For the preceding *verses* bring the history down only to St. Paul's first coming to Rome.

And, if St. Luke's *history* was finished before St. Paul left Rome, it is easy and reasonable to suppose, that there the apostle saw it, and approved of it: that, thereupon, the churches received it, as *authentic* and *canonical scripture*; and that the *fathers* used, and quoted, it as such; whether they mentioned it, as one book, or two: that, hence, they sometimes ascribed it to St. Paul himself; as it was what he had taught, and approved of. Nay; and, if St. Luke published his *gospel* and the *Acts*, both in *one volume*, (which seems not altogether improbable) then we may reasonably conclude, that St. John revised the *Acts* also, and confirmed that history by his authority, when he revised and confirmed the three gospels. I lay no great stress upon Jerome's calling what St. John revised, [*Lucæ volumen, Luke's volume,*] and not his *gospel*; but upon the reasonableness and probability of the thing itself.

And, as St. Luke's writings rested upon the authority of one or two of the apostles, Eusebius speaketh very justly; when he (alluding to St. Luke's being a *physician*) saith, [*H. E. l. 3. c. 4.*] "That *Luke* was intimately acquainted with the apostles, and hath left us "in two divinely-inspired books, the doctrines of curing souls, &c." If he mean, that they were revised, and approved of, by *inspired* persons; otherwise he would contradict St. Luke himself, who saith, Luke i. 1. that it seemed good to him to write, according to the information, which he had received from others, &c. Nay; as Eusebius immediately subjoineth this declaration of St. Luke; and, a little after, takes notice that the antients ascribed St. Luke's *gospel* to St. Paul; it should seem that Eusebius apprehended, that St. Luke's writings derived their authority from the testimony of an apostle; and, therefore, might be called *books divinely inspired*.

Upon the whole; the *inspiration*, or *canonicalness*, of any book of the new testament, is not to be deduced, merely from any internal marks, or characters: but is a fact, with which we have no other way

way of coming acquainted, but by the testimonies of the antients. And, if they (who had a fair and sufficient opportunity to know that fact) acknowledged any book to have been written by an *apostle*, approved by him, or confirmed by his authority,—we ought to receive it as *canonical*; unlesse, by some evident, internal marks, it could be made appear, that it was not *authentic*, nor could possibly have been written, or approved, by an apostle. Now,

As to the history of *the Acts of the Apostles*; it is found in all the *catalogues* of the *books of the new testament*, which the *fathers* have left us. It is quoted, as *scripture*, in the writings of the primitive christians: it was read, as *scripture*, in the primitive churches; and is found among the *books of the new testament*, in the *antient MSS. and versions*, and particularly in the *Syriac version*, which is, by some, reckoned the most antient. So that the fact (of it's being *canonical*) is sufficiently attested. And there are no internal marks, or characters, to induce us to exclude it; but, on the contrary, many, which may induce us to receive and esteem it.

All the other books of the new testament were written by apostles: and, consequently, they are all *inspired* and *canonical*. For,

As to the apostles themselves, whenever they spoke or wrote concerning *christianity*, that *fund of revelation* kept them right. But they were *reasonable creatures*, as well as *inspired apostles*: and, therefore, could speak, or write, about common affairs; as men, that have the use of their reason, without any *inspiration*, can easily do. St. Paul therefore, without any *inspiration*, could give such a direction, as this to *Timothy*, viz. *to mix a little wine with the water which he drank*; or, *to take care of his health*; because he was a very useful and pious young man; or desire *Timothy* (as he doeth, 2 Tim. iv. 13.) *to bring along with him the cloak*, [or bag to carry books in, *φελδονν*,] *which he had left at Troas, with Carpus; and the books; but especially the parchments*: or desire *Philemon* to provide him a lodging, at Colosse, Philem. ver. 22. or acquaint *Timothy*, that *Erastus* abode at Corinth; but that he had left *Trophimus* sick at Miletus. 2 Tim. iv. 20. [See *F. Simon's critical history of the new testament. Part II. p. 61; 73; 78, &c.*]

Nay; in truth, this account of the matter is not mine, but St. Paul's. 1 Cor. vii. 10. *This (says he) the Lord commandeth; and not I. And, ver. 12. But to the rest speak I; not the Lord. And,*
again,

again, ver. 25. "Now, concerning virgins, *I have no commandment of the Lord, but I give my opinion, &c.* *γυναικων ὃ δίδωμι, &c.*" And we find, Acts xvi. 6. that, when he designed to have preached in *Asia*, he was forbidden by the *holy spirit*. And, ver. 7. he attempted to go into *Bithynia*, but *the spirit* would not permit him. So that, in the apostles, there were two principles of action, [*reason and revelation* ;] one of which directed them, in common affairs; and the other, in matters relating to the *christian doctrine*. Hence it came to pass, that the apostles, in things relating to common life, or their own private designs and actions, were mistaken, as well as other men. Acts xxiii. 3 ; 5. Rom. xv. 24 ; 28. 1 Cor. xvi. 5, 6 ; 8. 2 Cor. i. 15,—18.

I will only add, that what St. *Paul* saith, 1 Cor. vii. 40. ought not to be understood, as if he had been dubious whether he himself was *inspired*. For, in saying, *I think I have the spirit of God*, he spoke ironically to the *Corinthians*, who had pretended to call his *inspiration* in question, after he had given them so many and such unquestionable proofs of it. But, that he himself should question it, when he could work miracles, speak so many languages, had such a vast illumination, could exercise so many spiritual gifts, and impart such gifts and powers to others,—was certainly impossible; and what no thinking person can suppose.

Corollary I. As the apostles had the *whole scheme* of the *christian doctrine*, by *revelation*, from our Lord Jesus Christ; and completed that scheme, which was begun by the *antient prophets*:—how very justly are we said, to have been *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone*? [Eph. ii. 20.] And how beautiful and just was the vision, that was seen by St. *John*, one of the apostles of the *circumcision*, [Rev. xxi. 14.] which represented the *foundations* of the wall of the new *Jerusalem*, as twelve; on which were inscribed the names of the twelve apostles of the lamb?

Not only the primitive christians, but christians of all ages, and places, have received all that they have known, of the *scheme* of the *christian doctrine*, from the apostles. They were the persons, who were illuminated, by our Lord Jesus Christ; and who have enlightened the earth.

Corol. II. As the *writings of the new testament* contain the only account of the *christian religion*, that is *inspired* and *infallible*; let us make *that*, and *that* alone, the **RULE AND STANDARD OF**

OUR

OUR FAITH AND PRACTICE. For all other accounts of the *christian revelation* are *uninspired* and *fallible*.

When corruptions have crept in, either as to *faith*, or *practice*, let us reduce things to that *primitive standard*, as the just method for a thorough reformation. And, when the prevailing doctrine and practice are agreeable to the *scripture*, let us still adhere to *that standard*, that the purity of such a reformation may continue.

Corol. III. May not what hath been said show us the reason, why some points of less importance are minutely determined, in the writings of the *apostles*, (and especially in their *epistles*) whilst other things of equal importance are not particularly determined?

They taught the essential and absolutely necessary doctrines of christianity, to all the churches, and christians, where-ever they came; but they determined the things of less importance, [*pro re natâ,*] as occasions offered. [For instance,] to guard against the seductions of *false apostles*, or to satisfy scrupulous consciences, or to decide the controversies of their day. But what was not then controverted, or where there were no scruples, or dangers,—there they did not descend to every minute particular; but have left us to determine many smaller things, and less important points, by applying the general rules, which they have left us; or by arguing from the particulars, which they have determined; as far as the cases can be fairly shown to be parallel.

Corol. IV. By this account of *inspiration*, we take away the very ground and foundation of one of the strongest objections of the *anti-revelationists*; who allege, “that christians have ascribed that to *inspiration*, which any man might say, or do, as well without it; and that we reflect upon the *divine wisdom*, when we have recourse to *supernatural power*, where there is no occasion for it. It is the beauty of *providence*, that it doeth not interpose, but in extraordinary cases. And why, then, should recourse be had to *inspiration*, where *inspiration* is unnecessary?”

“*Nec Deus interfit, nisi, &c.*”

Whereas; by the account that hath been given, such things only are ascribed to *inspiration*, as (all circumstances considered) required *inspiration*; and such things to *human reason*, as *human reason* alone was capable of. I hope, therefore, that both the friends and ene-

mies to *revelation* will carefully and impartially consider, *Whether the solution here offered be well-grounded, or no?* For I would be understood to propose it, as a *query*, which may deserve a careful examination.

Corol. V. The disputes, which have been raised, about the time of settling the *canon of the new testament*, will hence appear to be groundless and of little moment.

As soon as any *book*, or *epistle*, was known to have been written by any of the apostles, approved by them, or confirmed by their authority, it was immediately acknowledged to be *canonical*. The knowledge of this fact came more early to some churches, and later to others. They, that lived, when and where any *book* was written, or published, must know it immediately; and from thence it spread gradually. But the *book* was *inspired*, as it came from the apostles. And that did not depend upon the authoritative confirmation of *fathers* or *councils*, of that or any succeeding age. [*Vid. Clerici Histor. eccles. p. 520, &c.*]

Corol. VI. Hence it will follow, that not only the *spurious books*, ascribed to the apostles, are to be rejected; but even the genuine and valuable productions of the *apostolic fathers* are to be excluded the *canon of sacred scripture*; as they want this *apostolic sanction*.

As to the former part of this observation; it was evidently the rule, which the antients went by. For the *epistle to the Hebrews*, the *epistle of St. James*, the *second epistle of St. Peter*, the *second and third epistles of St. John*, the *epistle of St. Jude*, and the *Revelation*, were excluded the *canon*,—only by such as thought they were not written by the apostles. Whereas; such, as thought them genuine, received them as *canonical* *. And,

If the *epistle* ascribed to *Barnabas* were genuine, it ought (according to this account) to be received into the *canon of the new testament*; because he was 'an apostle. [Acts xiii. 2. and xiv. 14. 1 Cor. ix. 1, &c. Gal. ii. 9.] But, though I allow *that epistle* to be of great antiquity; and to have been written, after the destruction of *Jerusalem*, by a primitive christian, probably, of the name of *Barnabas*; yet I am very well satisfied that it is not, now, commonly ascribed to the right author; nor could, possibly, be an *epistle* of *Barnabas the apostle*, especially as we now have it †.

And,

* *Vid. Millii prolegom. 203, &c.*

† “ *Eusebius (Hist. Eccles. L. III. c. 25.)* places that, which is called *the epistle of Barnabas*, ἐν τοῖς νόμοις, by which he cannot, possibly, mean less, than that “ it

And, unless we follow the guidance of this clue, (so as also to exclude from the canon, all, even the genuine, *writings of the apostolic fathers, which want this apostolic sanction*) what reason can we give, for receiving the *writings* of St. *Luke*, into the canon; and excluding *Hermas*; and (especially) that golden remain of Clemens *his first epistle to the Corinthians*? For, as to the last, it hath all the marks of pure and genuine antiquity; is allowed to have been written by a companion of St. *Paul*, whom that apostle hath mentioned with great honor, Phil. iv. 3. and to have been written before some of the books of the *new testament* itself. For my own part, I cannot see any sufficient internal marks, for which it ought to be excluded; and apprehend, that it was excluded, merely for want of the *apostolic attestation*.

Thus I have briefly gone through what I reckon the just account of *inspiration*, as it relateth to the *new testament*. How far it will agree to the *old testament*, also; I leave to men of leisure and learning to consider.

I was willing to do my best, to clear up a matter of such great importance; not only as every man hath a right to publish his own sentiments, at any time; but, as this subject hath, of late, been rudely handled, by the enemies of the *most reasonable, virtuous, and benevolent religion*; and the friends to *revelation* have, many of them, (as I apprehend) ascribed too much to *inspiration*; though some, on the other hand, have ascribed too little.

“it was of ambiguous and contested authority.” [*Vid. Valef. & Bevereg. Cod. can. L. II. c. 9. Pearson. Vindic. Ignat. 1. 8. Mr. Fortin's discourses, p. 203. See also Abp. Laud's Letter to Menard, &c. in the first volume of Le-Clerc's edition of the Apostolic fathers, at the beginning; Dr. Lardner's Credibility, &c. Part II. Vol. I. p. 27. Mr. Jones his canon, &c. Vol. II. c. 38, 39.*]

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The End of the *Appendix* to 1 *Timothy*.

T H E
P R E F A C E

T O T H E

First Edition of a PARAPHRASE and NOTES
on St. Paul's epistle to Philemon, &c.

AS I have great reason to acknowledge the assistance, which Mr. Locke's paraphrase and notes on some of St. Paul's epistles have afforded me, towards understanding that useful, but difficult, part of sacred scripture; so have I often regretted that he did not live to go through all of them.

He has certainly put us into the right way of studying [the epistles;] though I do not reckon him infallible. For I have by me some remarks upon places, which I apprehend him to have mistaken: which remarks may, perhaps, some time or other, see the light.

However; the world, in general, ought to be grateful to the great and good Mr. Locke, for putting them into such a way of studying St. Paul's epistles.

'Till some abler hand shall undertake this useful service, I have begun to do it, as well as I can.

And, as a specimen, I have undertaken the shortest of St. Paul's epistles. As it is so short in itself, and is
now

*now published alone *, there are [in the notes upon it] several general observations upon all his epistles; which will be referred to, in the notes upon the others, in order to render them proportionably shorter.*

Some have looked upon this, as a familiar epistle, or a letter of friendship, rather than as an apostolic epistle. But whoever has more narrowly looked into it, will find it worthy of an inspired author; and that several of the great doctrines and precepts of christianity are either asserted, or insinuated.

According to the reception that this meets with, I shall be able to judge, whether it will be proper for me to go on to publish the two epistles to the Thessalonians, the two epistles to Timothy, and the epistle to Titus; as my health and leisure shall allow me to finish them.

* N. B. In the year 1731. *Philemon* was published by itself, and before all the other epistles in this volume. In this edition, it is placed according to the time, and order, in which it was written.

C A R M E N

Conscriptum a viro reverendo,

JABEZ EARLE, S.T.P.

Cum legisset

PARAPHRASIN & NOTAS in Epistolam Pauli
ad PHILEMONEM. 1731.

PAULUS, qui Christi causâ nunc gesto catenam,
Timotheusque mihi fraterno junctus amore,
Dilecto, curæ socioque, Philemoni, amatæ
Appiæ, & Archippo, qui mecum militat unâ;
Quique domi vestræ sacris operantur amicis:
A summo Patre sit favor & fœlicia vobis
Omnia, & a Christo, cui nos famulamur, Iësu:
Gratâ mente Deum (proprio quo lætor) adoro,
Usque tui, dum fundo preces, memor, (audio nempe
Qui sit amor, qualisque fides, quæ pectore gestas
Christum erga Dominum, & sanctos discrimine nullo)
Ut tua nempe fides fructus diffundat opimos
Omne Genus, pateat quòd vestræ ex ordine vitæ
Quales se præstent, quos Christi nomen honestat.
Quippe ab amore tuo perfundimur undique multâ
Lætitiâ, atque ideo magnum solamen habemus:
Intima quod sanctis recrees præcordia, frater.
Propterea, quamvis fas esset, nomine Christi,
Quod verum atque decens mandare, obtestor amicè,
Paulus, jam senior factus, custodia dura
Quem Christo fidum premit insuper, ipse ego Paulus

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Te rogo de genito in vinclis mihi Onesimo ; ut ille,
 Mancipium vile, & pretii tibi nullius olim,
 Est mihi porrò tibi que futurus idoneus ; hunc jam
 Dimisi : tu verò hominem, mea viscera tanquam,
 Dilectum excipias. Certè retinere volebam,
 Ut vice nempe tuâ fieret tuus iste minister,
 Christi ob evangelium, mihi libertate carenti :
 Injussu sed, amice, tuo nil credidi agendum,
 Ne bene fortè videreris fecisse coactè,
 Non ex arbitrio. Quin forsitan ad breve tempus
 Perdideras servum, proprium, quo porro teneres
 Non servum, sed, quod majus, fratrem mihi charum
 Præ multis, quantoque tibi magis ; utpote totus
 Ille tuus ; non tam quod sis huic jure patronus,
 Quam quod cum Christus dominus sibi vindicet ipsi.
 Me quoque, si Christi reputaveris, accipe tanquam
 Ipsum me, si quid te compilaverit, aut quid
 Debeat, imputa id omne mihi ; certè ipse ego Paulus
 Ipse manu scripsi propriâ, tibi cuncta rependam.
 Ne mihi te dicam teipsum debere : sed, oro,
 Frater, da gaudere mihi per numen Iesu,
 Perque hoc dilectum exhilares præcordia nomen.

Morem gessurum te fidens scribo, scienſque
 Ultra quod vellem facturum. Quin mihi cures
 Hospitium, precibus nam certè credere par est
 Me donatum iri vestris. Te, care, salutant
 Mecum una in vinclis, Epaphras, focii que laboris,
 Marcus, Aristarchus, Demas, Lucasque, salutem
 Qui præstat, vestris animis favor adſit Iesu.
 [AMEN.] Sic voveo, nec sunt reor irrita vota futura.

T H E
H I S T O R Y
Of St. PAUL's writing the
E P I S T L E
T O
P H I L E M O N.

S E C T. I.

COLOSSE was a city of *Pbrygia major*, built upon the river *Lycus*, about sixteen miles east from *Hierapolis*, and about twenty-eight miles almost north-east from *Laodicea*; which last was built upon the banks of the same river, *Lycus* ^a.

At *Colosse* lived *Philemon*; who was, very probably, a native of that country. For *Philemon* was a common name among the *Pbrygians*.

The nation of *Pbrygia* was proverbial for being of a slavish and intractable disposition. And some have alleged, that *Philemon* might be of the same rough and intractable disposition; which might occasion the apostle's taking so much pains to obtain *Onesimus* his pardon, and procure a thorough reconciliation. But such things should not, I think, be said from mere conjecture: especially as the apostle has insinuated the contrary; and, in other places, commended *Philemon's* benevolence and charity. The truth of the matter is: the provocation was very great; and *Philemon* had reason to be much displeased with *Onesimus*. He had robbed him, and run away from him, as far as *Rome*. That would have exasperated any

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^a See the Letter, at the end of Vol. II. of *The history of the first planting the christian religion*.

An. Christi
63.
Nero. 9.
a little be-
fore St.
Paul was
set at liber-
ty from his
first con-
finement
at *Rome*.

man of spirit.—*Grotius* observes “ that masters had a power to torture their slaves, who behaved ill, and even to put them to death, without applying to the magistrate: and that this was agreeable, not only to the *Roman*, but also to the *Græcian*, law.” *Onesimus*, therefore, might well be afraid of returning to his master again, without some great and powerful intercession in his favor. And the apostle might very reasonably labor the point, as he does, with great earnestness and address.

That *Philemon* lived at *Colosse*, may appear from Col. iv. 9. where (writing to the *Colossians*) the apostle calls *Onesimus*, one of them. And from his saluting *Archippus*, in this letter to *Philemon*, ver. 2. who appears to have been a minister of the church at *Colosse*, Col. iv. 17.

Theodoret is reckoned to have flourished about the beginning of the fifth century. And yet, in his preface to this epistle, he says, “ that *Philemon*’s house remained at *Colosse* unto his time:” i, e., above three hundred years after the writing of this epistle.

The keeping one or more slaves, the having a church or number of christians in his own house, the refreshing of the bowels of the saints, and providing lodgings for the apostle, are proofs that *Philemon* was a man of some distinction, and of a considerable estate. This seems confirmed by the polite and respectful manner, with which the apostle addresses him.

He was converted, most probably, from an idolatrous gentile, to the christian faith. From ver. 19. some have been inclined to think that St. *Paul* converted him. But, ver. 5. the apostle says, “ he had heard, only, of *Philemon*’s faith in Christ, &c.” which was the phrase made use of, when he wrote to the christians, whom he had never seen. Eph. i. 15. and iii. 2, &c. Col. i. 4. and ii. 1. I, therefore, incline to think, that, during his long stay at *Ephesus*, some of the *Colossians* had gone to *Ephesus*, and there heard him preach the christian doctrine^b; or that the apostle sent out some of his assistants, and planted the gospel at *Colosse*: and that *Philemon* received the gospel from some of the apostle’s converts, or assistants; perhaps *Timothy*, or some of those mentioned, Col. iv. 10, &c. *Philem.* ver. 23, &c. If the apostle had not come into those parts, preaching the gospel to the gentiles, *Philemon* had (very likely) never become a christian. And, therefore, well might the apostle say, that *Philemon* owed unto him, himself, or his own soul.

This

^b Acts xix. 10. and xx. 31.

This *Philemon* had formerly a slave, called *Onesimus*, who had robbed him; and then run away from him, as far as *Rome*. Whether he repented of what he had done, and voluntarily went to the apostle; or how they came to meet there, is not said. But the apostle, during his confinement in his own hired house, in that imperial city, converted him to the christian faith, baptized him; and kept him, for some time, to wait upon himself; 'till, by his conduct, he had confirmed the truth and sincerity of his conversion. And, when *Onesimus* was determined to return to his master again, the apostle wrote this letter in his behalf. The design of it, was, to beg of *Philemon* to forgive him, and take him into his family and favor again. For he was become a good christian, and would be a better servant than ever.

This epistle was written, during the apostle's first confinement at *Rome*; [Acts xxviii. 30.] and, according to the best chronologers, about the year of the vulgar *Æra*, 63. of *Nero*, 9. From v. 22. of this epistle to *Philemon*, it appears that the apostle had expectations of being set at liberty. And, therefore, it is probable that this epistle was written towards the conclusion of those two years confinement.

The epistle to the *Laodiceans*, (commonly called the epistle to the *Ephesians*) and the epistle to the *Colossians*, were written about the same time, and sent by the same persons. Accordingly; we find salutations from, and to, several of the same persons. Compare *Philem.* ver. 23, 24. with *Col.* iv. 10; 12; 14. and *Philem.* ver. 2. with *Col.* iv. 17. "*Tychicus* only had the charge of the epistle to the *Laodiceans*. *Onesimus*, of this to *Philemon*. And they were both joined in the delivery of that to the church of *Colosse*. In their passage from *Rome*, they landed at the most convenient port, they could, for their journey towards *Colosse*; whither, it is likely, they went first. For what *St. Paul* writes to *Timothy*, [*Tychicus* have I sent to *Ephesus*, 2 *Tim.* iv. 12.] must relate to another journey, long after this; that epistle to *Timothy* being of a later date, by some years. Upon their arrival at *Colosse*, the immediate business of *Onesimus* was to deliver the epistle sent to *Philemon*, which so nearly concerned himself. For the apostle could never have recommended him in such strong terms to the church at *Colosse*, (as he does, *Col.* iv. 9.) but upon a supposition that his master, *Philemon*, would, upon reading that letter, be reconciled to him. In order to this, *Onesimus* must first wait upon his

X x 2

" master,

“ master, and make his submission to him.—This reconciliation,
“ therefore, was probably effected, before the apostle’s letter to the
“ church at *Colosse* was publicly read among them. After the
“ affair of *Onesimus* was over, the epistle to the church at *Colosse*
“ was to be delivered; in which, both *Tychicus* and *Onesimus* were
“ jointly concerned. And, when this was done, *Onesimus* had no
“ further orders from the apostle. But *Tychicus* was to carry the
“ epistle to the *Laodiceans*, by himself. For which reason, his
“ name only is mentioned in it. Eph. vi. 21. However; *Tychi-*
“ *cus* did not immediately leave *Colosse*, after the delivery of the
“ letter to that church: but stayed some time, to acquaint them
“ with the state of St. *Paul*’s affairs; and, likewise, to inform
“ himself of their circumstances, to make a report at his return.
“ Col. iv. 7, 8. He then proceeded, with the remaining letter, to
“ *Laodicea*; acquainted them with his having been at *Colosse*; that
“ they were to expect a copy of the apostle’s letter to that church,
“ from thence; and that the messenger, who should bring it, was
“ to carry back a copy of the letter, which had been sent to them;
“ agreeably to St. *Paul*’s direction, Col. iv. 16.” [See the Letter,
at the end of Vol. II. of *The History of the first planting the christian*
religion.]

S E C T. II.

“SOME have called this *a private letter*, and would not have had it inserted among *the apostolic epistles*.”

Undoubtedly ; the apostles might, upon some occasions, write *private letters*, as well as other men. Suppose this was only a private letter, nothing gives one a better idea of a man's character than his letters to his private friends. And, in this letter, we have the picture of a wife and good man, and a zealous, generous friend ; who knew how to condescend to men of low estate, and promote their temporal and spiritual welfare.

But there is no reason for looking upon this as *a mere private letter*. For it was all written with the apostle's own hand ; which was much more than that which he called *the token in all his epistles*, 2 Theff. iii. 17. It was received by the primitive christians, as a part of *sacred scripture* ; and, accordingly, read in the churches. [But, as to the testimonies of *the fathers*, at large, see Dr. Lardner's *credibility*, &c. Part II.] The argument is not mean, nor any part of this epistle unworthy the great apostle of the gentiles.

Whoever will carefully study it, will discern a great number of the doctrines and precepts of christianity expressed, or insinuated. For instance, (1.) In the religious view, or upon a spiritual account, all christians are upon a level. *Onesimus* the slave, upon becoming a christian, is the apostle's dear son, and *Philemon's* brother. (2.) Christianity makes no alteration in men's civil affairs. By christian baptism a slave did not become a freedman. His temporal estate or condition was still the same. And, though *Onesimus* was the apostle's son and *Philemon's* brother, upon a religious account, yet he was obliged to be *Philemon's slave for ever* ; unless his master voluntarily gave him his freedom. (3.) Servants should not be taken, or detained, from their own masters, without their masters consent. See ver. 13, 14. (4.) We should love, and do good unto, all men. We should not condemn persons of low estate ; nor disdain to help the meanest slave, when it is in our power. *The apostle* has here set us an example of benevolence, condescension, and christian charity ; which it well becomes us to follow. He took pains with, and converted, a slave : and, in a most affectionate and earnest manner, interceded with his master for his pardon.

pardon. (5.) We should not utterly despair of those who are wicked, but should use our best endeavors to reclaim them. Though *Onesimus* had robbed his master, and run away from him, the apostle attempted his conversion, among others, and succeeded therein. (6.) Restitution is due, where an injury has been done; unless the injured party freely forgive. Accordingly; the apostle *Paul* gives a promise under his hand, for *Onesimus* his making restitution, as a matter of justice, if *Philemon* insisted upon it. (7.) We should be grateful to our benefactors. This *St. Paul* touches upon, very gently, ver. 19. where he intimates to *Philemon*, that he owed unto him *himself* also. And, therefore, in point of gratitude, he was obliged to grant his request. (8.) We should forgive the penitent, and be heartily reconciled to them. (9.) *The apostle's* example teaches us to do all we can, to make up quarrels and differences, and reconcile those who are at variance. (10.) A wise man chooses, sometimes, to address in a soft and obliging manner, even in cases where there is authority to command. (11.) The bishops and pastors of the christian church, and all teachers of religion, have here the most glorious example set before them, to induce them to have a most tender regard to the souls of men of all ranks and conditions; and to endeavor to convert a slave, as well as the rich, and great, and honorable of the earth. He, who disdained not to teach a slave, a fugitive, and a thief; but preached the doctrine of salvation to him; and took pains with him, 'till he had restored him, to his master, an honest, worthy man;—how disinterested must he have been? to whom would he not condescend? or whose salvation and happiness would he not endeavor to promote? Would to God there was the same spirit, in all the teachers of christianity, at all times, and in all places! (12.) Here is a most glorious proof of the good effects of christianity, where it is rightly understood and sincerely imbraced. It transforms a worthless slave and thief into a pious, virtuous, amiable, and useful man; makes him not only happier and better in himself, but a better servant, and better in all relations and circumstances whatever.

Shall an epistle, so full of useful and excellent instructions, be rejected for it's brevity? or because the occasion required that it should be written concerning one particular person? or addressed to a private man? Men would do well to examine it carefully, before they reject it, or speak of it so slightly.

In this epistle, there are some of the finest strokes of true rhetoric; so that, I think, it may be called *The polite epistle*. Such deference and respect to *Philemon*, such affection and concern for *Onesimus*, such distant but just insinuations, such a genteel and fine addresse, run through the epistle; that it alone might be sufficient to convince us, that *St. Paul* was not unacquainted with the world; nor that weak, visionary enthusiast, which the enemies of revelation have sometimes represented him. [*But of this, see more in the appendix.*]

I should think it a very agreeable piece of history to know the successes which this letter met with, even though the persons concerned have been so many hundreds of years in their graves. However; the primitive christians preserving this letter, and placing it in the sacred canon, are strong arguments to induce us to believe that *Philemon* granted the apostle's request, and received *Onesimus* into his house and favor again.

S Y N O P S I S.

“ **S**T. PAUL wrote in his own name, and in the name of *Timo-*
 “ *thy*, to *Philemon* and his family, wishing them all happi-
 “ nesse from God and the Lord Jesus Christ. He thanks God,
 “ that *Philemon* had imbraced the christian faith, and behaved in so
 “ generous a manner to all christians ; — in which he greatly re-
 “ joiced.

“ As an apostle of Christ, he could have commanded *Philemon*
 “ to have done what was proper : but he rather chose, as the
 “ prisoner of Christ, to beseech him to receive his beloved son,
 “ *Onesimus*, whom he had converted to christianity, during his
 “ confinement. He confesses, he had formerly not behaved well :
 “ but of late he was become another man ; and had been so useful
 “ to the apostle, in his confinement, that he would have kept
 “ him ; if *Philemon* had known of it, and consented to it. The
 “ providence of God had turned his short departure into the
 “ means of his reformation ; that his master might receive him
 “ improved and for life. He, therefore, intreats *Philemon* to re-
 “ ceive him as a christian brother ; or as he would have received
 “ the apostle himself, who engaged to pay whatever *Onesimus* had
 “ wronged his master of ; if *Philemon*, who owed himself unto the
 “ apostle, should insist upon it. But he hoped *Philemon* would do
 “ more than he had requested of him.

“ He desires *Philemon* would provide him a lodging, as hoping
 “ that he should be set at liberty. He sends salutations from sever-
 “ al of his fellow-laborers. And concludes with wishing *Philemon*'s
 “ family the favor of our Lord Jesus Christ, *Amen !*”

A
P A R A P H R A S E
A N D
N O T E S

On the Epistle of St. PAUL to
P H I L E M O N.

S E C T. I.

Ver. 1, 2, 3.

I N T R O D U C T I O N.

C O N T E N T S.

IN these three verses, St. *Paul* directs the letter; and salutes the family, to which he writes, according to the custom of those times, and especially among the christians.

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T E X T.

P A R A P H R A S E.

I PAUL a prisoner of Jesus Christ, and Timothy *our* brother,

PAUL, who is now a prisoner upon the account of his preaching the doctrine of Christ Jesus^a; and *Timothy*, the christian

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I. ^a PAUL, a prisoner of Christ Jesus.] As to the nature of his confinement; and the use he makes of his *bonds*, as an argument with *Philemon*, see *Dissertation II.* annexed to this epistle; and the notes on verses 9, 10; 13.

N O T E S.

An. Christi 63. Nero. 9. In as much as there is a remarkable justness and propriety in the introductions to St. Paul's epistles, we shall here consider them at one view; that we may not have occasion to repeat the observation, and that their peculiar suitability and propriety may the more evidently appear. In going over them, I shall proceed according to the order in which I apprehend them to have been written.

In his first and second epistle to the *Thessalonians*, he prefixed his name only, without any title: because the judaizing christians and false apostles had not there, as yet, made any opposition to him and his doctrine; nor was his apostolic power, or mission, called in question, by any professed christian, in that church.

Into the churches of *Galatia*, there had (soon after St. Paul left them) crept in one, or more, of the judaizing christians; who called in question his apostleship; insinuating, among his converts, that *Peter*, and others of the twelve, were greater apostles, and more to be regarded, than *Paul*; that he was only an apostle of men, but they of *Jesus Christ*: that those great apostles of the circumcision had never opposed the circumcising of the gentile christians; that *Paul* himself had sometimes preached up the necessity of circumcising such converts. And therefore, upon all accounts, the gentile christians ought to submit to the yoke of the jewish law, as absolutely necessary to christian communion here, and to their salvation hereafter. As things stood in those churches, it was highly requisite that he should assert his apostolic mission and authority, and begin his epistle to them, as he did, *Paul, an apostle, not from men, neither by man; but by Jesus Christ; and God the father, who raised him from the dead.*

St. Paul had been, two or three years, at *Corinth*; and had in person planted a considerable church there. Not long after his leaving that church, there got in among them a false apostle, by nation a jew; and, perhaps, a scribe of the sect of the sadducees. He vehemently opposed St. Paul, vilified his person, and charged him with false doctrine and unbecoming practices. By such unjust insinuations and vile arts, he raised a great faction, in that church, against the apostle. He, therefore, begun his first epistle to the *Corinthians*, with, *Paul, called to be an apostle, by the will of God.*

When he wrote his first epistle to *Timothy*, who was then at *Ephesus*, certain judaizers had mixed with that church. And *Hymenæus* and *Alexander* did fiercely and wickedly oppose St. Paul. He, therefore, introduced that epistle with asserting his apostolic authority; *Paul, an apostle of Jesus Christ, according to the commandment of God our savior; and of the Lord Jesus Christ, who is our hope.*

As the faction was not intirely broke, when he wrote his second epistle to the *Corinthians*, he begins almost in the same manner, as in the former epistle to them, *Paul, an apostle of Jesus Christ, by the will of God.*

He had only heard of the conversion of a number of gentiles at *Rome*, and was afraid they might be carried too far into jewish sentiments; as having, very probably, been converted by some of the jewish christians; and he well knew how zealous, active, and busy, the judaizers were, every where. As he had, then, never been at *Rome* himself; and, consequently, no opposition had been made to him there; he pitches upon a medium, in his introduction to that epistle; neither asserting his apostolic mission and authority in so high a tone, or in so magisterial a manner; nor yet wholly omitting the mention of it; *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, &c.* And, through that whole epistle to the *Romans*, it may easily be observed that he speaks in a more mild and condescending manner, than he generally does, in his epistles, written to churches,

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churches, which he himself or his assistants had planted; especially if there had been any apostasy from him and his doctrine. Then he puts on the air and tone of a master, and reproves, rebukes, and exhorts, with all authority. Here, he was only afraid that the gentile christians at *Rome* might, possibly, be perverted. And therefore he sutes his introduction. And, in the body of the epistle, he cautions, warns, and exhorts them, in a condescending and affable manner; alleging several reasons why the judaizing christians ought not to impose the jewish law upon them, and why the gentile christians ought to stand fast in the liberty which christianity allowed them.

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As to that which is commonly called the epistle to the *Ephesians* (and which I take to be the epistle to the *Laodiceans*, mentioned Col. iv. 16.) the persons, to whom it was addressed, were evidently gone into some of the judaizing sentiments and practices; being particularly seduced by the pretended purity of the sect of the *Essenes*; and were, probably, in danger of being further seduced. He, therefore, begins that epistle with asserting his apostolic authority, *Paul, an apostle of Jesus Christ, by the will of God.*

About the same time, and for the same reasons, he wrote his epistle to the *Colossians*. For they were, in like manner, seduced. He, therefore, begun with the same words. And, in this latter epistle, he ordered both the epistles to be read in both churches; viz. at *Laodicea* and *Colosse*.

In this epistle to *Philemon*, he intimates, ver. 8, 9. that he chose to lay aside all his apostolic authority; and to beg it as a favor, of *Philemon*, to be reconciled to *Onesimus*. And, in order to touch and melt the heart of *Philemon*, he begins with styling himself, *Paul a prisoner of Jesus Christ*. This affable and condescending manner of address must be owned to be more agreeable and engaging, than that of authority and command.

During St. *Paul's* confinement at *Rome*, the affectionate *Philippians* sent *Ephroditus* with an handsome present, lest the apostle should want necessaries in his confinement. Though they seem to have been but a small church, yet they were very generous. For, besides this sending after him, as far as *Rome*, they had formerly been kind to him, above all other churches; and had sent him presents, once and again, while he was at *Thessalonica*. This kind concern of theirs was gratefully repented by the generous-minded apostle. And he would not mention his apostolic character, in writing to such affectionate friends, and so obedient a church; nor say any thing, which would intimate that he had a right to such favors; but introduces that epistle with, *Paul and Timothy, the servants of Jesus Christ*.

If St. *Paul* was author of the epistle to the *Hebrews* (as he is generally reckoned to have been) he did not introduce that epistle with his name; much less did he assert his apostolic authority. Perhaps his name might be offensive to the zealous jewish christians. And he was, properly speaking, *the apostle of the gentiles*. [Rom. xi. 13.] He, therefore, begins with arguing from the old testament, to raise and exalt their value for christianity above the jewish religion; showing that whereinsoever they resembled one another, christianity excelled; and whereinsoever they were dissimilar, christianity also excelled. He, likewise, proposes several arguments to support them under persecution.

The gentile christians, in the island *Crete*, were far gone into jewish sentiments and practices; being deluded by some judaizing christians, who had sophisticated the pure christian doctrine, and preached it, so corrupted, for the sake of a maintenance; thereby leading off the gentile converts from the simplicity which is in

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An. Christi christian brother^b; with all happiness ther, unto Philemon our dearly,

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Christ Jesus. *St. Paul*, therefore, begins his epistle to *Titus*, (whom he had left in *Crete*, to rectify such disorders) with, *Paul, a servant of God, but an apostle of Jesus Christ, according to the faith of the elect of God, and the acknowledging of the truth which is according to godliness.*

The last of his epistles was the *second to Timothy*; in which he takes notice that the judaizing christians (most probably, at *Ephesus*, where I suppose *Timothy* then was) had introduced several foolish and unlearned questions into christianity; and that they crept into houses, and deluded silly women, who were notoriously corrupted by them. In opposition to such deceivers, and to add weight and dignity to the ministry of *Timothy* (and some such thing he very likely had in view, with respect to *Titus*, in his epistle to that evangelist) he strongly asserts his apostolic mission and authority; *Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus.*

Thus have I gone through all *St. Paul's* epistles, and must own, I cannot but admire the propriety and suitableness of the introductions to every one of them. "Could a man of such sagacity and exactness be easily imposed upon? Is it possible that he should have been mistaken in plain facts? and phrased that christianity was attested with signs and wonders, and divers miracles, and gifts of the holy spirit, according to the divine will? that he himself was possessed of such gifts and powers? and that he could confer some of them, upon other persons, by the laying on of his hands? and yet that all was in reality nothing but phantasy and delusion? Or, can we suppose that a man, who gave such convincing proofs of his integrity, especially by his patience and steadfastness under many and grievous sufferings, would ever attempt to impose upon the world?"—But of this, see more in the *Appendix*.

^b *And Timothy, the brother.*] Some have thought that *Timothy* was singled out, from all *St. Paul's* fellow-laborers, mentioned in the conclusion of this epistle, because of the peculiar mildness of his temper; so that, by his name, the apostle hoped *Philemon* might be the more moved. But that observation seems to me too subtle and refined. If *Timothy* brought *Onesimus* to *St. Paul* at *Rome*; or had been instrumental in converting *Philemon* and his family to the christian faith, or in confirming them therein; or was better known to *Philemon* and his family; these were sufficient reasons for adding his name, and laying an emphasis upon it.

Timothy is, also, mentioned, in the introductions of the epistles to the *Colossians* and *Philippians*: most probably, because he was well known to those churches. But he is not mentioned in the beginning of the epistle to the *Laodiceans*: [See *Eph. i. 1.*] though that epistle was written about the same time with the epistles to the *Colossians* and *Philippians*, and sent by one of the persons, who carried the former of those epistles. It is likely, therefore, that *Timothy* was not known at *Laodicea*.

TEXT.

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ly beloved, and fellow-laborer,

2. And to our beloved, Apphia, and Archippus our fellow-soldier,

ness^e to *Philemon*, who is justly beloved, and our fellow-laborer in spreading and promoting the gospel^d: And to our beloved sister *Appia*^e: and to *Archippus*, our fellow-soldier under Jesus Christ, the captain of our salvation, engaged in the same honorable and arduous undertaking^f: and to the christian.

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TIMOTHY does not now appear to have been a prisoner at Rome. But he is called *The brother*: i, e, the christian brother. Sometimes, the christians were distinguished as apostles, elders, and brethren. [See the *Essay annexed to 2 Timothy*, and the *History of the first planting the christian religion*, Vol. II. p. 55.] But generally the tender and affectionate appellations of brother and sister were common to all christians. [See note 1, Titus iii. 5.] Perhaps, the apostle might here call Timothy, the brother; and not his son (as he does elsewhere) to add weight and dignity to his character; and thereby render his name of more moment, in behalf of Onesimus. [See Mr. Locke on 2 Cor. i. 1.]

^c See on 2 John, ver. 1.

^d Our fellow-laborer.] There is no necessity of concluding, from hence, that *Philemon* was a bishop, or minister, of the christian church at *Colosse*. Whoever contributed, any way, towards helping forward the gospel, were called the apostles fellow-laborers, whether men or women. See v. 24. Rom. xvi. 3; 9; 21. 2 Cor. viii. 23. Phil. ii. 25. and iv. 3. Col. iv. 7; 11. 1 Thess. iii. 2. 2 John, ver. 8. with which compare Matt. x. 41, 42. By lodging the apostle, and other christians, who traveled about, to spread the gospel, and by his liberality to the poor christians at *Colosse*, *Philemon* was intitled to the character of a fellow-laborer with the apostles of Christ.

2. ^e And to Appia, the beloved.] Rom. xvi. 12. It was a Roman name. St. Paul writes it *Apphia*, after the hebrew manner. The Romans wrote it *Appia*.

Appia is conjectured by some of the fathers, and asserted by others, to have been the wife of *Philemon*. And, as she is mentioned next to *Philemon*; and before *Archippus*, who was a minister in the church of *Colosse*, the conjecture seems not improbable.

By the apostle's styling her sister, (according to several antient copies and versions,) or the beloved, (according to the common reading,) she appears to have been a christian. And it is likely enough that *Appia* was addressed, that she might not oppose, but rather use her interest in behalf of, *Onesimus*; with a view to whose affair the whole epistle was evidently written.

^f And to Archippus, our fellow-soldier.] *Archippus* does not appear to have been *Philemon's* son; though perhaps he might live in his house; and officiate generally as a minister in the family, in their daily christian worship.

They

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 3

dier, and to the church in thy house:
 Grace to you, and peace from 3 God

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They might have been called *fellow-soldiers* with the apostles, who with them fought the good fight of faith. For the christian life is a warfare. But the apostle seems to have used the phrase for such as, in those times of persecution, took pains to preach and spread the christian religion. Phil. ii. 25. 1 Tim. i. 18. 2 Tim. ii. 3, 4.

From Col. iv. 17. *Archippus* is reckoned to have been a minister of the church at *Colosse*: and from Col. i. 7. *Epaphras* is thought, by some, to have been another minister of that church. *Archippus* might be one of the elders, or first converts, in that church; but I rather incline to think that he was one of St. Paul's assistants; who had some of the gifts of the spirit, and had devoted himself very much to the work of the ministry in that city. It does not appear that they had, as yet, the settled officers of *bishops* and *deacons*. [See the Essay annexed to 2 Timothy, chap. ii. iii.]

As *Archippus* presided in the church of *Colosse*, it was proper for the apostle to engage his good offices in behalf of *Onesimus*; and much more, if he lived in *Philemon's* family.

^s And to the church which is in thy house.] Though *Archippus* was the person last mentioned; yet the church, here saluted, was not in his house; but in the house of *Philemon*, who is the principal person addressed, though not the nearest antecedent.

It has been disputed, whether all the christians at *Colosse*, or some part of them, using to assemble in *Philemon's* house, are here called *the church in his house*? Or, whether the whole family, being all christians, were, what the apostle calls *the church in his house*?

The generality of interpreters, both antient and modern, have thought that *Philemon's* family were intended, by *the church in his house*. All the jaylor's family were christians: Acts xvi. 31, 32. and so was the family of *Crispus*: Acts xviii. 8. And they might have been called *the church in that house*. For, wherever two or three are gathered together in Christ's name, they have his favorable presence and blessing. Matt. xviii. 20. And, then, what can be wanting, that is necessary to constitute them *a true christian church*?

That the apostle did not mean that the whole church at *Colosse* assembled constantly at *Philemon's* house, for religious worship, may appear from the following observations. (1.) The apostle salutes other christians, as well as *the church in Nymphas his house*. Col. iv. 15. If *Nymphas* lived at *Laodicea*, then there were other christians, in that city, besides *the church in his house*. But, if he lived at *Colosse*, then there was *a church in his house*; and another, in *Philemon's*; though in the same city. (2.) St. Paul salutes the christian church in the house of *Aquila* and *Priscilla*, Rom. xvi. 5. and yet, in that very chapter, he salutes a number of other

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God our Father, and the Lord Jesus Christ.

ed unto you favor and peace, all possible happiness, from God our father, the fountain of all good; and from the Lord Jesus Christ, through whom God communicates all good to men^b.

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other christians. Consequently, the whole christian church, at *Rome*, is not meant by *the church at that house*. The like argument may be deduced from 1 Cor. xvi. 19. where there are salutations from *the church in Aquila's house*, and from other christians at *Ephesus*, where the apostle then was. Whereas; if the whole church at *Ephesus* had assembled in *Aquila's house*, the apostle would not have needed to have sent salutations from other christians there. Once naming the whole church had been sufficient. (3.) When some only of the family were christians, the apostle speaks in a very different manner. See Rom. xvi. 10, 11; 14, 15. Phil. iv. 21. It is true, 2 Tim. iv. 19. he salutes *the house* (or family) of *Onesiphorus*; and does not call them *the church in his house*. But, when the whole family were christians, it was perhaps an indifferent thing, whether he called them *such a one's house*, or *the church in his house*. [See Dr. *Whitby* on 1 Cor. xvi. 19.] As he had before mentioned *Philemon*, *Appia*, and *Archippus*;—by the church in *Philemon's house*, the apostle meant the children and servants, who were all christians, and perhaps numerous. Children have often great influence over their parents, and some servants over their masters. If the apostle had taken no notice of them, his distinguishing *Onesimus* so much, and being so very solicitous for him, might have offended them. If he had called them *children* and *servants*, that would have been less pleasing, and their intercession of less weight. But, when he honors them with the name of *a christian church*, where there is no distinction of master and servant, young and old, male and female, bond and free, (Gal. iii. 28.) it could not but be grateful to them. And the members of a christian church might intercede, with great weight and propriety, for a christian brother.

3. ^b See on 1 Thess. i. 1. Some have thought that the apostle wished *grace* (or favor) to *Philemon*, as he himself should show *grace* (or favor) to *Onesimus*; and *peace* from God, as he would be reconciled to *Onesimus*, or at peace with him. But this seems to me too subtle and refined. For the apostles commonly prayed, in this manner, for all christians. And St. *Paul* hath made use of this very prayer, in his other epistles; where he had no such request in view.

S E C T. II.

Ver. 4, — 7.

C O N T E N T S.

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Nero.9. **T**HE apostle does not procede immediately to the main subject of the epistle: but (besides the more distant præparation, already taken notice of) he, in this section, comes nearer the point; with the most admirable addresse, thanking God that *Philemon* had been as generous and kind already, and done as much in other instances, as what he was now going to request of him. He urges the benevolent and good man by his own past example. As if he had said, "Only continue to act like yourself; and then you will do all that I am now going to desire of you." This was certainly a most grateful and insinuating way of pointing out to *Philemon* his duty; and the most proper and beautiful introduction to his particular request.

P A R A P H R A S E.

T E X T.

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| 4 | I give thanks unto my God, evening and morning, every day, making mention of you in my prayers ^a . Having heard of the faith, which you have towards the Lord Jesus, and of your love to all the christians ^b . So that your partaking of the faith has been efficacious, | I thank my God, making ⁴ mention of thee always in my prayers,
Hearing of thy love and faith, ⁵ which thou hast toward the Lord Jesus, and toward all saints;
That the communication of ⁶ thy faith may become effectual by |
| 5 | | |
| 6 | | |

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4. ^a Rom. i. 8, 9, 10. 1 Cor. i. 4. 2 Cor. i. 3. Eph. i. 3; 16. Phil. i. 3, 4. Col. i. 3, 4. 1 Theff. i. 2, 3. and iii. 9, 10. 2 Theff. i. 3. and ii. 13. 2 Tim. i. 3. That, by his *praying always*, we are to understand his praying evening and morning, every day; see on 1 Theff. v. 17. How this verse is connected with what follows; see on ver. 6.

^b St. Paul had only *heard of Philemon's* faith, &c. consequently had not converted him himself. See the history before this epistle, p. 338.

Some

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by the acknowledging of every good thing, which is in you in Christ Jesus.

7 For we have great joy and con-

ous, by the acknowledgement of every good man that is among you who believe in Christ Jesus^c. For (notwithstanding our present confinement) we have

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Some antient MSS. and versions place the words thus, [*bearing of thy faith and love.*] That is, also, the order, in which they are placed, in the two epistles, written about the same time, when the same thoughts and phrases were fresh and warm in the apostle's mind. See Eph. i. 15. Col. i. 4. Either, therefore, we may follow this reading; or suppose a *Chiasmus* to be here made use of; by which figure, the first and fourth members of a sentence answer to one another; as do the second and third. So Matt. xii. 22. *The blind and dumb both spake and saw*: i. e. the dumb spake, and the blind saw. 1 Cor. vi. 11. *But ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God*. i. e. ye are justified in the name of Jesus, and sanctified by the spirit. [See Dr. Whitby.]—Which ever way we take it, *faith* must refer to the Lord Jesus, and *love* to the saints.

Again; by *the saints*, here, we are not (as some *papists* contend) to understand the dead saints; but the christians, who were then alive. It was one of the titles given to the *jews*, under the old testament; and applied to *christians*, under the new testament. See on 1 Pet. ii. 9, 10. and *The doctrine of prædestination reviewed*, third edition, p. 147, &c. So the christians are called, Acts ix. 41. Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 1. Eph. i. 1. Phil. i. 1. Col. i. 2. *Philemon* showed his faith in Christ, and love to the christians, by lodging those who traveled about, to preach the gospel; and by giving liberally to other christians, whose circumstances required it.

6. * Not only the english, but all the literal translations of this verse, which I have seen, appear to me to be very perplexed.

In order to make out the sense, in as plain and easy a manner as we can, it may be proper to consider several of the words and phrases separately, and then endeavor to trace out the connection.

By ἡ κοινωμία τῆς πίστεως αὐτοῦ, I understand (not *Philemon's* communicating, or imparting, the christian faith to others; or his liberality to christians, as the fruit of his faith; but) *his partaking of the faith himself*, in common with many others. Not only the substantive *κοινωμία*, but also the adjective *κοινῶς*, and the verb *κοινωνέω*, have a dative case after them, when they signify *communicating*, or imparting, any thing to another: or an accusative case, with the preposition *ἐς* before it. But, when they signify *the joint-partaking*, or *sharing*, of any thing, in common with others, they have always a genitive case after them; as there is here. That *κοινωμία*, in particular, with a genitive case after it, signifies that two or more persons jointly partake in one and the same thing; see 1 Cor. i. 9. and x. 16. 2 Cor. viii. 4. and xiii. 13. Eph. iii. 9. Phil. ii. 1. and iii. 10. and, indeed, that seems to be invariably the sense of the phrase.—In other places, we read of *the common salvation*.

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Jude,

NOTES.

An. Christi Jude, ver. 3. and the common faith. Tit. i. 4. intimating that all christians partook of them. In like manner, St. Paul, speaking of christians in general, calls Jesus Nero.9. Christ, both *their Lord and ours*. Though Philemon had formerly been a gentile, he was now a partaker of the christian faith, in common with all the jewish and gentile christians.

For [*effectual*] some read [*evident*]. It is not very material which reading we follow. The common reading seems better supported. And the true way of manifesting his faith was by such good works. Matt. v. 16. and xxv. 40. Rom. xii. 13. 2 Cor. viii. 4. and 9. 13. Gal. v. 6. Phil. i. 5. and iv. 14, 15, 16. Tit. iii. 8; 14. Heb. vi. 10. and x. 24. and xiii. 16. James ii. 18; 26.

Ἐργασίας has been thought to have, here, the force of the hebrew conjugation *hiphil*, and to signify *the making known*. But I have not found any instance where it is so used. It's proper signification is *acknowledgement*. See note ^c, Tit. i. 1.

Some few copies read [πᾶντος ἐργῆ ἀγαθῇ every good work:] but that reading is not well supported. Interpreters in general understand the phrase of *every good thing*; meaning, I suppose, every good principle and disposition in the heart of Philemon. But then they take [ἐν ὑμῖν in you,] for [ἐν σοὶ in thee;] as if it related to Philemon alone. Whereas; the change of number appears quite improbable; (1.) Because the apostle, speaking of Philemon alone, had just used the singular number, [σε thee;] and so he does again, ver. 7. (2.) Because ἐν ὑμῖν may be properly translated [*among you*]; and be understood of the christians in general, in the town of Colosse.—Moreover; without the addition of ἀντὶς, ἀνθρακῶ, or even of the article, ἀγαθὸς signifies a good man, Matt. v. 45. and xix. 17. and xx. 15. and xxii. 10. Mark x. 18. Luke xviii. 19. John vii. 12.

Some have supposed a trajection in the words; and that [*in Christ Jesus*,] at the end of the verse, should be joined, with [*faith*,] in the beginning of the verse. But, (1.) *being in Christ* does often denote *being a christian*. See Rom. viii. 1. and xvi. 7; 11. 2 Cor. v. 17. and xii. 2. Gal. vi. 15. and ἐς χριστὸν is, in many places, put for ἐν χριστῷ. (2.) Persons are represented as having *faith*, or *believing*, ἐς χριστὸν, *on Christ*; Acts xix. 4. and xx. 21. and xxiv. 24. Gal. ii. 16. Col. ii. 5. If, therefore, any one does not choose to understand ἐς χριστὸν as here put for ἐν χριστῷ, he may suppose the sentence to be elliptical, and supply πιστεύουσιν after ἐν ὑμῖν. And then the words will run thus, [*—by the acknowledgement of every good man that is among you who believe on Christ Jesus.*] And there might be reason for the apostle's saying that Philemon's faith produced the proper fruits, *by the acknowledgement of every good man among the christians, there*. For the unbelieving jews and heathens would, very probably, dislike Philemon, from the time of his becoming a christian. And the wicked, judaizing christians would dislike his generosity to the gentile christians. And all these three sorts of persons would refuse to *acknowledge* the excellence of his conduct, and grudge him his due praise.

That this interpretation will preserve a clear connection both with the præceding and following context, seems greatly in it's favor. But of this, more, in what follows.

Some have been for placing these words, of ver. 4. [*I thank my God*,] at the beginning of ver. 5. And [*always making mention of you in my prayers*,] at the beginning of ver. 6. And there are two arguments in favor of that interpretation: viz. (1.) That ver. 6. so connected, would run very naturally, thus, *Always making mention of you in my prayers,—that your partaking of the faith may become effectual, &c.* (2.) What the apostle has said, in the epistles written about the same time, would

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consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

have great joy and consolation in your love; because the bowels of the christians have been refreshed by you, brother^d. An. Christi
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would incline one to this connection. For, Eph. i. 16, 17: Phil. i. 3, 4, 5. there are both thanksgivings and prayers for the christians.

In favor of the connection, which is followed in the paraphrase, it may be argued, (1.) St. Paul sometimes informed christians that he mentioned them in his prayers, when he only gave thanks to God for them. See 1 Thess. i. 2, &c. Col. i. 3, 4. 2 Tim. i. 3. (2.) Περσενχῆ is sometimes used, by the best greek authors, for addressing God in thanksgiving, where no petition was offered. But there is no occasion to restrict the word so, here. For, if thanksgiving be considered as a part of prayer (as it often is) that is sufficient. (3.) Ὅπως is not only used for *iva*, but sometimes for *ὅτι*, sometimes for *ὅτι*, and may be rendered, *ut, quomodo, sicut, tanquam, or quam*: in english, *that, so that, as it were, how, or in what manner.* [Vid. Hen. Stephani thesaur.] Our translators have rendered it, [*so that,*] Luke xvi. 26. (4.) The verb γένηται properly denotes the time that is past. (5.) In this way, there will be no occasion for dislocating the apostle's words; and placing part of ver. 4. at the beginning of ver. 5. and the other part at the beginning of ver. 6. And one would always prefer following the order, in which the words lie; if the sense and connection can thereby be clearly made out. (6.) What greatly confirms this interpretation, is, that it preserves the connection, not only between verses 5 and 6; but also between verses 6, 7. For, if St. Paul commended Philemon for making his faith known by his works, ver. 6. it very naturally follows, [*For we have much joy and consolation in your love: because the bowels of the saints have been refreshed by you, Brother.*] But that would not so naturally follow a prayer, or petition to God, that Philemon's faith might be made manifest by his works.

Thus have I done my best to clear up this perplexed passage. I have not, hitherto, met with any thing more satisfactory than what I have offered. But, if any one can offer a better interpretation, I will readily give up my own; and, with gratitude and joy, imbrace a better.

^d 2 Cor. vii. 4; 13, 14. 1 Thess. iii. 7. See on 1 John i. 4. For χάρειν many MSS. and fathers read χαρδν. But it is all one. For Theophylact says, χάρειν τῷ τῷ χαρδν, and so the ancient scholiasts and versions have explained the word χάρειν, δαψν, χαρδν. Hesych.

S E C T. III.

Ver. 8, — 22.

C O N T E N T S.

An. Christi
63.
Nero. 9.

AFTER all this præparation, the apostle now comes to the main subject of this epistle, which was to request *Philemon* to take his slave *Onesimus* into his favor, family, and service, again; notwithstanding he had robbed him, and run away from him. The main argument, which he urges, is, that he had converted *Onesimus* to the christian religion; that he had sincerely repented, and would prove another sort of servant than he had formerly been. — Such softnesse of expression, warmth of affection, and elegance of address, are here made use of, as are very beautiful and uncommon.

P A R A P H R A S E.

T E X T.

8 Wherefore (as you show so much affection and generosity to the christians) though I have a great deal of power from Christ to speak my mind freely, and to command you to do what is fit and proper ^a: yet, because of the affection and regard which I have for you, I choose rather humbly to intreat you ^b.

And,

Wherefore, though I might be much bold in Christ, to enjoin thee that which is convenient.

Yet for love's sake I rather beseech thee, being such a one as Paul

N O T E S.

8. ^a The apostles had no power to command men any thing but what was their duty, what was fit and proper in their circumstances. Matt. xxviii. 20.

9. ^b [Scil. ἀλλὰ] διὰ τὴν ἀγάπην, κτλ. How handsomely does St. Paul point out the authority, which he had, and could have made use of, on this occasion? By a gentle insinuation, he intimates, that he was an apostle of Jesus Christ; and had received from him full power and authority to command obedience, and condemn all disobedience. But, though he could have made use of authority; yet he, in the most obliging manner, lets *Philemon* see that he chose to drop that less pleasing way of

TEXT.

PARAPHRASE.

Paul the aged, and now also a prisoner of Jesus Christ.

I be-

And, when you consider who your petitioner is, I believe you will be ready to oblige him; being such a one as *Paul* the ambassador, and now also the prisoner, of Jesus Christ.

An. Christi
63.
Nero.9.

My.

N O T E S.

of address; and would rather make use of nothing but friendly admonitions, or humble intreaties.

How uniformly does the apostle keep up to the character, which he had begun with, ver. 1. when he styles himself a *prisoner*? It was not for a *prisoner* to assume authority, or to use freedom of speech, and a commanding style; how well soever it might have become *the great apostle of the gentiles*.

The common reading and interpretation here, is, [*Paul the aged*.] But against this, there are the following objections. (1.) St. Paul has never, elsewhere, called himself *an elder*, or *the aged*; even in his epistles written some years after this. And, in writing to the *Corinthians*, not many years before this, he speaks of himself as an abortive, or a mere, imperfect infant; who, upon the account of his age, or rather late conversion to christianity, did not deserve to be called *an apostle*; especially as he had also persecuted the church of God. (2.) Though the word, [*παις* a young man,] is made use of, concerning St. Paul, Acts vii. 58. yet that word is used in such a latitude, by the antients, that there is no certain argument to be drawn from thence, in order to fix what his age was, at this time.—But, ver. 22. he intimates to *Philemon*, that he hoped to make him a visit at *Colosse*; and, therefore, desires him to prepare him a lodging. Now, such a long journey, as that from *Rome* to *Colosse*, would not suit a decrepit old man; and would take off from an argument founded on his age.

As to reading, or interpreting, the words, [*Paul the ambassador*.] (1.) It is allowed that *πρεσβυτης* generally signifies *an old man*, and *πρεσβυτης* *an ambassador*. But, in the seventy, 2 Chron. xxxii. 31. some copies read *πρεσβυταις* for *ambassadors*. So *Aquila* read, Is. xvi. 2. And there is another instance, 2 Maccab. xi. 34. If these authorities are not allowed, I cannot at present produce any other. If it should be said, that these are most probably owing to an error in the present copies, (which might, indeed, easily happen, as there is but the small letter ε difference between the two words) I desire only that the same thing may be allowed in this place, and that it be read *πρεσβυτης*, which is acknowledged to be the proper word for *an ambassador*. (2.) If we understand St. Paul as calling himself here *an ambassador of Christ*, it will be agreeable to his style elsewhere. For, 2 Cor. v. 20. he speaks of himself as acting in the character of *an ambassador for Christ*. (3.) In the epistle to the *Laodiceans* (commonly called the epistle to the *Ephesians*) he expressly calls himself *an ambassador in bonds*. Eph. vi. 20. Now that epistle was confessedly written about the same time, and sent along with this to *Philemon*. And, therefore, he was not only in the same circumstances; but the same thoughts and expressions would naturally occur. And whoever compares the epistle to the *Colossians* with that:

N O T E S.

An. Christi that to the *Laodiceans* (which two epistles were written, also, near the same time, and sent by the same persons) will easily observe how much they abound with the same thoughts, and those expressed in the same words and phrases.

63.

Nero.9.

Upon the whole; his never calling himself *the aged*, or referring to his age, upon any account, elsewhere; and his using that phrase, [*an ambassador in bonds*,] in the epistle written about the same time; are the two arguments which incline me to read [*an ambassador*,] here. But, to show that this thought is not altogether new, it may be observed that several expositors have interpreted the word *πρεσβυτης* as denoting, not St. Paul's age, but his office: and that *Theophylact* says, τοῦτο ὡν, φησι, πρεσβυτης, ὡς ἂν τις δεῖται ἀπεσταλ. *Talis cum sim (inquit) legatus, atque ita audiri dignus. Being (says he) such an ambassador, and therefore worthy to be heard.*

Having settled the reading and interpretation, let us now attend a little to the force of the argument, contained in these words; [*For love's sake I rather beseech you, being such a one as Paul, an ambassador, and now also a prisoner of Jesus Christ.*] As if he had said, "I am become an humble petitioner. And consider with yourself, who it is that begs this favor. It is *Paul*; a name, which once founded pleasant in your ears; and a person, for whom you had an high regard: that very person, who has traveled many hundred miles, by sea and by land, through numberless difficulties and much ill treatment, for his attempts to make men wise and good; to whom you, (*Philemon*,) as well as many thousands, owe their very souls, and whose very name may carry in it the force of many arguments.

"Being such a one as *Paul*, [*an ambassador of Jesus Christ.*] The person, who now humbly petitions, is one who might address you in a different manner. He has been illuminated with abundance of revelations from heaven; favored with a power of working numerous, great, and beneficent miracles; and, by the laying on of his hands, is able to communicate some spiritual gifts, or miraculous powers, unto others; he has been sent out among the nations; has baffled the wisdom of this world; has prevailed against the eloquence of the orators; and overturned the schemes of the heathen philosophers and Jewish scribes and rabbies; has made numerous converts both among Jews and Gentiles; turning men from ignorance, superstition, idolatry, and vice, to knowledge, piety, virtue, and happiness. He bears a commission of a sublime nature, and of the utmost importance to the welfare of mankind: and he carries his credentials along with him. *He is an ambassador for Christ, as though God did beseech you by him: and he prays you, in Christ's stead, be you reconciled to Onesimus again.*

"Permit me, also, to add another circumstance; which, with all humane persons, and more especially with all good Christians, must have great weight. Among my other travels, I came into *Asia*, and preached the gospel in your parts: but, since that, I was apprehended at *Jerusalem*, and sent prisoner to *Rome*; and now, the ambassador is also a prisoner of *Jesus Christ*. I have been, almost two years, in the custody of a soldier, and often chained to him; confined to a disagreeable companion, and very much in his power and at his mercy. Inquire now, at *Rome*, for the ambassador of *Jesus Christ*. You will find him in custody, like a criminal. But I am really no criminal. I am the prisoner of *Jesus Christ*. Because of preaching his gospel, especially among you Gentiles, do I now wear this chain.—And, finally, consider him, whose ambassador and prisoner I am. My commission is from a person of the highest dignity, for whose sake

TEXT.

PARAPHRASE.

10 I beseech thee for my son, Onesimus, whom I have begotten in my bonds :

Which

My request is for my son in the christian faith; whom I have converted, during my present confinement^d; I mean *Onesimus* ^{63. Nero.9.}

10

I acknow-

NOTES.

“ sake I can indure a prison, and joyfully wear this chain. And, I am persuaded “ that your regard to him is not small: nor will you suffer an ambassador and prisoner of *Christ*, to petition in vane.”

Almost every word carries in it the force of an argument. *Philemon's* love to the person of *Paul*; his regard for his high office and dignity, as *the ambassador of Christ*; his love and cheerful obedience to *the Lord Jesus* himself, are all touched upon, in this one short sentence.—Surely, such a conjunction of most affecting arguments, laid so closely together, must draw tears into *Philemon's* eyes, and force him to lay down the letter, and give a vent to the fulness of his heart, before he could read any further.

If *St. Paul's* friends had forsaken him, after he had shown himself so ready to spend and be spent for their sakes: if *the ambassador of Christ* had been slighted among christians, and thereby dishonor done to their head and lord: if a christian of so excellent a character, as *Philemon*, had been implacable: if *the prisoner of Christ* had met with no compassion, or regard, among the professed disciples of *Jesus*: if his friends had slighted him, when his enemies had so far prevailed, as to get him into custody, and detain him some years, in a disagreeable confinement and chain;—it might have gone nigh to have broke the heart of the great apostle, the affectionate friend and lover of mankind.

10. ^d *Onesimus* had not imbraced christianity in *Philemon's* house; though all the rest of the family seem to have been christians. No! *St. Paul* converted him at *Rome* (most probably, from heathenism) to the christian faith. *Theodoret*, *Jerome*, *Chrysostom*, and *Oecumenius*, understood the apostle here, as saying, that he had baptized *Onesimus*, or got him baptized, as well as converted him to the christian religion. Hence it was that he called him *his own son*. [See on *Titus* iii. 5.]

His saying [*that he had begotten him in his bonds*,] denotes, not only that he had converted him to christianity at *Rome*, but also during his confinement there. *Though he was bound, the word of God was not bound*. His chain did not prevent his spreading the gospel, and making as many converts as he could. *Onesimus* was the son of his sorrows; [Gen. xxxv. 18. 1 Sam. iv. 21.] for whom he had, therefore, a peculiarly strong affection and regard. This gave him an opportunity to plead more earnestly for *Onesimus*; and to repeat the affecting circumstance of his being in bonds, for endeavoring to convert gentiles (as well as jews) to the gospel of *Christ*. A circumstance, the sense and remembrance of which he was desirous deeply to impress upon *Philemon's* mind. For it was a strong proof both of his integrity and zeal. *Ignatius* (in his epistle to the *Trallians*, §. 12.) hath expressed the same thought, in other words; *My bonds, which I carry about me for the sake of Christ,—exhort you*. But of the apostle's bonds, see more on ver. 13.

^e *Onesimus*.] With what skill does the apostle procede in this petition! He would not so much as mention the name of the person, for whom he was petitioning, 'till he

P A R A P H R A S E.

T E X T.

An.Christi I acknowlege, he was formerly un-
 63. profitable to you. But now he will be
 Nero.9. very profitable unto you; and he has
 11 already been so unto me^f.

Which in time past was to thee 11
 unprofitable, but now profitable
 to thee and to me:

Whom

I have

N O T E S.

he had made all this præparation. He writes in his own name, and in the name of *Timothy*; he salutes all the family; he thanks God for *Philemon's* love and generosity to the christians in general; tells him that he was going to make a request, concerning an affair, in which he could have laid his commands upon him; points out the quality of his petitioner, as the *ambassador of Jesus Christ*; once and again puts him in mind of his *bonds*. From all this, *Philemon* would be led to ask, "For whom are you going to petition?" To which the apostle answers, "It is for my son, whom I have begotten in my bonds." No good christian would deny the apostle any reasonable request, especially when he petitioned for his own son. The next inquiry, therefore, would naturally be, "Who is this son of yours? What is his name?" After all this præparation, the apostle speaks out, and says, "It is *Onesimus*." But he proceeds, in the next verse, to prevent the bad effects of such a name, before he would venture to mention the particular request.

[As to *τέκνη* & *υἱ* being of different genders, see on 2 John, ver. 1. Jude, ver. 7.]

11. ^f See the præceding note. The mention of the name of *Onesimus* would raise, in *Philemon's* mind, a whole train of ideas, very much in prejudice of the man. He would be immediately ready to reply, "He is my slave, a thief, a fugitive. I have been very ill used by him. What can any man of reputation mean, in petitioning for him? Has he not robbed me? and then run away from me?" "Yes, (says the apostle, in a very soft and gentle manner) I acknowlege, *he has, in times past, been unprofitable to you*. But things are altered. He will be, for the future, *very profitable to you*; and he has already been so to me, for some time. "This is the principal reason of my interceding for him."

A slave, who would rob his master, and run away, had very probably never been a trusty and good servant. But, in saying [*He was formerly unprofitable to you*,] the apostle seems rather to refer to *Onesimus's* his behavior, about the time of his leaving his master, than to his general conduct before that. But he does it, designedly, in very few words, and in very mild and general terms. His view was to draw off *Philemon's* attention from *Onesimus's* his faults, to the bright part of his character; which he touches upon more frequently and more expressly.

When *Philemon* had coolly considered, he would be led to acknowlege the wondrous efficacy of christianity, in working so mighty a change, and rendering men better in all stations of life. He would acknowlege it, as a circumstance greatly in *Onesimus's* his favor, that he returned to him again, not in chains, not in custody of soldiers, or officers of justice, but in company with *Tychicus*, the messenger of the apostle to the churches in those parts; and voluntarily; throwing himself upon his mercy. He would, also, see reason to thank St. *Paul*, who had reformed his slave, and sent him back so useful and trusty a servant, instead of a very bad one.

The

TEXT.

PARAPHRASE.

- 12 Whom I have sent again: thou therefore receive him, that is mine own bowels. I have sent him back unto you. Do you, therefore, receive him^s, as a dear and tenderly beloved son, proceeding out of my own bowels^h. (Whom I would have retained with me, here at *Rome*; that,
- An. Christi
63.
Nero. 9.
12
13

NOTES.

The apostle makes like honorable mention of *Onesimus* to the whole church at *Colosse*, Col. iv. 9. that (when his master was reconciled to him) that whole church might regard him as a christian brother.

12. ^s The apostle did wisely not to intercede for the absent. That might have exasperated *Philemon*. Whereas; *Onesimus* his voluntary return and presence would greatly tend to pacify him.

Scipio Gentilis has endeavored to show that this epistle has several of the beauties, which shine in *Demosthenes* and *Tully*; and which the critics, *Aristotle* and *Longinus*, have admired, and celebrated, in the ancient poets and orators.—There are, certainly, many fine and masterly strokes in this letter. And *St. Paul* (who was not only brought up at the feet of *Gamaliel*, but well acquainted with several greek authors) might vary his style, in writing to *Philemon*; a person of some distinction, and perhaps also a man of letters. But, among the rude and unlearned, he laid aside all excellency of speech, as well as the more sublime and difficult doctrines of christianity; feeding them with milk, and not with strong meat; because they were not able to bear it. See 1 Cor. ii. 1; 4. and iii. 1, 2, 3. and ix. 19,—23. Heb. v. 12, 13, 14.

^h Receive him, that is my own bowels.] There are a number of passages, in the ancient greek and latin authors, where children are called *the bowels* of their parents. [See *Pricæus* and *Le-Clerc* on this text.] Mark how the apostle rises in his expressions. Ver. 10. it was *my son*, *Onesimus*: here, it is *my own bowels*, or my most dear and tenderly beloved son: and, ver. 17. it is *myself*, or *my very self*.

There is that in christianity, which so far throws down distinctions, as to set all good men upon a level. For they are equally intitled to the privileges of the christian church here, and to salvation hereafter. A slave, upon becoming a good christian, is the son, the friend, the brother, the bowels, and the very soul, or self, of the great apostle of the gentiles. Such an alteration does the gospel make in spirituals: but it does not destroy the civil distinctions among men.

How graceful is the apostle's manner of condescension! He had before laid aside all his apostolic authority, and intreated *Philemon* as a supplicant. He now humbles himself to a level with *Onesimus*, to exalt *Onesimus* his character, and to intimate the worthiness of the person, for whom he was petitioning. With what zeal and ardent affection does he serve his friend? how skilfully and strenuously does he plead his cause? adding motive to motive (though in the most concise and elegant manner) like one who was unwilling to take a denial.

PARAPHRASE.

TEXT.

An. Christi that, in your stead, he might have ministr'd unto me, whilst I am in confinement upon the account of my preaching the gospelⁱ. But, without your con-

with me, that in thy stead he might have ministr'd unto me in the bonds of the gospel.

But without thy mind would I do

N O T E S.

13. ⁱ *Philemon* might be ready to say, "If *Onesimus* is so dear, and has been so very serviceable, to you, why have you sent him back to me?" The apostle saith two things, by way of answer to such a question. The first is contained in this verse. The second, in verse 14. The first part of his answer, is, "I would willingly have kept *Onesimus* with me, here at *Rome*; that, in your stead, he might have attended me, whilst I am confined for preaching the gospel." If *Philemon* had further asked, "What claim the apostle had to his service; or to the service of his slave, in his stead?" St. *Paul* has insinuated a reply to that. *He was now in the bonds of the gospel*. The gospel was the common concern of all christians. He, therefore, who sustained persecution for the sake of the gospel, was not to be looked upon, as a private man; but as the representative of the christian church, and as thereby doing great service to the christian cause. From hence it followed that such a confessor ought to have been the public care; and every christian owed him service; and was obliged, according to their respective capacities and abilities, to do what they could, to support and comfort, aid and assist, him. See note ^d, ver. 1. and compare 1 Cor. xvi. 17. Phil. ii. 30.

Though the apostle here expresses his inclination to have kept *Onesimus* with himself; yet there is no reason to suppose this was a tacit insinuation that he desired *Philemon* to send him back to him, at *Rome*; inasmuch as he intimates his expectations of being set at liberty, and of paying them a visit at *Colosse*, ver. 22.

As to the manner of being chained to a soldier, or wearing other chains;—see the *Dissertation* on that subject, in the Appendix to this epistle.

This is the fourth time, that St. *Paul* has, in this short epistle, put *Philemon* in mind of his bonds: and he touches upon them a fifth time, ver. 23. As we have (in a note on ver. 1.) considered the introductions to St. *Paul's* epistles, and shown how remarkably they are suited to the circumstances of the several churches, to which they were originally sent; we here propose, in the same manner, to point out with what justness and propriety this same apostle mentions his bonds, or imprisonment. When he took his solemn and final leave of the bishops of *Ephesus*, who met him at *Miletus* (among whom he foresaw that false prophets and wicked men would arise, to pervert the christians; and that they would draw away disciples after them) he, by the spirit of prophesie, mentioned the bonds and other afflictions, which were likely to befall him, wherever he went. Acts xx. 23. That was in order to keep them stedfast to the truth, which he had taught them; and to stir up their zeal to watch, that others might not be perverted.—In his apology for himself and for christianity, before king *Agrippa*; how handsomely, and in what a moving, ingaging way, did he mention his bonds? Acts xxvi. 29. wishing, in the most benevolent and humane manner, "that not the king alone, but all there present, were

NOTES.

“ were not only almost, but altogether, such as himself, except the misery and dif- An.Christi
“ grace of the *chains*, which he then wore.”—With the view of raising his own 63.
character, as an apostle; and promoting the interest of christianity; did he mention Nero.9.
his chain, to the jews at *Rome*. Acts xxviii. 17; 20.

In the epistles, which he wrote to several churches, he takes particular notice of his sufferings; and had the skill and addresse to make his afflictions and persecutions turn to the furtherance of the gospel, and consequently to the good of mankind. The most remarkable instance of which, we find, 2 Cor. xi. 23, &c. And, among many other hardships and great sufferings for the gospel, he says expressly, “ that he had then been *in prisons more frequent* :” even though that was before this his first confinement at *Rome*.

In the epistles, written during this confinement, he hardly ever omits the mention of *his bonds*; though he commonly mentions them in an oblique manner, as here in the text. See how he addresses the *Laodiceans*, Eph. iii. 1. *For this cause, I Paul, the prisoner of Christ Jesus, for you gentiles, &c.* Eph. iv. 1. *I therefore, the prisoner in the Lord, beseech you, &c.* Eph. vi. 20. “ For making known the mystery of the gospel, *I am an ambassador in a chain* :” i. e. for teaching that the gentile christians have no occasion to submit to circumcision and the burthen of the law of *Moses*. For he had been therefore apprehended, some years ago, in the temple, at *Jerusalem*; [Acts xxi. 27, 28.] and had been in custody ever since.

The Colossians had swerved from the truth, and been led aside by the judaizers. In writing to them, therefore, he not only says that he was *in bonds* for preaching the mystery of Christ, Col. iv. 3. but he concludes that epistle with bidding them *remember his bonds*; intimating that he asserted their liberty *even unto bonds*; and thereby gave such proofs of his integrity, as the false apostles, who would have deceived them, could not appeal to. And, when he asserted their liberty *unto bonds*, it would have been a shameful thing in the *Colossians* tamely to have given it up to the judaizing, false apostles.

It has been already taken notice of, how often St. *Paul* has mentioned *his bonds*, and what use he makes of them, in this epistle to *Philemon*.

When he wrote his epistle to the generous and affectionate *Philippians*, he does indeed, once and again, mention *his bonds*; but in such a way, as tended to comfort, rather than to melt or grieve, them. It was undoubtedly proper, sometimes, to take notice of the persecutions which he endured, to show that he himself bore them with patience and fortitude, with cheerfulness and joy; and to prevent even some of the best of christians from being ashamed of him, or of the gospel, upon that account. [See 2 Tim. i. 8.] He mentions *his bonds*, Phil. i. 7. to inhance the kindness which the *Philippians* had shown him; as a kindness, in a time of distress and persecution, is a double kindness. Phil. i. 13, 14. he mentions *his bonds* twice, but it was to show of what service they had been towards spreading of the gospel at *Rome*. And, ver. 16. he again mentions *his bonds*, to insinuate how kind and obliging the conduct of the *Philippians* had been towards him, compared with that of some other professed christians. But he never once desires the *Philippians* to *remember his bonds*; as he does, in writing to some other churches. No! they had already been so compassionate and generous, as that he cautiously avoided saying any thing to grieve them; or which would have looked like exciting them to any higher, or further, degrees of sympathy or kindness.

The Hebrew christians were in such imminent danger of apostasy, that he puts them in mind of his having formerly been *in bonds*, and of their sympathizing with him in them; to keep them steadfast to what they had once professed. Heb. x. 34.

P A R A P H R A S E.

T E X T.

An. Christi
63.
Nero.9. } consent, I would not do any thing of
that kind: that your goodnesse to him
may planely appear not to be con-
strained, but a matter of free choice^k.)
For,

I do nothing; that thy benefit
should not be as it were of neces-
sity, but willingly.

For

N O T E S.

When he was imprisond the second time at *Rome*; shut up in such close confine-
ment, that it was an hard matter for any of his friends to come at him; and in such
danger of his life, that, when he made his first apology, none of the christians dared
to accompany him, but all forsook him; when he had no other prospect, but that
his blood would be shortly poured out, like a libation, and that the time of his dis-
solution was at hand;—in such circumstances, he earnestly recommended it to his
beloved *Timothy*, 2 Tim. i. 8. *Be not you ashamed of the testimony of the Lord, nor of
me his prisoner; but suffer with the gospel, by the assistance of God.* And again,
2 Tim. ii. 8, &c. *Remember that Jesus Christ, who was of the seed of David, was
raised from the dead, according to my gospel; upon the account of which I suffer trouble,
like a malefactor, even unto bonds; but the word of God is not bound. Therefore I in-
dure all things for the sake of the elect, that they may obtain the salvation, which is in
Christ Jesus, with eternal glory.* After which, he expresses his hope of a reward for
all his sufferings, from Jesus Christ, his Lord and judge.

In all these places, his mentioning *his bonds*, and other afflictions, is remarkably
proper: which is another proof that *St. Paul* was a man of great penetration, and
no deluded visionary. [See the Appendix.]

14. ^k *Onesimus* his service would have been very agreeable and useful unto the
apostle, in his confinement: but he chose to deny himself, for the good of others.
Without *Philemon's* consent, he would not detain his slave. For christian baptism
did not set him at liberty; neither did *St. Paul's* converting him give him any right
to him. *Onesimus* remained *Philemon's* property, as before. This was the doctrine
of Christ and his apostles. See *Mr. Locke* on 1 Cor. vii. 20. and the *Essay, concerning
abolishing the ceremonial law, annexed to Titus, chap. II. §. 1.*

[Without thy mind.] Freedom of choice and necessity stand directly opposed to one
another. Necessity, or force, destroys the very nature of virtue and religion;
which must be chosen and voluntary; or, in a moral and religious estimation, they
are good for nothing at all.

Some think that *the benefit*, or goodnesse, here spoken of, was *Philemon's* con-
senting that *St. Paul* should detain *Onesimus* at *Rome*, to minister unto him there.
But how can that be? While the apostle did keep him there, *Philemon* knew no-
thing of it. And when, by this letter, he was acquainted with it, *Onesimus* was
returned to *Colosse*; and consequently his service to the apostle, at *Rome*, was at an
end. For (as has been already observed) the apostle did not desire that he should be
sent back to him, at *Rome*; but hoped to follow him to *Colosse*. By the *benefit*,
therefore, I would understand *Philemon's* goodnesse to *Onesimus*, in readily pardoning
him, and treating him kindly for the future.

TEXT.

PARAPHRASE.

15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever; Not

For, by the favor of a kind, over-ruling providence, which often brings good out of evil, perhaps he was separated from you for a very short season, for this purpose, that you might receive him again for a very long season, or for the remaining part of life¹: No

An. Christi
63.
Nero. 9.

15

N O T E S.

The force of the particle [*as, as it were,*] is well explained by *Chrysostom*; and, after him, by *Theophylact*. The apostle does not say [*of necessity,*] but [*as it were of necessity.*] If *Philemon* had consented to a thing, which it was out of his power to have altered; it would have seemed to most men, that it was of necessity, and not of choice. Whereas; the apostle was desirous that *Philemon's* goodness should not, by any means, so much as appear to any person to be involuntary; but, without controversy, free or spontaneous. If the apostle had interceded for *Onesimus*, and he had kept out of *Philemon's* reach, *Philemon* might, indeed, have forgiven him; but that would have appeared to the world to have been of necessity, and not of choice. But, when he had him in his power, and could have punished him, the pardoning him, in such circumstances, would appear to all to be, not of necessity, but pure choice.

Not only the reforming and sending back *Onesimus*; but the care, which the apostle expresses, not to offend *Philemon*, in any particular, was very obliging; and must needs have been very agreeable.

15. ¹ As ver. 13, 14. were thrown in, by way of parenthesis, this fifteenth verse ought to be connected with ver. 12. *Do you therefore receive him, that is my own bowels.—For perhaps he was for this purpose separated from you, for an hour; that you might receive him again for ever.*

As the event had been so happy, he ascribes it unto God. *Onesimus* designed no such thing by his flight; *Philemon* did not send him to *Rome* for that purpose; *St. Paul* had not sent to *Colosse* for him. There was no human contrivance to accomplish so great and good an event. But God, in the course of his wise providence, had so ordered it, that *Onesimus* his going to *Rome* had been the happy occasion of his becoming a christian; and, in consequence, a better man. *Philemon*, therefore, could not be angry at such an event; unless he had a mind to quarrel with divine providence, the progress of the gospel, the repentance and welfare of *Onesimus*, and what would in the end prove his own advantage. Thus the patriarch *Joseph* ascribed his going into *Egypt* to divine providence; though it had been occasioned by the treachery and malice of his brethren. Gen. xlv. 5. *Now, therefore, be not ye grieved (said he) nor angry with yourselves, that ye sold me hither. For God did send me before you, to preserve life.* And again, Gen. l. 20. *As for you, you thought evil against me: but God meant it unto good; to bring to passe, as at this day, to save much people alive.* In like manner; as for *Onesimus*, he thought evil against his

PARAPHRASE.

TEXT.

An. Christi 63.
Nero. 9.
16 No longer as a slave only, but as one
above a slave, a christian brother, ve-
ry much beloved by me; but how
much more by you, both as he is
your servant in the flesh, and like-
wife your brother in the Lord ^m?

Not now as a servant, but 16
above a servant, a brother beloved,
specially to me, but how much
more unto thee, both in the flesh,
and in the Lord?

If

If,

N O T E S.

his master; but God meant it for good unto him and his master too. This would by no means justify his running away; [*Rom. iii. 8.*] but it greatly magnified the goodness of God, which had brought so great good out of so much evil; and it tended to mollify the heart of *Philemon* towards *Onesimus*.

It may not be improper to attend to the apostle's soft and tender manner of expressing this. [*Perhaps*;) he speaks a little dubiously. He was unwilling to pry into the secret views of providence; but the event seemed to justify such a construction. Ἐξῆρσεν, we have translated it, [*he departed.*] That is softer, than to have said, *he absconded*, or *run away, like a criminal*. But the greek word signifies [*he was separated*:] which is much softer, and transfers the action to another. As if it had not been *Onesimus* his own act and deed, but he had been passive therein. The over-ruling providence of God had *separated* him from his master, for great and good purposes; as the event had already manifested, and would further make appear. Again: that separation had been of but a very short continuance; πρὸς ὥραν *for an hour*; for so short a space that he could scarcely be accounted a *fugitive*; especially as he had returned voluntarily and so much improved.

—*For this purpose, that you might receive him again for-ever.*] He was separated from his master *for an hour*, that he might receive him again *for-ever*. In these words, St. Paul in effect promises that *Onesimus* would not run away any more. He was fully persuaded of the sincerity of his repentance; and that he would behave well for the time to come.—Here is one instance, where the phrase [*for-ever*] must stand for a finite, or indefinite, duration; and there are other instances in scripture. Though sometimes it must signify a strict and absolute *eternity*, particularly as applied to *the deity*.—It is likely that St. Paul, who was well acquainted with the jewish law, had his eye upon the case of the hebrew servant, who voluntarily consented to serve his master for life; and is therefore said to have been bound to serve his master *for-ever*. Exod. xxi. 2; 6. Deut. xv. 17. Or, upon the case of the slaves, whom the jews bought among the gentiles; which descended, like their cattle, or other parts of their possessions, to their children: and which were to be their *bond-men for-ever*, Lev. xxv. 46. In both these cases, it could be, at the furthest, only for life. See other instances, where the phrase [*for-ever*] is used only for the term of this life, 1 Sam. i. 11; 22; 28. compared. See, also, Psal. lxi. 4.

16. ^m We render δούλον a *servant*: it ought to have been translated a *slave*. Slaves were then bought and sold, like cattle, in the market: and the descendants of such slaves were borne slaves. They did not receive wages; nor could they, at their pleasure, hire themselves to other masters: but were looked upon as their master's

TEXT.

PARAPHRASE.

- 17 If thou count me therefore a partner, receive him as myself. If to partake of your favor and friendship, show it to *Onesimus*; and receive him as you would receive me.ⁿ 17
- An. Christi
63.
Nero. 9.
If

NOTES.

master's goods and possessions. Christianity does not alter men's civil obligations or privileges. [See on ver. 14.] But how far it is reasonable to buy and sell men for slaves, deserves to be inquired; particularly, whether our *slave-trade*, as it is often carried on, be just and reasonable? However; I acknowledge that prisoners taken in an unjust war, thieves, robbers, and the like; as they have forfeited their liberty, they may very reasonably be made *slaves* for a term of years, or for life.

It has been already shown that *Onesimus*, upon imbracing christianity, could not claim his freedom, as a matter of right. I doubt not but his gaining his freedom, in a legal and honorable manner, would have been very agreeable to the apostle. And, from his desiring that *Onesimus* should be received *no longer as a servant, but above a servant*; some have thought, he insinuated his desire that *Philemon* should manumit him, or give him his freedom. But that does not appear to me. And the apostle seems to have led us to think the contrary, in the preceding verse; when he tells *Philemon*, that, after a short separation, *he might receive him again for ever*. There were, indeed, services due from a freedman to his patron, as long as he lived, though not the drudgeries of a slave. But, I apprehend, St. Paul had his eye upon the case of slaves among the jews, who, when they were to continue slaves for life, are said to be bound to be their master's *for ever*. [See the preceding note.] I cannot perceive that the apostle has so much as insinuated his desire that *Philemon* should manumit *Onesimus*. Indeed, it seems too much, to be insinuated, in the same letter, which was to obtain his pardon for such great crimes. And the apostle immediately explains himself, here; by saying, *No longer as a servant, but above a servant, a beloved brother*.

If *Philemon* had replied, "Yes, indeed, a worthy and beloved brother!" The apostle as it were prevents his saying any more, by adding, "I am sure I love him much: and you ought to do so much more, both as you are his master in the flesh, [Eph. vi. 5.] and as he is become your brother in the Lord." A faithful domestic, or good servant, deserves the love of his master; a christian brother, much more.

17. " St. Paul did not expect, or desire, a community of goods between him and *Philemon*; but to partake of his friendship: which he desired him to manifest, by his behavior, on this occasion; and receive *Onesimus*, as his representative; or as he would receive *Paul* himself, if he was coming in person to *Colosse*. The apostle petitions like one quite in earnest. How he rises, in his expressions, concerning *Onesimus*, see note ^b, ver. 12. Christian friendship is not like the friendships of this world, which are oft confederacies in vice, or leagues in pleasure: it is founded on truth, piety, and extensive virtue; and is therefore the warmest, sincerest, and most durable friendship; not inconsistent, but accompanied, with benevolence to all

P A R A P H R A S E.

T E X T.

An. Christi 63. Nero. 9. If he hath injured you in any respect, or oweth any thing, upon the account of his having robbed you, or wasted your time, place all that to my account °.

If he hath wronged thee, or oweth thee ought, put that on mine account.

I Paul

I Paul

N O T E S.

all mankind. How unjustly the christian religion has been represented as defective, in no where recommending *friendship*; see Dr. Foster's *Sermons*. Vol. I. Sermon. III.

18. ° Here is another argument, taken from *Philemon's* interest. He had before taken notice that *Onesimus* would not run away again, but be a better servant than ever. But *Philemon* might possibly have objected, "He has wasted my time, all the while he has been absent. He robbed me of some of my property, and did me other injuries, before he went off. And, since that, he has contracted debts, which I must be obliged to pay. I want to have satisfaction for these things, before I can be reconciled to him." It is probable that *Onesimus* had spent what he robbed his master of; and therefore the apostle does not promise that he should restore it, or any part of it. But, in answer to such an objection, he promises that he himself would make full satisfaction, for all the injuries which *Onesimus* had done to his master, and for all the losses which *Philemon* had sustained, by *Onesimus* his past conduct.

Here is a plane confirmation of the doctrine of *restitution*. Where any person has injured another, as far as he is able, he is obliged, by the laws of God and conscience, to make reparation; even where the law of the land may not compel him to do so;—unless the injured party freely forgive him.

Let us here again observe how cautiously the apostle proceeds. He would not mention the theft, or robbery, 'till he had prepared the way, by saying a number of kind things of *Onesimus*. And then, when he comes to touch upon it, how soft is his language? He does not call it theft, or robbery; but *wronging*, or *injuring*, *him*, in *some respect*; or *owing him some money*, which last is the language in case of a debt honorably contracted. *Observe further*; The apostle does not absolutely assert that *Onesimus* had done *Philemon* any injury, or owed him any thing; but [*if it was so*.] And finally, we may compare the apostle's circumstances with those of *Philemon*. The apostle was a prisoner; *Philemon* at full ease and liberty. The apostle poor; *Philemon*, most probably, master of a plentiful estate; who was much more likely to have bestowed something upon the apostle, than to have taken any thing from him. But St. Paul would save something out of the kindness and charity of his friends, while he was a prisoner; or work with his own hands, when he was set at liberty; to raise the money, rather than restitution should not be made, if *Philemon* should insist upon it. The apostle's heart was set upon it, and he would leave no obstacle in the way to *Onesimus* his being restored to his master's family and favor again.

TEXT.

PARAPHRASE.

19 I Paul have written it with mine own hand, I will repay it : albeit I do not say to thee, how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

Having

I *Paul* here give you a note, written and signed with mine own hand, whereby I oblige myself to repay you ^p. Though I do not say that, if we were to ballance accounts, you owe me this, and even your own self besides ; as I brought the gospel into your parts, and was thereby the mean of bringing you into the way to salvation ^q. Do, my dear christian brother, I beseech you (let me have this fruit of your having, by my means, become a disciple of the Lord) refresh my bowels as I am a disciple of the Lord ^r.

In

NOTES.

19. ^p The apostle seems commonly to have dictated, and another person to have wrote down what he said ; or to have wrote a copy, and another transcribed it ; [see on 2 Thess. iii. 17. and 2 Pet. iii. 1.] But he, probably, wrote all this letter with his own hand ; not only to ingage to make restitution, if demanded ; but to let *Philemon* see how much he interested himself in this affair.

^q He had directly promised to make restitution ; but, in an oblique manner, only, he insinuates his own claim upon *Philemon*. It is probable St. *Paul* did not convert *Philemon* immediately, but by some of his assistants. [See the history before this epistle, p. 338.] But, as the apostle had brought the gospel into *Asia minor*, *Philemon*'s conversion to christianity was owing to him : and therefore he might justly say, that *Philemon* owed unto him even his own-self, or his very soul. How great an obligation has he expressed in these few words ? He had rescued *Philemon* from ignorance and idolatry, from slavery and bondage to sin and fatan, and brought him into the glorious liberty of the sons of God ; made him the Lord's freed-man. And, after this, how could he refuse him such a favor, as being reconciled to his own slave ; when he owed him this, and his own soul besides ? So προσφάσεις signifies in *Xenophon*, [insuper debes, you owe me this besides.] Vid. *Raphel*. in loc. Though, therefore, upon ballancing accounts, the apostle could have brought in *Philemon* debtor ; yet he would willingly consent to throw up all further claims ; provided *Onesimus* should be pardoned and kindly received. Though he here planely intimates that he thought *Philemon* had no occasion rigidly to insist upon his making full restitution for *Onesimus*.

20. ^r *Nai* is a particle of beseeching, answering to נַי na or נַיִן ana in hebrew, and is so used by the best greek authors. Vid. *Casaubon*. in *Matt*. xv. 27.

B b b

Brother.]

PARAPHRASE.

TEXT.

An. Christi

63.

Nero. 9.



21

In a firm dependence on your compliance, I have wrote unto you; being fully satisfied that you will do even more than I say^c.

Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

NOTES.

Brother.] So he had called *Onesimus*, ver. 16. Col. iv. 9. So he had also called *Philemon*, ver. 7. This might possibly be to let the judaizers at *Colosse* see that he acknowledged gentile converts, as christian brethren; though they were apt to reject them. But I take it to be, here, rather a term of tenderness and endearment. These words, [*let me have joy, or fruit, of you in the Lord,*] are by some placed in a parenthesis. And then the rest of the verse will run thus, *Do, I beseech you, brother, refresh my bowels in the Lord.*

The greek word [*Onesimus*] signifies *profitable*, or *fruitful*: and it is much more probable that the apostle should allude to that name, in the verb *ὠνείμην*, than in the words *ἀχρησθόν* or *ἐυχρησθόν*, ver. 11. if he alluded thereto, in any of them; which I very much question.

Ver. 12. St. Paul had called *Onesimus*, *his own bowels*: but, *by his bowels*, here, I do not think he meant *Onesimus*. Ver. 7. the *bowels* of the saints, or christians, are said to have been refreshed by *Philemon*. In like manner, here, St. Paul's *own bowels* are represented as yearning over *Onesimus*, and pained 'till he was restored to his master's favor. And, therefore, he beseeches *Philemon* to refresh his bowels, or deliver him from that pain and uneasiness. And he intreats him to do this, for him, *in the Lord*; or as he was a disciple of the Lord Jesus Christ. This is illustrated by what is said, Matt. x. 40, &c. and xxv. 40; 45.

21. ^c *ὑπακούω* frequently signifies *obedience*. Here it must be understood in a softer sense, for *compliance*: inasmuch as the apostle had declared, ver. 8, 9. he could have *commanded*, but chose rather to *intreat*.

Here seems to be the plainest hint of the apostle's desiring *Onesimus* his freedom; if there be any such at all, in this epistle. Of which I very much doubt. [See on ver. 16.] As to the fact, whether *Philemon* granted *Onesimus* his freedom: I would observe that *Ignatius* (in his *epistle to the Ephesians*, § 1, 2.) mentions *Onesimus* as bishop of *Ephesus*. See also *Eusebius* his *Eccles. Hist.* B. 3. c. 36. But I am satisfied, both from the time and place, that that must have been another person of the same name. In the *apostolic constitutions*, B. 7. c. 46. it is expressly asserted "that *Onesimus*, the servant of *Philemon*, was by *Paul* made bishop of *Beræa* in *Macedonia*." And, in the (eighty-second, or) seventy-third of those called *Apostolical canons*, *Onesimus* is represented "as promoted from a servant to the Ecclesiastical dignity; and that not without the consent of his master, who gave him his liberty, and allowed him to leave his house." What regard these testimonies deserve, I leave every one to judge, as he sees proper. Dr. Wall says, "There is no need to be given to such later traditions. There is no body named, [i. e. in the new testament,] whom they do not make a bishop." And Dr. *Whitby* has this remark; "Hilary the deacon says expressly, that *Onesimus* was of no ecclesiastical dignity,"

"but

N O T E S.

“ but one of the laity.” *Theodoret, Occumenius, and Theophylact* seem also of the same opinion. However; it ought to be observed that *Philemon's* giving *Onesimus* his freedom was a very different thing from *St. Paul's* petitioning for it, in this same epistle, in which he interceded for his pardon. An. Christi 63. Nero. 9.

S E C T. IV.

Ver. 22, — 25.

The C O N C L U S I O N.

C O N T E N T S.

THE apostle intimates that he had a prospect of being set at liberty, and that then he designed to visit them at *Colosse*; where he desires *Philemon* to provide him a lodging.

The epistle is concluded with salutations from several persons, according to his usual manner.

T E X T.

P A R A P H R A S E.

22 But withal, prepare me also a lodging: for I trust that through your

I desire not only your kind and favorable reception of *Onesimus*; but withall prepare a lodging for me.
For

N O T E S.

22. * 1 Cor. xvi. 5. 1 Tim. iii. 14. Heb. xiii. 2.

His desiring *Philemon* to prepare him a lodging, shows that he had expectations of being set at liberty; and that then he designed them a visit at *Colosse*. It also may lead us to conclude that this epistle was written not long before the apostle was set at liberty from his first confinement at *Rome*, mentioned Acts xxviii. 30. He told the *Philippians* “ that he trusted he should come unto them *quickly*.” Phil. ii. 24. From whence I should gather that that epistle was written after this. For the word [*quickly*] is not used here. Compare the conclusion of note*, ver. 24.

St. Paul did not want any pompous lodging, or expensive preparation for his reception. He had not, like his holiness, *the Pope*, a numerous train of guards, or

PARAPHRASE.

TEXT.

An. Christi 63. Nero. 9. For I hope, through your prayers, that I shall be set at liberty, and that God will gratifie you with permitting me to pay you a visit at *Colosse* ^b.
 23 *Epaphras* ^c, who was formerly my fellow-prisoner for his zeal in spreading

your prayers I shall be given unto you.

There salute thee Epaphras, ²³ my

N O T E S.

splendid retinue, for the reception of which he wanted *Philemon* to fit up a large house, or magnificent palace. The apostle was not solicitous about his lodging. But *Philemon* was a rich man; and his house was probably a sort of an house of entertainment for the christians who traveled that way. And, therefore, the apostle desired he might have a lodging among the rest. But the principal view seems to have been, not only to tell *Philemon* the agreeable news, that he was likely to have such a guest; but to put him upon considering how he could see the apostle's face, if he denied his reasonable and earnest request for *Onesimus*.

^b We cannot suppose but that the apostle prayed for himself, and that the other christians prayed for him also, and particularly for his being set at liberty: and that the obtaining his liberty would have been matter of general joy, as well as advantage, to the christians. But, as he was now writing to *Philemon* and his family, he takes particular notice of *their prayers*; and intimates his hopes that they would be attended with success. This praying for him would make them more desirous of his liberty; and more pleased to see him, when he had obtained it. Herein was implied their affection for him; and his regard for them also; in that they had such interest with God, which they would make use of, on his behalf; and he, in return, would devote his liberty to their service, very soon after his obtaining it. For he would come and preach the gospel in their city; and would make some stay, where probably no apostle had ever yet been.

Of what efficacy the prayers of the christians, in that age, were, sometimes, for the deliverance of God's faithful servants out of trouble; see Acts xii. 5, &c. They were also of great service, as they very much contributed to preserve and increase love among christians. Upon both these accounts they were justly desired. Rom. xvi. 30, &c. 2 Cor. i. 10, 11. and iv. 15. Eph. vi. 18, 19, 20. Phil. i. 19; 25. Col. iv. 2, 3, 4. 1 Thess. v. 23; 25. 2 Thess. iii. 1, 2. Heb. xiii. 18. Compare Matt. ix. 38. See the end and design of prayer in general; and of intercession, in particular; in my *Letter on prayer*, &c.

23. ^c *Grotius* and *Brennius* thought that the name, writ at length, was *Epaphroditus*. But I think *Epaphroditus*, mentioned, Phil. ii. 25. and iv. 18. was a different person and name: and that this man's name was *Epaphras*; as he is so called, here, and Col. i. 7. and iv. 12, 13. From which places we may learn, that he was a gentile christian, one of the *Colossians*, and very zealous to preserve the purity of the gospel among them. He went from *Colosse* to the apostle at *Rome*; and was there, perhaps, taken into custody.

TEXT. PARAPHRASE.

my fellow - prisoner in Christ ing the gospel ^d, sends his salutations An. Christi
 Jesus; to you: as does also *John Mark* ^e, Nero. 9.
 24 Marcus, Aristarchus, De- *Aristar-* 24

NOTES.

^d Suffering for Christ, or his gospel, was accounted an honor among the primitive christians. Acts v. 41. Accordingly; St. Paul mentions it, to the honor of some of the christians, that they had been *his fellow-prisoners*. Rom. xvi. 7. Col. iv. 10. And that circumstance is here mentioned, to the honor of *Epaphras*; to raise his reputation with *Philemon* and his family; and to make his name, or intercession, of more weight, in the affair of *Onesimus*.

Epaphras is here mentioned as the apostle's *fellow-prisoner*. *Tychicus* and *Onesimus* could, very probably, inform *Philemon* and his family, how, when, and where, *Epaphras* was taken into custody; and how long he was detained. Col. iv. 9. However; I do not suppose that *Epaphras* was now a prisoner at *Rome*; and that for the following reasons. (1.) It is plain, from the apostle's sending salutations from *Epaphras* to *Philemon's* family, that St. Paul and *Epaphras* now had communication with one another. (2.) There is no verb in the greek; and therefore we are at liberty to supply a verb of the past tense, if other circumstances render that most probable. (3.) St. Paul was treated so mildly, and every thing was now so quiet at *Rome*, that there is no reason to think he would have been taken up, or kept in custody, if he had not been brought thither a prisoner. (4.) The apostle was now in expectation of being set at liberty, himself. And, when he, who was the principal and most zealous propagator of christianity, in that imperial city, was going to be released, his assistants would scarcely be taken into custody there. (5.) St. Paul called *Andronicus* and *Junias* his *fellow-prisoners*, Rom. xvi. 7. when he himself was at liberty, in the city of *Corinth*. For from thence he wrote his epistle to the *Romans*. They had, therefore, formerly been his *fellow-prisoners*. (6.) It is a very familiar and common way of speaking with us, to call such a one *our fellow-traveller*, referring to the time past, and omitting the verb. And that seems to be an exactly parallel expression.

By calling *Epaphras* his *fellow-prisoner*, the apostle, a fifth time, put *Philemon* in mind of *his bonds*; as a most moving argument, to induce him to regard his earnest petition, in behalf of *Onesimus*. See on ver. 9, 10; 13.

^e *Mark.*] See Acts xii. 12; 25. and xv. 37; 39. This was the person, about whom Paul and Barnabas had such a sharp contention, as to part company. But, from this text, and more particularly from Col. iv. 10. we see that Paul and Mark were perfectly reconciled again, and labored amicably together, in promoting the gospel. For this epistle was written many years after that contention. [See the History of the first planting the christian religion, Vol. II. p. 76, 77.]

This Mark is by many reckoned to have been author of one of the four gospels, which is commonly called *The gospel of St. Mark*. —He seems not to have gone with the apostle, but to have followed him, to *Rome*; and there assisted him, in his great work, as apostle of the gentiles. He had now some thoughts of going shortly to *Colosse*, even before the apostle's going thither; and the apostle (as perfectly reconciled to him, and approving of his conduct) recommends it to the *Colossians* to receive

P A R A P H R A S E. T E X T.

An. Chriti
63.
Nero.9. *Aristarchus*^f, *Demas*^g, and *Luke*^h; mas, Lucas, my fellow-la-
bours.
who are my fellow-laborers in spread-
ing the gospel. And, if you please, you
may consider them all as interceding for
Onesimus: for they would be glad to
hear of his kind reception.

25 May the favor of our Lord Jesus The grace of our Lord Jesus²⁵
Christ be with your spiritsⁱ. Amen^k. Christ be with your spirit. Amen.

N O T E S.

ceive him. Col. iv. 10. And he speaks of him, afterwards, in still higher terms.
2 Tim. iv. 11.

^f *Aristarchus* was a jewish christian, and a *Macedonian*, of the city of *Thessalonica*; chosen, by the *Macedonian* churches, to go to *Jerusalem*, with the charitable collection, which they had made, for the use of the poor christians in *Judæa*. He was one of the companions of St. *Paul*; whom the mob, raised by *Demetrius* and his craftsmen, hurried into the theatre at *Ephesus*. Acts xix. 29. When that tumult was over, he accompanied the apostle to *Jerusalem*. Acts xx. 4, &c. When St. *Paul* was carried as a prisoner, from *Cæsarea* to *Rome*, *Aristarchus* voluntarily accompanied him thither. Acts xxvii. 2.

The apostle calls *Aristarchus*, his fellow-prisoner, Col. iv. 10. but mentions *Epaphras* there, ver. 12. without calling him his fellow-prisoner. In this epistle to *Philemon*, they are both mentioned again; and *Epaphras* is here called the apostle's fellow-prisoner, but not *Aristarchus*. I do not suppose that *Aristarchus* was now in custody at *Rome*, or had been lately so; and that for the reasons assigned in the note^d, ver. 23—*Philemon*, perhaps, knew when and where *Aristarchus* had been confined with the apostle; but had not heard of *Epaphras* his confinement. Or there might be some particular reasons for holding up the case of *Epaphras* to *Philemon's* view, which did not concern the case of *Aristarchus*. We have now no way of knowing when, or where, either *Aristarchus*, or *Epaphras*, were fellow-prisoners with the apostle: though we have no reason to doubt of the fact.

^g *Grotius* thought that *Demas* was a contraction of *Demetrius*. How that appears, I know not. There are salutations sent from him to the church at *Colosse*, Col. iv. 14. He is reckoned to be the person spoken of, 2 Tim. iv. 10. of whom St. *Paul* says, *Demas hath forsaken me, having loved this present world; and is departed unto Thessalonica*. But, though he forsook the apostle, when scarce any dared to appear with, or for, him; it does not appear that he forsook the christian religion. See on 2 Tim. iv. 10.

^h See an account of St. *Luke*, in the *History of the first planting the christian religion*, Vol. II. p. 295, &c.

25. ⁱ See on 1 Thess. v. 28. Μετὰ τοῦ πνεύματος ὑμῶν with your spirit. [ὑμῶν your] is in the plural number; and denotes, not *Philemon's spirit* alone, but that of his whole family, also; or all the persons addressed in the beginning of the epistle.

^k Amen.] See on 2 Pet. iii. 18.

The End of the Epistle to *Philemon*.

A N
A P P E N D I X
T O
P H I L E M O N.

D I S S E R T A T I O N I.

In which it is shown that St. *Paul* could neither be an *impostor*, nor an *enthusiast*: and consequently the christian religion must be (as he has represented it) of divine original.

THAT any antient writing was written by the author, to whom it is commonly ascribed, can be known no other way, than by the internal marks and characters, or by external testimonies. The internal marks and characters must be deduced from the authentic history of the person, or his authentic writings. That *the Acts of the apostles* were written by St. *Luke*, and contain a true history, has been already proved, in *the appendix to the history of the first planting the christian religion*. That most, or all, of the other epistles, which are ascribed to St. *Paul*, are his true and genuine writings, may be fully proved from the history of him, in the *acts of the apostles*; and from the testimonies of the antient fathers: the only arguments, by which such a fact is capable of being proved. Indeed, the authenticnesse of most of them is not called in question.—And, supposing the *Acts of the apostles* and St. *Paul's* other epistles to be genuine, we may observe internal marks of the genuinenesse of this epistle to *Philemon*. For every circumstance agrees with the state of things, when that apostle was under his first confinement at *Rome*. And the thoughts, style,
and

and manner, of this epistle, are very much the same with those of his other epistles.

For a fair, full, and impartial, account of the testimonies of the antient fathers, the reader is referred to *Dr. Lardner's credibility of the gospel history, Part II.*

From what has been said, we may observe,

I. If this epistle be St. *Paul's*, and he was a man of such sagacity and addresse, as the author of this epistle must evidently have been; then every candid and unprejudiced person will readily allow that he was no loose, incoherent writer; nor any wild and enthusiastic visionary: but will rather be apt to think that, if the language, in which St. *Paul* wrote, the circumstances and customs to which he alludes, the scope of his discourse, and the subject which he is pursuing, were thoroughly understood, we should see as much beauty, aptness, and propriety, in all his epistles, as are visible in this short epistle to *Philemon*.

A man of so much sense and sagacity, addresse and penetration, was not, could not possibly be, deluded; especially as to plane facts, to which he often appeals, as clear proofs of his divine mission; and that even in epistles, writ to churches, where he had many and malicious enemies. Could not a man of a capacity much inferior to St. *Paul's*, know certainly, whether he was able to work miracles, or no? Whether he could, or could not, speak a variety of languages, which he had never studied to acquire? Or interpret what others spoke in such languages? Whether he had, or had not, the power of punishing bold and daring offenders? Whether he could, or could not, communicate some spiritual gifts and miraculous powers, unto other christians, by the laying on of his hands? Could a man write such an epistle as this; and, at the same time, be so grossly and palpably imposed upon, as to plane and notorious facts? This would be a case without a parallel; and is contrary to all common sense, reason, and experience. Amidst all the warmth and affection, wherewith he addresses *Philemon*; and all the pious and devout sentiments, which are intermingled with the addresse; are there any traces of enthusiastic ravings? any thing, that would in the least betray him to have been a phaniful, weak, and credulous person?—From the more close consideration of his skilful and insinuating manner of addresse; and the propriety of his language, and behavior, towards the persons, with whom he had to do; I believe, the anti-revelationists have been apt to look upon
the

the apostle, *Paul*, as an artful, cunning man, who knew the world, and could make the best of any cause: and that, in one word, he was much more likely to deceive others, than to be imposed upon, himself, so notoriously, and in such plain and obvious facts.

But, to take away all jealousy and suspicion of his having had any intention to impose upon mankind; let us proceed to observe,

II. That the great apostle of the gentiles gave many clear and unquestionable proofs of his honesty and integrity; and that, as he was not an *enthusiast*, so neither was he an *impostor*.

The religion, which he spread, recommends the purest virtue; and one would not readily suspect a man of any sinister view, in taking pains to inculcate principles which promote virtue and righteousness in the earth.—By the doctrine, which he taught, he was doomed to durable and most exquisite punishment, in another world, if he was an impostor. *Mahomet* calculated his doctrine to his own practice. And it would be a strange thing for any man to condemn himself, by an imposture of his own contriving and publishing.—Again; how disinterested were the apostle's views? What had he to expect in this world? He said very justly, concerning himself and other persecuted christians, *If, in this life only, we have hope in Christ, we are of all men most miserable*. An artful, cunning deceiver has some temporal advantage in view. But what could St. *Paul* propose to himself? Or what had he for all his travels and fatigues, his long labors, and unwearied endeavors to instruct and reform mankind? He was converted, from one of the most fierce and active enemies of christianity, to become one of its warmest advocates. What end could he propose, in so great a change? He knew very well that the leading men of the jewish nation would look upon him as a vile apostate. He had been educated under one of their greatest *Rabbies*; and stood fair for advancement among them, whilst he continued a zealous jew, and persecuted the christians. But, from the moment he became a christian, he exposed himself to the enmity and malice of his countrymen and former friends; who, from that time, persecuted him with the most bitter, unrelenting zeal; and often attempted to take away his life.

Though the *Romans*, who then governed the world, were as moderate towards persons of different sects and religions, as most nations; yet their governors were commonly jealous of all changes

and innovations in matters of religion ; and were, in particular, for discouraging the authors of new sects, and the ring-leaders of any new religion. And what could a man propose to himself to preach the doctrine of a crucified Jesus, in such a state of things?—The heathen priests, and all that belonged to the temples of their idols, or were any way imployed about them, would zealously oppose any attempt to overthrow their idolatry. The philosophers would argue against the man, who would set up a system in opposition to theirs ; or, with insolence and the utmost contempt, inquire, *What will this babler say?* The poets would use all their wit and satire against such an attempt to reform the world. The orators would harangue, and make use of their persuasive arts, to oppose the man, who should endeavor to do what, with all their eloquence, they had hitherto been unable to effect.

The judaizers, also, (a numerous, powerful, zealous, and active body among the christians) looked upon St. Paul's attempt with jealousy and dislike ; and ran about, from place to place, fiercely to oppose him and over-turn all his labors.

The men of vice, who were determined to go on, in their evil ways, would all, in general, malign so zealous a reformer ; and would be very apt to speak against, and persecute, him.—So that, if the apostle of the gentiles sought the friendship of this world, he took a very wrong method to obtain it.—The same may be said, as to his pursuit of riches, or temporal pleasures. And, suppose he had not foreseen the hunger and cold, the nakedness and buffetings, the slights and affronts, the chains and imprisonments, the scourgings and stonings, and other disagreeable and cruel treatment, to which such an attempt did actually expose him : yet one would have thought that ten or twelve years might have been sufficient to have convinced him ; and that he could have had no great heart to have proceeded about twenty years more, after so many discouragements, and such fierce opposition, from almost all quarters.

Or can we suppose that vane-glory, and an affectation of singularity, could carry him such a great length, in propagating what he knew to be an imposture? Do but read the brief accounts, which he himself has given, of his own sufferings, 1 Cor. iv. 9,—13. and 2 Cor. xi. 23, &c. and you must suppose that a man must have had a strange and unaccountable love of vane-glory ; who had already experienced such treatment, and forefaw that it was the

treat-

treatment, to which such an attempt was every where likely to expose him : [Acts xx. 22, 23, 24.] and yet would still go on to publish what he himself knew to be false ; yea, steddily to persevere, and even triumph in his prospects ; though he saw nothing before him, in this world, but dangers and death.—Had not the apostles of our Lord and Savior the principle of self-preservation ? Or were they of a different make from the rest of mankind ? Would not a man of sense and virtue ; and of such benevolence, as the author of this epistle appears to have been ; either never have ingaged in an imposture ? Or, if by any means he had been drawn in, would he not easily have discovered, and honestly have confessed, such a notorious cheat ? And rather sought glory from his singular integrity, and concern for truth, and for the general good ?—But, suppose St. Paul's doctrine was true, that it was revealed to him, and that he had a commission from heaven to publish it ; then the attempt to spread it, in such a way, ought not to be deemed vane-glory, or any criminal singularity.

When that apostle was scourged, or stoned 'till he was left for dead, in one place, he went to another, with all his bruises and sores upon him ; and there began again to preach the christian doctrine, as zealously as if he had every where met with all possible encouragement. [Acts xiv. 19, &c. and xvi. 22, &c. 1 Theff. ii. 2.] From the close consideration of his zeal and unwearied diligence, amidst such fierce opposition, and so much cruel treatment (without duely considering, at the same time, the rest of his character and conduct) the anti-revelationists have been led to take him for a weak zealot, a warm, enthusiastic visionary ; who needlessly exposed himself, as not knowing the world, nor having studied mankind.—So natural it is for men to run into extremes, when they consider things only in one view. Accordingly ; they have played between these two hypotheses ; sometimes representing the apostles of our Lord as *artful impostors*, and at other times as *honest enthusiasts*. These are certainly very different and inconsistent representations. For a man, who is really an *enthusiast*, and believes himself illuminated, or inspired, without his being so, is not an *impostor* for declaring that he believes so. And whoever pretends to inspiration, when he knows very well that he is not inspired, cannot be an *enthusiast*, but must be a *downright impostor*.

I wish the enemies of revelation would fairly debate with us, one or both of these hypotheses ; and stand or fall by the superior evi-

dence. But to shift from the one to the other, when they are pinched with an argument, is a shameful and unfair method of proceeding; and not like lovers of truth and virtue.

From the first of these observations, it appears (I think) very plainly, that *St. Paul* was not, could not possibly be, deluded himself: and, from the second, that he cannot be supposed to have attempted to delude others.—And, if these things be true, christianity is undoubtedly a revelation of the mind and will of God, designed to promote the perfection and happiness of men; and, as such, ought to be embraced; relied, and acted, upon. Nor is it every objection, which may be started, though it may have some subtilty or difficulty in it, that should shake our foundations, when such positive and direct proof is laid before us.

The end of the first Dissertation.

A N
A P P E N D I X
T O
P H I L E M O N.

D I S S E R T A T I O N II.

The manner of St. *Paul's* two confinements at *Rome*
considered.

Communicated to the author by a learned friend.

To the Reverend Dr. *Benson*.

Dear Sir,

WHEN I entered upon this subject, I had no intention of drawing it out to such a length, But when I was once engaged, one part is so connected with another, that I did not know where to stop, 'till I had gon through the whole. And I am the better pleased with what I have done, because I cannot find that it has been yet thoroughly considered.

If it give you any satisfaction, it will afford an additional pleasure to,

Dear Sir,

Your most faithful, humble servant.

T H E

THE apostle *Paul*, in all his epistles, which are generally owned to have been written from *Rome*, either calls himself a *prisoner*, or speaks of the *bonds*, which he suffered, while in that city. And as he was twice there, his epistles to the *Ephesians*, *Philippians*, and *Colossians*, with that to *Philemon*, were all written under his former confinement; and the second to *Timothy* under his latter. But as the words *δεσμιος* and *δεσμιός*, which he often uses on that occasion, have a large sense; it may be worth while to inquire more particularly into the manner of his treatment in each of those confinements.

Now the several ways of securing those, who were deemed offenders, among the *Romans*, are thus described by *Ulpian*. *De custodia reorum proconsul aestimare solet, utrum in carcerem recipienda sit persona, an militi tradenda, vel fidejussoribus committenda, vel etiam sibi. Hoc autem vel pro criminis, quod obijcitur, qualitate; vel propter honorem, vel propter amplissimas facultates; vel pro innocentia personae; vel pro dignitate ejus, qui accusatur, facere solet*^a. What is here said of the provinces, will afterwards appear to have been the custom also at *Rome*, from whence the governors of the provinces generally took the plan of their proceedings.

It is said, in the *Acts of the apostles*, concerning *St. Paul*, that when upon his appeal to *Caesar* he was first brought to *Rome*, the centurion delivered the prisoners to the captain of the guard; but *Paul* was suffered to dwell by himself, with a soldier, that kept him^b. By the captain of the guard, is here meant the *praefectus praetorii*, who at that time was *Burrus*^c. And we find, that this custom of delivering prisoners, who were sent to *Rome* from the provinces, to the captain of the guard, was continued in the time of *Trajan*. For in one of his epistles to *Pliny*, then governor of *Bithynia*, who had consulted him about the case of a person in his custody, he says: *Vinctus mitti ad praefectos praetorii mei debet*^d. He uses the plural number *praefectos praetorii*, because they were commonly two; though in *Nero's* time, when *St. Paul* was carried to *Rome*, there was but one in that office^e. And when it is said, in this passage of the *Acts*, that the centurion delivered the prisoners to him, the meaning must either be, the rest of the prisoners, since *Paul* was considered as one of them, in the preceding chapter; where we read, that upon the stranding of the ship, the soldiers counsel was to kill the prisoners, lest any of them should swim out and escape; but

^a L. i. ff. De custod. et exhibit. reorum.

^b Chap. xxviii. 16.

^c Sueton. in vit. Neron. cap. 35.

^d Plin. Lib. x. Ep. 65.

^e Tacit. Annal. Lib. xii. c. 42.

but the centurion, willing to save Paul, kept them from their purpose^f. Or else the word *prisoners* must here be taken in a more restrained sense, so as to denote those only, who were to be confined in close imprisonment*.

But the method of committing a person separately to the custody of a single soldier, which was doubtless a matter of favor, being only occasionally mentioned by antient writers, has some difficulties attending it. Though *Lipsius* indeed, by bringing together many passages relating to this subject, has contributed very much towards clearing it up^g. It was introduced first under the emperors, and probably in the time of *Tiberius*, of whom *Tacitus* says, *servos Lepidae, cum militari custodia haberentur, transtulit ad consules*^h. The soldier and his prisoner were coupled together by the same chain, as we learn from *Seneca*, where speaking of the connexion between hope and fear, he says: *Quemadmodum eadem catena custodiam et militem copulat; sic ista, quae tam dissimilia sunt, pariter incedunt*ⁱ. And by another passage of the same writer it appears, that the chain was fastened to the right hand of the prisoner, and the left of the soldier. For in order to shew, that no condition or circumstances of life will free a person from misfortunes, he thus illustrates it: *Eadem custodia universos circumdedit; alligatique sunt etiam, qui alligaverunt; nisi tu forte leviores in sinistra catenam putas*^k? that is, those, who

^f Chap. xxviii. 42, 43.

^g *Excursus in Lib. iii. Annal. Tacit. B. Annal. Lib. iii. c. 22.*

^h *Epist. v.*

^k *Lib. De tranquill. animi, c. 10.*

* Some queries having been proposed to the author of this dissertation, relating to what is here said,—he gave the following answer.—“The reason of my explaining *Acts* xxviii. 16. in the manner I have done, is this. The praetorian cohorts were at that time incamped together in a body, within the city of *Rome*, under the command of the *praefectus praetorio*, and the prison was within their camp. Now, when *Julius* the centurion came to *Rome*, he doubtless waited on the *praefectus praetorio*, to acquaint him with the number and state of the prisoners under his charge, and to receive his instructions concerning them. And then, as I suppose, he informed him of the case and character of *St. Paul*, and prevailed with him, that he might not be sent with the rest to the common prison, but permitted to live separately, with a soldier for his guard. So that what is here said, in the *Acts*, was done in consequence of the orders then given by the *praefectus praetorio* to the centurion. For I do not think, that any of the prisoners were brought in person before the *praefectus praetorio*; but only a report of them made to him by the centurion. In consequence of which they were ordered to be disposed of, as *St. Luke* has told us. And therefore when he says, *The centurion delivered the prisoners to the captain of the guard*; the meaning, as I take it, must be, not to him in person (for that was greatly below his station and dignity) but to his order, to be imprisoned in the camp by some inferior officer.

“This manner of explaining the passage leaves room to interpret the word *servos* in either of the ways, I have mentioned; though the sense will come to the same either way.”

who have others under their power, are themselves under the power of fortune.—The chain must have been of a considerable length, that it might not hinder them in walking. And for the proof of this, the following passage is cited by *Lipsius*, from *St. Augustin*; *Ligantur duo, et mittuntur ad judicem, latro et colligatus; ille sceles-*

¹ *In Psalm.*
cxxxviii.

*ratus, iste nocens, una catena ligantur, et longe sunt a sese*¹. But although the soldier and his prisoner are thus described as coupled together; yet it is not to be supposed, that they constantly continued so; for this would be to punish them both alike. Nor does it seem at all necessary so to understand it, from the allusions made to that custom in the passages here cited from *Seneca* and *St. Augustin*; since similitudes are not designed to correspond in all circumstances. As the intention therefore of that security could only be to prevent an escape, and not as a punishment upon the soldier; it must, I presume, be left in a great measure to his discretion when and where to use it. For since the *Roman law*

^m *L. 12.*
ff. ubi
supra.

sais, *Milites, si amiserint custodias, ipsi in periculum deducuntur*^m; it was incumbent upon them not to allow their prisoners any opportunities of escaping, either through neglect, or too great indulgence. I take this chain therefore to have been a sort of manicle, so contrived, as that it might either confine both the hands of the prisoner, or that one end of it being loose might be fastened to the hand of another person. And by this means the prisoner and his keeper were coupled together, when-ever it was necessary. That it was capable of confining both the hands, is plain, from what is said by *St. Mark*, concerning the daemonic, that *no man could bind him, no not with chains; because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the*

ⁿ *Chap. v.*
3, 4.

^o *In voce*
ἀλυσίς.

*fetters-broken in pieces*ⁿ. Where the Greek word ἀλυσίς, which we translate *chains*, is the same, as is used in the case of *St. Paul*; and by the etymologist is explained by σείρα^o. And there can be no doubt, but that both the hands of the daemonic were fastened together by the *chains*, as well as his feet by the *fetters*. And it seems highly probable, that among the *Romans*, not only those persons, who were confined to close imprisonment, but those likewise, who were *in custodia militari*, constantly wore this chain. Though perhaps they might be so far indulged, as not to have both their hands always fastened together by it; but being loosened at one end, it might be wraped about their right arm. That *St. Paul* wore it, in his first confinement at *Rome*, he seems plainly to intimate, himself.

For

For three days after his arrival there, when he had sent for the chief of the *Jews* to his house, in order to acquaint them with his case, he saith to them: *For the hope of Israel I am bound with this chain* ^{P. AAs, xxviii. 20.} And the form of the expression, τὴν ἄλυσιν τούτῃν περιέκειμαι, manifestly denotes his having the *chain* upon him at that time, which he either held up to them, or pointed to it. And long after this, in his epistle to the *Ephesians*, speaking of the gospel, he saith: *For which I am an ambassador in bonds*. The Greek is, ὅτι πρὸς ἡμᾶς ἐν ἁλύσει: and therefore in the margin of our *Bibles* ἐν ἁλύσει is translated, more agreeably to the original, *in a chain*. Upon the whole therefore it seems most probable, that the soldier was chained with his prisoner, whenever they went abroad; but at other times it was left to his own discretion.

This sort of confinement was in the lower times of the *Roman* empire called *libera custodia*, on account of it's lenity in comparison of a common prison. Thus in a law of *Constantine the Great*, made in favor of debtors to the public, it is said: *Carcer poenaliū, carcer hominum noxiorum est*; but as to a crown debtor, *contineatur aperta, et libera, et in usum hominum instituta, custodia militari* ^a. And in like manner *St. Jerom*, speaking of this confinement of the apostle, saith: *Biennium libera manens in custodia adversus Judaeos de adventu Christi quotidie disputavit* ^r. But under the republic, and long after, what was called *custodia liberalis* was different from both these, and signified the commitment of any one to the custody of some magistrate, or other person of distinction, who was answerable for his appearance. Thus *Livy* writes, that upon the discovery of the *Bacchanalia* at *Rome*, *Consules aedilibus curulibus imperarunt, ut sacerdotes ejus sacri omnes conquirerent, comprehensosque libero conclavi ad quaestionem servarent* ^t. And *Sallust* saith, it was ordered by the senate, that the conspirators with *Catiline* in *liberis custodiis haberentur*; and then proceeds to mention the several persons, to whose custody they were committed ^t. So *Tacitus* likewise relates of *Ju-
nius Gallio*, that falling under the displeasure of *Tiberius*, *custoditur domibus magistratuum* ^v. And *Suetonius* saith, *Publius post praeturae honorem inter Sejani conscios arreptus, et in custodiam fratri datus* ^x. This is that sort of confinement, which is intended by *Ulpian* in the law recited above, when he speaks of a person's being committed *fidejussoribus*; and is called by *Dion Cassius* φυλακὴ ἀδεσμούς ^y, *custodia sine vinculis*. But such indulgence was granted only, as the law declares, *vel propter honorem, vel propter amplissimas facultates, vel*

pro innocentia personae, and that no longer, than 'till the time of his trial; for afterwards he was treated according to the nature of his case. Thus the conspirators with *Catiline*, after their conviction in the senate, were conveyed to the common prison, and there executed privately ^z.

^a Sallust,
B. C.
cap. 58.

It has been thought, that St. *Paul* had this indulgence granted to him after his defence before *Felix*, from the account given of his treatment by the sacred historian. For he saith, that *Felix commanded a centurion to keep Paul, and to let him have liberty; and that he should forbid none of his acquaintance to minister, or come unto him* ^a. Where, by the Greek word *ἀνεσον*, which we translate *liberty*,

^a Acts
xxiv. 23.

most interpreters understand a *release from bonds*. And the old glossaries say: *ἀνεσον, relaxatio, laxamentum*. And it can scarce be supposed, that the centurion was at any time chained to the apostle *Paul*, like a common soldier; though we find this to have been done in the case of king *Agrippa*, when confined by *Tiberius*; as *Josephus* relates, whose words are these: 'Εὐρίσκετο δ' αὐτῷ παρὰ τῷ Μάρκωνος στρατιωτῶν τε μέγιστον ἀνδρῶν οἱ παραφυλάσσειαν αὐτῷ, καὶ ἐκαστοῦ ἑφεστησμένον τε ἐκείνους καὶ συνδέτε ἐσομένον· λείπρά τε καθ' ἡμέραν συγχωρεῖσθαι, καὶ ἀπελευθερῶν καὶ φίλων ἐσθδης,

^b Antiq.
Lib. xviii.
cap. 7. § 7.

τήν τε ἄλλην ῥασώνην, ἢ τῷ σώματι γένοιτ' αὐν ^b. It was below the dignity of a prince to be chained with a common soldier; and therefore a centurion was appointed for that service, when occasion required. But notwithstanding the centurion, who had St. *Paul* in his custody, would doubtless have thought it below his station to be coupled with him; and no other person is mentioned, who had the keeping of him under the centurion, yet I cannot suppose, that he was then properly speaking in *libera custodia*, that is, intirely free from bonds. For it is said afterwards, that when *Felix* went from the province, *he left Paul bound* ^c. And again, he concludes his defence before *Festus* and king *Agrippa* with that handsome compliment to the king: *I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such, as I am, except these bonds* ^d.

^c Acts
xxiv. 27.

^d Chap.
xxvi. 29.

As the law above mentioned from *Ulpian* speaks of another sort of restraint laid on those, who upon any account were obnoxious for their conduct; by which, as it is there said, *persona sibi committenda est*: I shall only just observe, that this seems to answer, what we now call the releasing of a person from confinement upon his *parole*. Such was the case of *Regulus*, who being taken by the *Carthaginians* in the first *Punic* war, was again dismissed by them, and sent to *Rome*, to propose an exchange of prisoners, upon condition

of

of returning, if he did not succede in his message^c. And to this^c may be refered the case of the apostles, when brought before the council at *Jerusalem*, and discharged again, with an injunction to teach no more in the name of *Jesus*ⁱ. ^c *Cic. De offic. Lib. iii. c. 26.*
ⁱ *Act. iv. and v.*

But to return to *St. Paul*, his treatment at *Rome* under his second confinement was very different from what he had met with before. His chief disturbance at that time was from the judaizing christians, against whom he so solicitously cautions both the *Philippians* and *Colossians*; but makes no complaints of any hard usage, which he met with from the *Roman* government. But in his second epistle to *Timothy*, he tells him, that he was treated as an evil doer^g, ^g *Chap. ii. 9.*
ὡς κακῆργος. This word, though it often occurs in other *Greek* writers, is used in no other place of the *new testament*, but in *St. Luke's gospel*, where it is applied to the two criminals, who suffered with our Savior, and which we translate *malefactors*^h. But it is of the same import with *κακοπαῖς*, an opprobrious name given to our Savior by the *Jews*, which we likewise translate *malefactor*ⁱ; and *St. Peter* joins with *φονεὺς* and *κλέπτης*, a murderer and a thief^k. When *St. Paul* therefore acquaints *Timothy*, that he suffered unto bonds, or in bonds, as an evil doer, for so the words stand in the original; he must mean, that he was then treated as a common malefactor or criminal, for whom, as *Grotius* observes, *inventae sunt manicae et compedes*^l, and who in all countries are confined to close imprisonment. Hence *Lucian* observes, that a state must be in great want of forces, when it lets *κακῆργες*, felons, out of prison to serve in war^m. With the justest reason therefore the apostle again mentions his chain, when very probably he was kept maniced in some close confinement; which might render it so difficult for *Onesiphorus* to get intelligence where he was. Concerning whom he saith to *Timothy*: He was not ashamed of my chain; but when he was in *Rome*, he sought me out very diligently, and found meⁿ. Had he been in a like situation as before, when all persons had access to him; that trouble might have been spared, and *Onesiphorus* soon have learnt where to meet with him. Nor needed any one have been ashamed to visit him, as it seems most of his acquaintance then were. ^h *Luke xxiii. 32, 33; 39.*
ⁱ *John xviii. 30.*
^k *1 Epist. iv. 15.*
^l *Ad locum.*
^m *De parasito, § 50.*
ⁿ *Chap. i. 16, 17.*

But the great alteration in the state of affairs at *Rome*, from what it was in the time of his former confinement, may easily account for that severer usage, which he now met with. He was first brought to *Rome* in the year of *Christ* sixty-one, and the seventh of *Nero*^o; at which time many there had embraced the christian faith, as appears ^o *Pearson. Annal. Paulin.*

by his epistle to them, which had been written some years before. Nor did they meet with any molestation on that account from the government, 'till the year following his releasement, when *Nero* having burnt down the greatest part of the city charged it upon the christians; which was in the consulate of *C. Lecanius* and *M. Lici-*
nus, and the tenth year of *Nero's* reign ^v. While the apostle's doctrine therefore met with such acceptance at court, as well as in other places ^q; it is no wonder he was so indulged during his continuance there, and at length dismissed from his confinement. But when the christians had been charged with the conflagration of the city, and suffered for it; though the fact might not generally be credited ^r, yet it gave those in power, who were all court parasites, an opportunity of treating them ever afterwards with severity during that reign. And therefore, when *St. Paul* returned to *Rome*, and was again confined, in the year sixty-seven, what the sentiments of the court then were, with relation to christians, appears from his being deserted by all his friends, and the account he gives of his treatment as a malefactor. So that though sentence was not passed upon him at his first hearing ^t, yet he plainly intimates, that he soon expected it, when he says, *I am now ready to be offered, and the time of my departure is at hand* ^u, which accordingly came to pass. For in the begining of the following year, and the last of *Nero*, he suffered martyrdom, as *Clemens Romanus* says, ἐπὶ τῶν ἡγούμενων ^v, *sub praefectis urbis*. Who, as bishop *Pearson* very probably thinks, had the government of the city, while *Helius Caesarianus* was gone into *Greece*, to bring *Nero* from thence, on account of an insurrection, which then happened at *Rome* ^x.

^v *Tacit.*

Ann.

L. xv. 33.

^q *Philip.*

i. 13.

^r *Tacit. ubi*

supra,

c. 44.

^t *2 Tim.*

iv. 16.

^u *Verse 6.*

^v *Epist. 1.*

sub init.

^x *Dio, Lib.*

lxiii. p.

723. edit.

Leunclav.

The end of the second Dissertation.

T H E
H I S T O R Y
O F T H E
S T A T E o f T H I N G S,
W H E N
St. *P A U L* wrote his E P I S T L E
T O
T I T U S.

S E C T. I.

IN order to give a clear account of the state of things, when St. *Paul* wrote *this epistle to Titus*, we ought to consider,

- I. The character of *Titus*.
- II. The conversion of the *Cretans*. And,
- III. From whence, and at what time, *this epistle* was written ; together with the more immediate occasion of it.

I. As to the character of *Titus*.

He was, very probably, a native of *Antioch* in *Syria*, and one of An. Christ
the *devout gentiles*, who were converted there, about the year of our Claud. 2.
Lord forty two. That was the earliest that he could be converted,
there, by St. *Paul*; as the begining of the year forty-nine appeareth
to be the latest. Of the two, I incline to the former : because, in
forty-

forty-nine, he went to *Jerusalem*, to consult the *apostles*, *elders*, and *brethren*, about the liberty of the *gentile converts*. We cannot, therefore, suppose that he was then a *novice*, or one who had been lately converted.

Some have reckoned him a native, or at least an inhabitant, of *Corinth*, from the different readings of some antient manuscripts and versions, *Acts* xviii. 7. where some of them, instead of [*Ἰῆσῦ Ἰούστῳ*,] read [*Τίτῳ Τίτῳ*,] and others read [*Τίτῳ Ἰῆσῳ Τίτῳ Ἰούστῳ*,] as if they had been two names of one and the same man. [See Dr. Mill in loc. & *prolegom.* 437. & *Miscel. Sacra, Essay* 4. p. 59.]

But, whether *Titus*, or *Iustus*, or both the names, be the true reading there, it is not at all probable, that that was the *Titus*, of whom we are now treating. For that person is called, [*Acts* xviii. 7. i, e,] in the year fifty two, [*Σεβήμενος, &c. one that worshiped God*,] which I take to denote a *devout gentile*, or *profelyte of the gate*. But, as the *Titus*, after whom we are inquiring, was a *christian*, in the year forty nine, St. Luke would not (contrary to his constant custom) have described him, so long after, under the lower chafter of a *devout gentile*; but would have called him, one of the *brethren*, *disciples*, or *believers*.

That this *Titus* was not a *jewish*, but a *gentile*, *christian*, is evident. For, *Gal.* ii. 3. he is expressly called Ἕλληνας a *greek*, or (as it would have been more intelligibly translated) a *gentile*. For, after the *Græcian monarchy* prevailed, the *jews* used to call all men, but those of their own nation, *Greeks*; meaning thereby *gentiles*, or *persons of other nations*; whether *greeks*, or no, in the strict sense of the word. Just as the *Roman empire* was afterwards called, *the whole world*; because it extended over the greatest part of the then known world.

But it is not so evident, whether *Titus* had been a *devout*, or *idolatrous*, *gentile*; immediately before his conversion to christianity. The following reasons induce me to think that he had been a *devout gentile*. (1.) Ἕλληνας, sometimes, signifieth a *devout gentile*. See *John* xii. 20. *Acts* xi. 20. and xiv. 1. and xvii. 12. (2.) He went up (most probably, from *Antioch* in *Syria*) to *Jerusalem*; when the famous-question was debated, concerning the freedom of the *devout gentiles* from circumcision and the law of *Moses*. [*Acts* xv. 1, 2. compared with *Gal.* ii. 1, &c.] Now that church at *Antioch* consisted chiefly, if not altogether, of converts from among the *devout gentiles*. For, though there is a brief intimation, that the

the jews had been preached to, in that city; Acts xl. 19. yet there is nothing said of the conversion of any of them. And there were no idolatrous gentiles converted, in any place, before *Sergius Paulus* was converted in *Cyprus*, [Acts xiii. 12.] which was some time after the church was gathered, at *Antioch*, in *Syria*. (3.) The converts, from among those devout gentiles are called the brethren, [i, e, of *Antioch*.] Acts xv. 1. as if there had been no jewish converts, or brethren, there. (4.) *Titus* not only went to *Jerusalem*, at that time; and that, very probably, from a church, which was chiefly made up of devout gentiles; but he went, also, upon an affair which very much concerned the converts, that had been devout gentiles. Perhaps, he was one of those, who were sent up, by the church at *Antioch*, to *Jerusalem*, upon that occasion. Acts xv. 2. and one concerned in that question himself. For it was very proper that some of the christians, who had been devout gentiles, should be present at the debate. However; it is evident that St. *Paul* took him, along with him, to *Jerusalem*, upon that occasion. Gal. ii. 1. He being his own son, or convert. Tit. i. 4. Nor is St. *Paul's* taking *Titus* along with him, an objection against his being sent by the church of *Antioch*, any more than that apostle's saying, of himself, that he went up by revelation, [Gal. ii. 2.] would be an objection against what St. *Luke* saith, viz. that the apostle was also sent by, or went at the request of, the church of *Antioch*. Acts xv. 2. *Titus* might be sent, by the church of *Antioch*, at the request of St. *Paul*.

(5.) It is very improbable, that St. *Paul* would have taken *Titus*, along with him, to *Jerusalem*, at that time, and upon that occasion; if *Titus* had been converted from among the idolatrous gentiles. The church at *Jerusalem* doeth not appear to have known any thing, as yet, of the conversion of any idolatrous gentiles; nor was it yet proper to acquaint them with it. For, now it was, that St. *Paul* communicated the gospel, which he had preached, to the three apostles of the circumcision of the highest repute, *James*, *Peter*, and *John*; and that with the greatest secrecy; Gal. ii. 2; 9. which must have been the gospel, that he had preached to the idolatrous gentiles. For the whole church, at *Jerusalem*, knew of his having preached to the devout gentiles, and what gospel he had preached to them.

The jewish christians, at first, seem not to have expected the conversion of any gentiles, 'till they were circumcised, and brought under subjection to the whole law of *Moses*. And, therefore, they resented

represented the taking in of the *devout gentiles*, who observed only some parts of *that law*. And they would have been much more averse to the reception of *idolatrous gentiles*; without their being required to observe any part of *that law*.—As St. Paul knew these things; and was a person of such great prudence; it is not at all likely that he would carry, along with him, one that had been converted from an *idolatrous gentile*; when he went about an affair, which concerned the christians, who had been *devout gentiles*; and to a place, which abounded with such zealous *jewish christians*.

The first conversion of *devout gentiles* was at *Cæsarea*; when St. Peter was, by the vision of the sheet, præpared to go to *Cornelius* and his company, and lay the foundation of a christian church among, or open the door of faith to, the *uncircumcised gentiles*. [Acts x and xi chap.] The most considerable church of them, was, at *Antioch* in *Syria*; planted by men of *Cyprus* and *Cyrene*; who had been driven, from *Jerusalem*, by the persecution, which arose about the time of St. Stephen's martyrdom; and who had preached to the *jews only*, 'till St. Peter led the way to the conversion of the *gentiles*. And, then, they also preached, not *πρὸς τοὺς ἑλλήνους* to the *Græcians*, or to the *Hellenist*, or *græcifying, jews*; as it is commonly read, and interpreted. But, in the *Alexandrian MS.* and in the *syriac, vulgar, arabic, and æthiopic versions*, they are represented as preaching, after this, *πρὸς τοὺς ἑλλήνας* to the *greeks*, or *uncircumcised gentiles*.—And this last seemeth evidently to be the true reading, Acts xi. 20. For St. Luke had spoken of the conversion of *hellenists*, long before: [See Acts vi. 1.] but now he is proceeding to a new period. And, having intimated, that the dispersed christians had, before this, preached to none but *jews*; he, with great propriety, acquainteth his readers, that, after St. Peter had led the way to the conversion of *uncircumcised gentiles*, they followed his example, and preached to *gentiles* also. [See *Miscell. sacra*, p. 17. of the *Abstract*; and *Essay IV.* p. 15, &c.]

What those men of *Cyprus* and *Cyrene* had begun, *Barnabas* and *Saul* successfully carried on. And those converts from among the *devout gentiles*, at *Antioch*, were first dignified, and distinguished, by the honorable name and title of *CHRISTIANS*. [Acts xi. 26.] That name was taken immediately from Christ, their Lord and master. And would to God that *christians* had never owned, or gloried in, the names of *men*; but had thought it sufficient honor to take their denomination from their great Lord and master, Christ, alone!

Titus

Titus was not converted, by the men of *Cyprus* and *Cyrene*, but by *Saul* himself, after *Barnabas* had brought him [*Saul*] from *Tarsus* to *Antioch*; inasmuch as he calleth him [*his genuine son, according to the common faith, i, e.*] his own convert to christianity, which is a religion that is common to, or equally taketh in, *gentiles* and *jews*. [Tit. i. 4.]

Titus might, possibly, be too young to have *spiritual gifts*, or *miraculous powers*, communicated unto him, in the year forty-two; (if he was then converted, as I think he was.) But having, very probably, distinguished himself, since that, by his piety and diligence, *St. Paul*, in the year forty-nine, took him up with him to *Jerusalem*; and we may, very reasonably, suppose that he first laid his hands upon him, and imparted unto him the *gift of the holy spirit*; as *St. Paul* commonly did so, to all the adult christians, wherever he came; and especially, when they were going to ingage in any important service.

The first mention of *Titus*, according to the chronology of the *new testament*, is, Gal. ii. 1, &c. when *St. Paul* (fourteen years after his own conversion, i, e, in the year forty-nine) went up, by revelation, from *Antioch*, to *Jerusalem*; and communicated the gospel, which he had preached to the *idolatrous gentiles*, only to *James*, *Peter*, and *John*, the three most renowned apostles of the *circumcision*; and that, under the seal of the greatest secrecy.—The reason of his doing it so very secretly, was, lest the *zealots* among the *jewish christians* should come to the knowlege of it, and *his labor prove in vane*. Nay; some such persons had, unawares, crept in, among the christians, who were then come up to *Jerusalem*; maliciously to spy out the liberty, which christianity had granted to the *devout gentiles*. For, though they appear to have known nothing, as yet, of the conversion of any *idolatrous gentiles*; yet they had, for some time, been acquainted with the conversion of the *devout gentiles*; and now pryed into their liberty, in order to bring them into bondage to the *law of Moses*. And, if they had got any hint of the conversion of *idolatrous gentiles*, and of their intire freedom from *that law*, their zeal would the more warmly have incited them to have run up and down among the churches, which *St. Paul* had planted, in order to undo what that great *apostle of the gentiles* had been doing for some time.

St. Paul knew the spirit of the men, which made him keep so prudently upon the reserve. And he *would not*, by any means, *suffer*

Titus, a *gentile convert*, to be circumcised; that he might not give place, by *subjection*, to such an imposition; no, not for one hour; in order to preserve the *liberty* of all the *gentile converts*; or their freedom from circumcision, and the *law of Moses*. For, if St. Paul had acknowledged it necessary that the *christians*, who had been *devout gentiles*, should be circumcised, the necessity of circumcision to all the *christians*, that had been *uncircumcised gentiles*, would have been established. And the *judaizing zealots* would readily have transferred it, from such as had been *devout*, to such as had been *idolatrous, gentiles*; as soon as they came to know of the conversion of any such:—which would have made circumcision, and an intire subjection to the *law of Moses*, look like one of the terms, on which the *gentile christians* were to obtain justification and eternal life. Whereas; the *gospel* was to them the *perfect law of liberty*; and, unto all christians, the sole method of their justification, or acceptance with God. [See *Miscellanea sacra*, *Essay* 4. p. 57, &c.]

I suppose, that, after the affair was determined, by the apostles, *elders*, and *brethren*, Titus returned to *Antioch*, (along with *Barnabas* and *Paul*, *Judas*, and *Silas*. Acts xv. 32; 35.) to give an account, to the *christians* at *Antioch*, of what had passed, in that famous council; and that, there, he tarried for some years. For Titus was not presently made an *evangelist*.

The apostles were our Lord's disciples for some time, before they were qualified, or commissioned, to be apostles. And the first converts, in particular churches, presided and taught as *elders*, for some time, before they were ordained to be *bishops*. [See on 1 Tim. iii. 6.] In like manner, *evangelists* were to be approved, as private christians, before they were admitted to that important office and dignity. And thus Titus, being a confirmed christian, and well instructed in the gospel-doctrine, did, about the year of Christ, 57. of Nero, 3. very probably, become an *evangelist*; after he had been, about fifteen ears, a *private christian*.

Whether St. Paul sent for him, from *Antioch*, to *Ephesus*; or he went of himself, or as the messenger of the church of *Antioch*; doeth not now appear. But he seemeth to have come up to the apostle, during his long stay at *Ephesus*, (as did many others:) and, by him, to have been sent into *Macedonia* and *Achaia*; to take care of the churches there: and particularly to *Corinth*, (along with another christian brother) to see what reception St. Paul's first epistle to that church had met with. 2 Cor. xii. 18. The apostle had designed to have

have gone to *Corinth* himself, if it had been proper ; [2 Cor. i. 15.] but he was unwilling to go thither, 'till the faction was reduced, and he could pay them an affectionate and paternal visit, without having occasion to use his apostolic rod ; which was committed to him for edification, and not for destruction. 1 Cor. iv. 21. 2 Cor. i. 23. and xiii. 1,—10. He, therefore, sent *Titus* to *Corinth*, and designed to have stayed at *Ephesus*, 'till *Titus* had returned ; and then to have gone directly to *Corinth*, from thence to *Macedonia*, then back again to *Corinth* ; and from thence to *Judæa*. 1 Cor. xvi. 8. 2 Cor. i. 15, 16.

But, being driven from *Ephesus*, by the riot of *Demetrius* and his workmen, sooner than he had designed ; he set out for *Macedonia* ; [Acts xx. 1.] having sent orders to *Titus* to meet him at *Troas*. There, a door was opened unto him of the Lord, i, e, the apostle had a prospect of making many converts there. But, because *Titus* came not, as he expected, to give him an account of the state of the churches in *Macedonia* and *Achaia* ; and particularly how the church of *Corinth* stood affected, and what reception his first letter had met with ;—missing, I say, of *Titus*, he had no rest in his spirit. And, therefore, (having delivered *Hymenæus* and *Alexander* over to *Satan* ; and written his first epistle to *Timothy* ;) he did not stay long to preach the gospel at *Troas* ; but took his leave of the few christian converts, who were already brought in ; and then he went for *Macedonia* ; [2 Cor. ii. 12, 13.] as thinking that *Titus* might, probably, be gone thither in quest of him. For, before he left *Ephesus*, he had talked of going to *Macedonia*. 1 Cor. xvi. 5 ; 8. But, when he came into *Macedonia*, and could hear nothing of *Titus*, he was still more uneasy ; being afflicted on every side ; his enemies tormenting him, without, and his fears within. But that gracious God, who comforteth the dejected, did at last comfort him, by the arrival of *Titus*. For he was not only revived, at the sight of his friend, and fellow-laborer in the gospel ; but much more, with the account which he brought him. For he could tell him of the flourishing state of christianity, in *Macedonia* and *Achaia* ; and what good effects his letter had had among the *Corinthians* ; who had (most of them) repented of their patronizing the incestuous person, and of their other irregularities ; and particularly, that they remembered him, [their apostle,] with affection, and would again be subject to his orders, and no longer hearken to the delusions of the false apostle. This made him exceeding glad.

An. Christi
58.
Nero. 4.

For the successe of the true christian doctrine was all his glory and his joy. 2 Cor. vii. 4,—16.

Having received liberal contributions from the *gentile christians*, in *Macedonia*, for the use of the poor christians in *Judæa*; and having comforted the *Macedonians*, under all their dark prospects; and exhorted them to virtue, patience, and perseverance;—St. *Paul* and his company departed into *Greece*. [Acts xx. 1, 2. 2 Cor. viii. 1,—5.] This is the second time, that this industrious apostle might say, “He had (by divine illumination and miraculous power) “preached the *gospel of Christ*, from *Jerusalem*, round about, unto *Illyricum*.” Rom. xv. 19. For *Macedonia* bordered upon *Illyricum*; the *Scardican mountains*, and the river *Drilo*, being the boundaries between them.

Having arrived in *Greece*, and several of the *Macedonians* and other christians along with him; before the apostle himself would go in person to *Corinth*, he sent *Titus* back again, and several persons along with him, to hasten, and finish, the collection, for the use of the poor christians in *Judæa*. For he had often boasted, in *Macedonia*, of the generous proposals of the *christians* in *Achaia*; and thereby excited the *Macedonians* to greater liberality. And, if the churches in *Achaia* (among which, that of *Corinth* was the chief) had not been ready, when the *Macedonians* came thither, along with St. *Paul*; both the *Corinthians* and he would have had reason to have been ashamed;—*they*, for their former generous proposals; and *he*, for commending them so much, and animating others, by their example. [2 Cor. viii. 6,—24. and ix. 1,—5.]

By those messengers, St. *Paul* is reckoned to have sent his *second epistle to the Corinthians*; which he himself followed thither, in a very little time.

He had formerly heard that there was a *christian church* planted at *Rome*: and, from *Corinth*, he now wrote his *epistle to the Romans*.

Whether *Titus* stayed at *Corinth*, or returned to *Antioch*, or when he went to *Rome*, or joined in company with the great apostle of the *gentiles*, after he had got his liberty;—or what became of *Titus*, from the year fifty-eight, to the year sixty-four, when he was with St. *Paul* in *Crete*;—is intirely uncertain.

S E C T. II.

II. **W**E procede to consider the conversion of the *Cretans*.

Crete is a fruitful island in the *Mediterranean*. *Strabo* (who was a native of the island) informeth us, that the inhabitants, who used to shave the hair off the fore-parts of their heads, and would not suffer any man to wear his hair in the wars, were thence called [*Κυρήνες*, *Curetes* ^a] which, in time, degenerated into the word *Cretes*; and that this was the origin of the name of the island, which took it's appellation from it's inhabitants.

Sir *Isaac Newton* (in his *chronology*, p. 13, &c.) saith, “ that “ (in the year before *Christ*, 1045.) many of the *Phœnicians* and “ *Syrians*, fled from *Zidon*, and from king *David*, into *Asia Mi-* “ *nor*, *Crete*, *Greece*, and *Lybia*; and introduced letters, music, “ poetry, the *octaeteris*, metals and their fabrication, and other “ arts, sciences, and customs of the *Phœnicians*;—and that, along “ with these *Phœnicians*, came a sort of men skilled in the religi- “ ous mysteries, arts, and sciences of *Phœnicia*, and settled, in “ several places, under the names of *Curetes*, *Idæi-Dactyli*, &c.”

To the account given, by *Strabo*, and Sir *Isaac Newton*, I would add a summary of what the learned *Bochart* has said, [*in his Canaan*, Lib. 1. c. 15.] “ That part of *Palestine*, which lieth upon “ the coast of the *Mediterranean*, was, by the *Arabs*, called קריתא “ *keritha*; and, by the *Syrians*, קרית *creth*, or קרתים *crethim*; “ which the *septuagint* has sometimes translated *κρήνες* *Cretans*; “ particularly, *Ezek.* xxv. 16. *Zeph.* ii. 5. in both which places, “ it is evident, the prophets were not speaking of the inhabitants “ of the island *Crete*; because the *Philistines* are joined with those “ *Crethim*, or *Cretans*; and they are spoken of, as one and the “ same people; or, rather, the *Crethi* seem to have been a part of “ the *Philistines*. And what further confirmeth this, is, that “ *Crethi*, or (as the *Chaldee* hath it) *Creth*, 1 Sam. xxx. 14. is, “ ver. 16. explained to be the land of the *Philistines*.

“ Those *Cretes* of *Palestine*, were very famous archers. And, “ therefore, a number of them were employed, by king *David*, as “ his

^a They are called *Curetes*, by *Virgil*: *Georgic.* lib. iv. ver. 151. We read, also, of *Κυρήνες*, *Hom.* Il. I. 525, &c.

“ his life-guards. In the english translation, they are called *Cherethites*, 2 Sam. viii. 18. and xv. 18. and xx. 7. 1 Kings i. 38; 44. 1 Chron. xviii. 17. In all which places, the hebrew word, כרתִי *crethi*, is, by the *Chaldee*, interpreted *archers*.”

It is probable, that they were called *Crethi*, or *Creti*, from the terrible havoc, which they made, in battle, by their great skill in the use of the bow. For כרתִי *crethi* cometh from the root כרת *carath*; *Chaldee*, כרת *cerath*, *excidit, to cut off, or utterly destroy*. To which there is a plane allusion, Ezek. xxv. 16. והכרתִי את כרתֵיהֶם *vehicrathi eth crethim, I will cut off the [Crethim, cutters off,] or destroy the destroyers*. And what terrible destruction, the archers made, in the battle; may be seen, 1 Sam. xxxi. 3.

From all that has been said, I would infer, that the *Cretes*, or *Cretans*, were, primarily, inhabitants of *Phœnicia*, or *Palestine*: that they had the name of *Crethi*, or *destroyers*, from the *destruction*, which they made, in the field of battle, with their bows; that a number of them removed from *Phœnicia*, and settled in the island *Crete*; to which island they gave the name. And, as a confirmation, it may be observed, that the *Cretans* were very famous, in the island, as well as upon the continent, for their skill and dexterity in the use of the bow.

The island is now called *Candia*, from it's chief town of that name, which was built by the *Saracens*.

The *Cretans* were formerly notorious for piracy, debauchery, and lying. *Strabo*, [Lib. 10.] hath described their luxury and infamous lusts. And they were so notorious for lying, that a *Cretan lye* was a proverb for a notorious lye. With these vices, *Epimenides*, also, one of their own poets, hath charged them. And *St. Paul* quoteth it from him, as their true character. *Tit. i. 12*.

The island was famous for *mount Ida*, which was very high. The people excelled in the skill of navigation; and were celebrated for having, among them, the *famed labyrinth*; and, more especially, the wise laws, of *Minos*, one of their kings, who is reckoned to have been cotemporary with king *Solomon*. [See *Sir Isaac Newton's Chronol. p. 16.*] But they never had religious laws and institutions equal to what were brought, among them, by the great apostle of the gentiles.

Above sixty years before the birth of our Lord, *Crete* was brought under subjection to the *Romans*. Above eight hundred years after that, the *Saracens* took it from them. And they, again, were driven

driven out, by the emperor of Constantinople, towards the end of the ninth century. Above two hundred years after, it was subdued by the Venetians; who possessed it in the beginning of the last century. But, after a tedious and bloody war between them and the Turks (which was carried on, for twenty-four years) the Turks became masters of it, in the year one thousand six hundred and sixty-nine; and are now in possession of it. Though the number of Greeks is said still much to exceed the number of Turks there.

Josephus, [Ant. l. 17. c. 12. § 1. De Bello Jud. l. 2. c. 7. § 1, &c.] intimateth, that there were many jews in Crete. Some of the jews of that island seem to have imbraced christianity, long before the conversion of St. Paul; and even as early as the memorable day of Pentecost. Acts ii. 11. What progress they had made, in converting others, is uncertain. Before the coming of St. Paul, it is probable that no gentile had been converted. And the first time, that the great apostle of the gentiles came thither, was, in his fourth apostolic journey; in the year our Lord sixty: when he was carried prisoner, from Cæsarea, to Rome; upon his having appealed to Cæsar.

There is no occasion to mention all the particulars of that voyage; which may be read, Acts twenty-seventh chapter. But, ver. 7. we find that, when they had sailed slowly, for several days, and were come over against Cnidos, a city and promontory of Doris, in the Peninsula of Caria; the wind being against them, they sailed under the island Crete, over against the city and promontory of Salmone. And, having just past that, they came into a port of Crete; which was then (and is to this day) called, the fair havens; not far from which was the city Lasea, or Alassa.

An. Christi
60.
Nero. 6.

There is nothing mentioned, in the Acts of the apostles, of St. Paul's preaching in Crete, at this time. But possibly he might. For there are some instances of places, where the apostle preached, at his first coming there; and yet no notice taken of it, in that part of the history. Galatia, for instance, is mentioned, Acts xvi. 6. as a place, through which the apostle passed; and no notice taken of his preaching there, at that time. And yet we find, that he did preach there, at that time, from Acts xviii. 23. as well as from the epistle to the Galatians, which was written soon after that. [See Gal. i. 6. and iv. 13, &c. and Miscel. sacra, Preface, p. 57, 58. and Abstract, p. 31.]

Julius,

Julius, the *centurion*, who had the charge of the prisoners, was, indeed, one of singular humanity, and gave *St. Paul* as much liberty as he could; but the *fair havens*, and the city *Lasea*, or *Alassa*, seem to have been all the places that he could then go to. For their stay there was but very short. And therefore, I apprehend, he did not then make many converts there. The sailors would not spend the winter at the *fair havens*; which was an inconvenient port to winter in. And, in attempting to sail to *Phœnice*, which was a more commodious port, in the same island, they met with a tempestuous wind called, [εὐρακίλων or εὐρο-ακίλων, *euro-aquilo*: i, e, a *north-east-wind* ^b,] which drove them off from the coasts of *Crete*, and indangered their falling into the *Syrtes*, or quick-sands, upon the coast of *Africa*. But, though they escaped that danger, they suffered a most terrible storm and shipwreck. Yet, according to *St. Paul's* vision and prophesie, they all escaped with their lives. And, being cast upon the island *Melita*, they were treated with great kindnesse and humanity.

The next time of the apostle's being in *Crete*, seemeth to have been in the year of Christ, sixty-four; i, e, not long after he was set at liberty from his first imprisonment at *Rome*.

An. Christi 63. Nero. 9. As soon as he had got his liberty, I suppose, he wrote the *epistle to the Hebrews*, in some part of *Italy*.

I will not enter into the dispute, whether he went from *Italy* into *Spain*, or no? Though, considering *St. Paul's* indefatigable zeal and diligence, I cannot think such a journey was impossible. And, when what he himself designed, *Rom. xv. 24; 28.* and what is said by some of *the fathers*, is compared; perhaps, such a journey will not be thought improbable. *Clemens Romanus* must have known; as he was co-temporary, and sometimes a companion of that apostle. And what else to make of his [τέσμα δύσεως *the utmost bounds*

^b Εὐρακίλων is a word, not to be met with, in any other *Greek* author. A *north-east-wind* would drive them off, from the southern coasts of *Crete*, and on the south side of *Clauda*. Accordingly; the *Alexandrian manuscript*, the *vulgar*, and *Æthiopic versions*, read [Εὐρακίλων a *north-east-wind*,] I, therefore, think that *Grotius*, *Bochart*, *Le-Clerc*, and others, very justly prefer that reading. And what may confirm it, is, that *St. Luke* hath frequently made use of *Latin words*, among his *Greek*. For instance, *Acts vi. 9.* Λιβερτινῶν, and *Acts xvi. 12.* speaking of a *Roman colony*, he calleth it *κολώνια*, instead of the proper *Greek* term *ἀποικία*. And he, here, plainly intimateth, that he did so; by saying, that this wind was called [εὐρακίλων a *north-east-wind*,] i, e, by the *Romans*; many of whom were, then, in the ship, with *St. Paul* and *St. Luke*. [See this reading further vindicated in *Dr. Bentley's Phileleutherus Lipsiensis*, Part 1. p. 69, &c.]

bounds of the west,] I know not : though I am not insensible of it's having been interpreted in a variety of other senses. However ; if St. *Paul* did go to *Spain*, his stay there was but short.

It is probable, that he afterwards sailed for *Jerusalem*, and *Timothy* along with him, according to his promise, Heb. xiii. 23. and that, in his way thither, he returned to the island *Crete*, where he made a longer stay than he had done before : *Titus* either meeting him, in that island, or accompanying him thither.

Possibly, the number of *christians* might have been increased, in the three, or four, years, since the apostle was there before. But I apprehend that the greatest increase was upon his coming to them again.

How long he stayed ; and what number of churches he planted ; cannot now be known. For the history of the *Acts of the apostles* reacheth not down so low. And we have no other authentic history, to inform us of such facts ; unlesse what we can pick out, from the short and transient hints, in St. *Paul's epistles*. It is evident, that there were several *christian churches*, when St. *Paul* left them, this second time. For *Titus* was " to ordain *elders* in every city." Tit. i. 5. And, therefore, we may conclude, that the apostle stayed, at least some months, among them.

It is true, he seemeth to have done little more than to have collected a number of converts, and planted the several churches ; leaving the settling of them to *Titus*. Tit. i. 5. But even the planting so many churches, and that in so many different cities, must have taken up some considerable time ; especially if we should suppose, as some have done, that the apostle planted a church in every city of that *island*, which was famed for it's having one hundred cities. But, I think, that supposition is not well-grounded. It is sufficient to say, that he planted churches, in many cities.

S E C T. III.

III. **W**E procede to inquire ; “ From whence, and at what “ time, this *epistle* was written ? together with the “ more immediate design and occasion of it ? ”

When the apostle could stay no longer in *Crete*, he left the evangelist *Titus*, with proper instructions, to take care of *christianity*; which was then in it's tender state of infancy. He himself, probably, sailed for *Jerusalem*, and *Timothy* along with him. And, perhaps, he went from *Jerusalem*, to *Antioch* in *Syria*. For he had always (when he was at liberty) made that city in his way, before he set out upon any of his *apostolic journies*.

I suppose, that, from *Antioch*, he set out upon his fifth and last *apostolic journey*, and went through *Asia Minor*; and particularly to *Colosse*, as he had promised *Philemon*, ver. 22. But not to *Ephesus*. For he had told them, by way of prophesie, that, “ he knew, they “ should see his face no more.” Acts xx. 25.

An. Christi

64.

Nero. 10.

We may reasonably conclude, that the apostle would stay longer at *Colosse*, than at other places; as he had never been there before; Col. ii. 1. as they had been so anxious for him, in his confinement; and had sent *Epaphras* to *Rome*, to inquire after his welfare; Col. i. 7, 8. and particularly, as his friend *Philemon* lived there; to whom he had, with the utmost addresse, written an *epistle*, all with his own hand; by whom he had, very probably, been obliged, in his request for the pardon and kind reception of *Onesimus*; and of whom he had desired, that a lodging might be provided for him; which planely intimated, that he designed to make some stay there.

From *Colosse*, therefore, I apprehend him to have written this *epistle* to *Titus*. And accordingly, we find the apostle intimating, that *Artemas* and *Tychicus* were either with, or nigh him, when he wrote it; and that he designed to send them, in a little time, to *Crete*, to release *Titus*. [Tit. iii. 12.] Now *Tychicus* was a native of *Asia*, and had been chosen by the *Asian churches*, as one of their messengers, to go, along with St. Paul, to *Jerusalem*, with the great sum of money, which had been collected, among the *gentile churches*, for the poor *christians* in *Judæa*, Acts xx. 4. He had, since that, been sent, by the apostle, from *Rome*, to *Colosse*, to
carry

carry the *epistle to the Colossians*; and to take care of the affairs of the christian church there. Col. iv. 7, 8.. And there perhaps, or in the neighborhood of that city, he had been mostly ever since.

It may be observed, that *this epistle* is very much of the same nature with the first to *Timothy*. This may teach us how active the *judaizing christians* were, how far and wide they spread, and how much their sentiments and practices agreed, even in distant countries.

Titus was now older than *Timothy* then was, and had been more thoroughly instructed in the christian doctrine, and in the work of an *evangelist*:—nor doeth St. *Paul* appear to have left *Crete* in such an hurry, as he left *Ephesus*, upon the riot of *Demetrius*. He, therefore, writeth a much shorter *epistle to Titus*, than his *first epistle to Timothy*.

He had, no doubt, given *Titus* all the directions, which were proper, for the state of things, in which he had left the *churches* of *Crete*. Tit. i. 5. But he had, very probably, since his coming into *Asia Minor*, heard a dismal account of the opposition, which *Titus* had met with, from the *judaizers*. And, thereupon, he wrote *this epistle*; in which, he briefly remindeth *Titus* of the instructions, which he had left with him; but more largely insisteth upon what concerned his opposing the *judaizers*.

There were generally some of those *judaizers*, in every church; who, soon after their conversion, discovered this leaven. Their great zeal would not permit the churches to thrive and flourish. But they, almost every where, endeavored to perplex and taint the churches, which the *great apostle of the gentiles* had planted.

It is possible, indeed, that some *judaizers* might have come into the island, from *Asia Minor*, or elsewhere. But I suppose them rather to have risen from among the *jews*, or *jewish christians*, in *Crete*: and that they had shown themselves more remarkably, since St. *Paul* had been there, the second time; and planted so many *gentile churches*, in that island. For they seem to me to have partook of the vicious disposition of the *Cretans*, and to have been persons of immoral lives; who would have excused the want of virtue and true piety, by an ardent zeal for the *ceremonial law*. Such persons were in danger of greatly obstructing the progress of *christianity*: especially, as they were so violently set upon bringing the *gentile converts* to be like themselves; *i, e.* to be circum-

cised ; to become subject to the whole *law of Moses* ; and to look upon that, as absolutely necessary to salvation ; and of as much, or more importance, than obedience to the christian law.

St. *Paul* appeareth, [from chap. i. 13.] to have had an account, since his leaving them, how ready the *gentile* christians in *Crete* were to fall in with the *judaizers* ;—as well as of the readinesse of the *judaizers* to pervert them.

Perhaps a few of the *gentile* christians might know better. But the body of them (as they had been lately converted) were in danger ;—some of them of complying with such zealous, confident instructors, either for the sake of peace, or as convinced that it was their duty ;—and others, of giving up their christianity, rather than submit to such a burthen.

In such circumstances, it is no wonder that they subverted whole houses, either by making them apostatise to their own past *idolatry*, and other vices ;—or submit to their impositions ; which was in effect to declare that the *gospel* alone, and of itself, was unable to save them ; and so to render it uselesse and insignificant. The latter appeareth to have been the more common case. For the *unbelieving jews* were, every where, the bitterest enemies to the *gentile christians*. And the *judaizing christians* generally sought to please the *unbelieving jews*.

If an *evangelist* was proper to settle the new-planted churches, much more was there occasion for one (in the absence of the apostle) to preserve the purity of the christian doctrine in *Crete* ; to oppose the *judaizers* ; and to stand up for the liberty of the *gentile converts*.

The *evangelists* were assistants to the *apostles* ; who received their doctrine, and authority, immediately from the apostles of our Lord Jesus Christ. They were not the fixed *bishops*, or *pastors*, of any particular churches ; but watered the churches, which the apostles had planted ; perfected what they had left deficient ; planted churches, by their orders ; or rectified abuses ; carried, and brought back, letters and messages ; and did all, they could, to supply the place of an apostle ; when he was necessarily engaged elsewhere. [*Vid. Euseb. H. E. L. III. c. 37.*]

Considering the circumstances, which have been mentioned ;—who was more fit to be in *Crete*, at that time, and upon that occasion ; than the *evangelist*, *Titus* ? one, who had been converted by the great *apostle of the gentiles* ; who was himself a *gentile convert* ;
who

who appeareth to have been at *Antioch*, when the liberty of the *gentile converts* was first called in question; and at the famous council at *Jerusalem*; when it was unanimously determined, that they ought not to be brought into subjection to the *law of Moses*? *Titus* knew of what warm spirits the *judaizers* were; and of what vicious lives:—had seen elsewhere the bad effects of their impositions; and had learned, from his master, *St. Paul*, the great importance of the freedom of the *gentile converts*; and how much the *judaizers* obstructed the progress of the gospel. And, now, he hath a letter sent him, to refresh his memory, and animate his conduct.

I reckon it to have been written the last of *St. Paul's epistles*, except only his *second epistle to Timothy*; and to have been written towards the conclusion of the summer; [see chap. iii. 12.] in the year of our Lord 64. of *Nero* 10. not quite seven years before the destruction of *Jerusalem*.

The *syriac version*, at the conclusion of this *epistle*, hath intimated, that it was sent to *Titus*, by the hands of *Zenas* and *Apollos*. But, I think, that conjecture hath been added, by a later hand; and is not well-grounded. For, from chap. iii. 13. they seem to have been coming to the apostle, from a distant country, and not to have been lately with him.

S Y N O P S I S.

Written
from
Colosse,
An. Christi
64.
Nero. 10.
Chap. I.

“ **A**FTER an introduction, which is more peculiarly suited to a *gentile evangelist*, among *gentile churches*, the apostle briefly remindeth *Titus*, why he left him in *Crete*; viz. to settle the churches there; and to ordain their *elders*, i. e. to be *bishops*, or *deacons*, in every city.

“ He then proceedeth to describe the character of such, as were to be *bishops*; much in the same manner, as in *1 Tim.* viz. that they ought to be men of virtue and integrity, who had behaved well, in social life, who had been well instructed in the liberty of the *gentile converts*; and who could convince, or silence, the *judaizers*;—a set of bad men; that, out of covetousness, preached up their false and imposing doctrines.

“ The *Cretans* had deservedly a bad character. And, therefore, were the more likely to fall in with *impostors*. For which reason the apostle exciteth *Titus* to a proper severity, in reproofing such as answered that character; and, particularly, to preserve them from the corrupt doctrine of the *judaizing christians*; who, when they themselves might have been released from the *law of Moses*, would still adhere to it; and would needs put that yoke upon others also, insisting upon it as necessary to salvation; and, at the same time, living wicked lives; whereby they rendered their knowledge in *christianity* of none effect.

Chap. II.

“ In opposition to their zeal about *rituals*, and their indifference about the manly virtue and piety of the *christian life*;—*Titus* was to teach things that were agreeable to sound doctrine, viz. that the aged, of both sexes, should behave becoming the dignity of their age, and their obligations as christians; that they might teach the younger to behave well, and recommend christianity to them by their own example.

“ He was also, in a particular manner, to teach young men to be sober and virtuous. And not only to teach others their duty;
“ but,

“ but, in every thing, to be exemplary himself; and so prevent all
 “ grounds of accusation from his adversaries, especially the *judaizers*.
 “ They would have had *slaves* to have become *freed-men*, upon
 “ their imbraceing *christianity*; because, (by the *law of Moses*) no
 “ *jew* could hold another *jew* as a slave for life; unlesse he volunta-
 “ rily obliged himself. In opposition to them, *Titus* was to teach
 “ the slaves, who had imbraced christianity, to serve their masters
 “ (*whether christians, or no,*) with all patience, meeknesse, and fi-
 “ delity: that they might recommend the christian religion; and
 “ not bring a scandal upon it: as if it absolved men from the duties
 “ of civil and social life, or made them perform them worse. For
 “ christianity is a religion, which extendeth to the *gentile*, as well
 “ as to the *jew*; and to slaves as well as free-men; and teacheth
 “ all men to avoid every sin, and to practise universal holinesse;
 “ that they may meet their judge with acceptance; even *Jesus*,
 “ who condescended to die for all mankind, to free them from the
 “ bondage of sin, and to make them zealous of good works. For
 “ such are his peculiar people.—These things *Titus* was to preach,
 “ and inculcate upon the christians; rebuking, with authority,
 “ and in the most severe manner, all such as should assert the
 “ contrary. By so doing, he would keep up the dignity of his
 “ character.

“ The *jews* and *judaizing christians* were averse to all civil Chap. III.
 “ governors, but such as were of their own nation; and were apt
 “ to tincture the *gentile* christians, with that seditious spirit; as if
 “ it had been an indignity for the people of God to obey an *idola-*
 “ *trous magistrate*.—In opposition to them, *Titus* was to remind
 “ the christians of their duty to their civil governors, and of their
 “ obligations to the practice of every thing that is good;—to injoin
 “ them to avoid railing against, or quarrelling with, any person;
 “ and to carry it with humanity and goodnesse to every body.

“ To inforce this, the apostle intimateth, that he himself had
 “ formerly been of a violent spirit against the christians, refusing
 “ to imbrace christianity, and persecuting such as had imbraced it.
 “ But the christian religion had sweetened his temper, and altered
 “ his conduct. For the amazing goodnesse of God, as manifested
 “ in the christian revelation, had clearly shone upon him, (not
 “ that the *revelation* was made to him; because, by his former
 “ behavior, he had merited any such thing: but it was merely an
 “ effect of the mercy of God; who had, in a miraculous manner,
 “ brought

“ brought him over to *christianity* ; and, after baptism, had poured
 “ out upon him a most plentiful effusion of the holy spirit. And all
 “ this was done) that he, and such as sincerely imbraced the gospel,
 “ might see that men are justified, not by an observation of the
 “ *law of Moses*, but by the favor of God, displayed under the new
 “ testament ; and so become heirs of eternal life, as the true, be-
 “ lieving seed of *Abraham*.

“ But those heirs of the eternal inheritance (though absolved
 “ from the works of the *law of Moses*) were more strictly obliged
 “ than ever, unto all kind of works, that are good in themselves,
 “ and profitable unto men. Whereas ; the laying any stress up-
 “ on foolish questions, and genealogies, or disputes about the ri-
 “ tuals of the *jewish law*, was to be avoided. Nay, such as pre-
 “ ferred them to real virtue, and the true christian doctrine ; and
 “ wickedly made, or followed, a party ; were hæretics. And, there-
 “ fore, *Titus*, and all the true christians, were to shun all familiari-
 “ ty with them.

“ Having thus finished the design of this brief and important
 “ *epistle*, he acquainteth *Titus* that he designed to winter at *Nico-*
 “ *polis* ; and ordered him to meet him there ; when he should send
 “ *Artemas*, or *Tychicus*, to *Crete*, to supply his place.

“ *Zenas* and *Apollos* were either in the island ; or to passe through
 “ it, in their way to the apostle. And *Titus* was ordered to pro-
 “ vide them, what was proper for their journey ; and to presse the
 “ *Cretans* to be generous upon all such occasions—And, after salu-
 “ tations from himself, and them that were with him, to *Titus*,
 “ and all the christians in *Crete*, who were pure from the corrup-
 “ tions of the *judaizers*,—he concludeth, much as usual, *Grace be*
 “ *with you all, Amen.*”

A
P A R A P H R A S E
A N D
N O T E S
On the Epistle of St. PAUL to
T I T U S.

S E C T. I.

Chap. i. Ver. 1, — 4.

I N T R O D U C T I O N.

C O N T E N T S.

THE great design of *this epistle* being to animate *Titus*, Written from Colosse, An. Christi 64. Nero. 10. Chap. I. a *gentile* convert and *evangelist*, to oppose the *judaizing christians*; St. Paul introduceth it, with insinuating that he was *the apostle of the gentiles*; commissioned by our Lord Jesus Christ himself, to publish the terms of their acceptance; as well as instructed, by him, what those terms were. And, therefore, he must understand the *gospel*, which was to be preached to the *gentiles*, better than those *jewish christians*, who had not received any such *revelation*. And, of consequence, he ought to be more regarded.

PARAPHRASE.

TEXT.

An, Christi
64.
Nero. 10.
Chap. I.
I

Paul a servant ^a of God ^b, and an apostle of Jesus Christ ^c, with respect to promoting the faith of christians; who, under the Messiah, are the elect people of God ^d; and their acknowledging of the true gospel ^e, which is intire-ly

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of

NOTES.

1. ^a Δούλος *See a servant of God.* 1 Pet. ii. 16. See, also, on *Philemon*, ver. 16. St. *Paul* might, possibly, allude to the slaves, whom the *jews* had bought among the *heathens*, who were slaves for life; or to the *hebrew* slave; who, when he might have had his liberty, in the seventh year, declared planely, that he loved his master, and would not be released from his service; and, who, by having his ear bored through, with an awl, to the door-post, obliged himself to be *servant for ever*. Exod. xxi. 1,—6. Thus the apostle here declareth himself *a servant of God*, devoted to his service for-ever.

This is the only *epistle* of St. *Paul*, wherein he begineth, with calling himself *a servant of God*. And, as it was not writ to *Titus* alone, but for the benefit of all that professed christianity in *Crete*, more especially of all the *gentile* christians there;—by calling himself so, he might perhaps intend to oppose the *judaizers*. They thought those two characters, [of *a servant of God*, and an apostle of Jesus Christ to the gentiles,] were inconsistent; and represented St. *Paul*, as no better than an *apostate* from the true God, in his receiving, into the church, the *uncircumcised gentiles*. He here, therefore, leteth them know, that (though he was an *apostle of the gentiles*; and declared their intire freedom from the law of *Moses*; yet) he still adhered to the true God, the God of the *jews*; as much as any of them, or of the *unbelieving jews*; and that he had been accounted so faithful, as that our Lord Jesus Christ had illuminated him with the gospel-doctrine, and honored him with the *apostolate of the gentile world*.

^b See notes ^b and ^c on 1 Tim. i. 1.

^c See on *Philem.* ver. 1.—*See* for [*τῷ* and,] as frequently elsewhere.

^d By [God's elect,] the *gentile* christians seem to be more peculiarly designed here. Compare, with this place, *Eph.* i. 4, 5. and ii. 1,—22. 2 Tim. ii. 10. 1 Pet. ii. 9. *Titus* was a *gentile convert*, and the churches in *Crete* chiefly made up of such.

^e See note ^d, 2 Thess. ii. 10. and ^e, 1 Tim. ii. 4. The gospel is called [*the truth*,] in opposition to the shadows and obscure representations under the law. John i. 17. Gal. iii. 1. Col. i. 5. 1 Tim. ii. 4. though the *truth*, more particularly referred to, in this text, seemeth to have been mentioned by way of opposition to the false doctrine of the *judaizers*, and to have respected the freedom of the *gentile converts* from any subjection to the law of *Moses*.—*κατὰ* must be understood, before *ἐπιγνώσω*, which is expressed before *πίσω*. It is so used, 2 Tim. i. 1. [See *Grotius* and Dr. *Whitby*.]

TEXT.

PARAPHRASE.

of the truth, which is after godliness :

2 In hope of eternal life, which God, that cannot lie, promised, before the world began ;

3 But hath in due times manifested

ly calculated to promote godliness^f. An. Christi 64.

In hope of that eternally happy life^g; which God, who is incapable of falshood^h, hath promised, before the secular ages; or before the giving of the law of Mosesⁱ. Nero. 10. Chap. I.

But, in his own proper times^k, hath made

NOTES.

Erasmus sais, ἐπίγνωσις ἐστὶν, non γνῶσις, agnitio verius quam cognitio : de quo sæpe meminimus. Ἐπίγνωσις signifies [to acknowledge,] 1 Cor. xiv. 37. and xvi. 18. 2 Cor. i. 13, 14. 1 Tim. iv. 3. and ἐπίγνωσις [acknowledgeing,] Eph. i. 17. Col. ii. 2. 1 Tim. ii. 4. 2 Tim. ii. 25. Philem. ver. 6. From his saying, that he was [a servant of God, and an apostle of Jesus Christ, with respect to the faith of the elect of God, and their acknowledgeing of the truth, &c.] St. Paul has plainly intimated that it was not to make profelytes to the jewish religion, or to preach the law of Moses, that he was sent, but to preach the true gospel of Christ, especially to the gentiles.

^f See note P, 1 Tim. iii. 16. The judaizers pretended to teach the law, and promoted ungodliness; St. Paul was appointed, not to teach the law, but the gospel; a doctrine wholly calculated to promote godliness. Compare 1 Tim. i. 5,—11. with vi. 3.

2. ^g That the gentiles, before their conversion to christianity, expected a future state; See on 1 Thess. iv. 13. And, though they had no hopes of a resurrection to an endless life of perfection and happiness; yet, after they became christians, they had good grounds to hope. See chap. iii. 7. Eph. ii. 12, &c. 2 Tim. i. 10. 1 Pet. iii. 15.

^h Numb. xxiii. 19. Rom. iii. 4. 2 Tim. ii. 13. 2 Cor. i. 18.

ⁱ See Mr. Locke's last note on Rom. xvi. 25. God had promised the gospel, in an obscure manner, to the patriarchs, before Abraham. Gen. iii. 15. but to him it was promised somewhat more explicitly. Gen. xv. 1. and xvii. 7, 8. and xxii. 18. St. Paul seemeth here to intimate, that the covenant with Abraham included the promise of the eternal inheritance. [Compare Gal. iii. 29.] Now that promise to Abraham was before the secular times, the jubilees, under the law; and, consequently, before the distinction of the world into jews and gentiles. But what the God, that cannot lie, or break his word, had promised, so long before, to Abraham, the law of Moses, which intervened, could not disannul. Gal. iii. 17. [See Mr. Locke on Gal. iii. 20.]

3. ^k Καταῖς ἰδίαις in his own proper times.] See on 1 Tim. ii. 6. with which compare Gal. iv. 4. Eph. i. 10. and ii. 7. In this, he might possibly allude to the prophecies, and particularly to the celebrated prophesie of Daniel, concerning the seventy weeks, Dan. ix. 24, &c.

PARAPHRASE.

TEXT.

An. Christi ^{64.} made his word of promise public and
 Nero. 10. manifest ¹, by the preaching of it to the
 Chap. I. gentiles, which is committed in trust
 to me ^m, according to the com-
 mandment of God our savior ⁿ.

- 4 Unto *Titus* ^o, my genuine son, with
 respect to the christian faith ^p, which
 is common to gentiles as well as jews ^q.
 May favor ^r, and all happineſſe, be grant-
 ed unto you, from God the father, and
 from the Lord Jesus Christ, our sa-
 vior ^f.

feſted his word, through preach-
 ing; which is committed unto
 me, according to the command-
 ment of God our Saviour:

To Titus, *mine* own son after 4
 the common faith: Grace, mer-
 cy, and peace, from God the Fa-
 ther, and the Lord Jesus Christ
 our Saviour.

N O T E S.

¹ Rom. xvi. 26. Eph. i. 9, 10. and iii. 5, 6. Col. i. 26, 27. 2 Tim. i. 10:
 1 Pet. i. 20.

^m Acts xx. 24. 1 Cor. ix. 16, 17. Gal. i. 1; 11, 12. and ii. 7, 8, 9. Eph.
 iii. 2, 3; 7,—11. Col. i. 28, 29. 1 Theſſ. ii. 4. 1 Tim. ii. 7. 2 Tim. i. 11,
 and ii. 10.

ⁿ See note ^d 1 Tim. i. 1.

4. ^o See on 2 John, ver. 1.

^p See on 1 Tim. i. 2. Titus iii. 5. and *the History præfixed to this epistle*, p. 391.

^q He doeth not use this form of speech in writing to *Timothy*. But *Titus* was a
gentile christian; and so were most of the christians in *Crete*:—which rendered such
 an expression highly proper and beautiful. St. *Peter*, writing to the *christians*, who
 had been *gentiles*, useth a like expression. 2 Pet. i. 1.

The apostle seemeth, here, to have intended it as a reproof of the *judaizing chris-
 tians*, who would not have had christianity *common* to the *uncircumcised gentiles*,
 equally with the *jews*.

^r See note ^f, 1 Theſſ. i. 1.

From a number of antient MSS. and versions, it appeareth, that the word,
 [*ἐλεος* *mercy*,] hath been added to the text; as also, [*κυρίου* *the Lord*,] in this same
 verse. But it is not very material, as to the sense, whether they be left out, or
 retained. [See Dr. *Mill*.] I have, indeed, found this last observation to hold, con-
 cerning most of the various readings; i, e, it is of little or no moment, as to the
 sense and connection, whether you receive, or reject them.

^f See note ^e, 1 Theſſ. i. 1. and notes ^d, and ^e, 1 Tim. i. 1.

S E C T. II.

Chap. i. 5,—16.

C O N T E N T S.

BEFORE he proceedeth to the principal design of this *epistle*, An. Christi 64. Nero. 10. the apostle briefly remindeth *Titus* of his leaving him in *Crete*, to settle the churches, which he had planted there; and to ordain *elders* in every city, to be *bishops* over the several churches. Chap. I. After that, he describeth the characters of such as he was to ordain, viz. that they should be men of integrity, and of an unspotted reputation; and particularly such as understood the liberty of the *gentile christians*, and that would oppose the *judaizers*; who were bad men, and very industrious in making profelytes.

T E X T.

P A R A P H R A S E.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

If

For this cause I left you in the island *Crete*^a, that you might rectify what things remain to be rectified, in the churches lately planted there^b; and, particularly, that you should, in every city, or town^c, where there is a christ-

5

N O T E S.

5. ^a *Titus*, as deputed by the apostle, and acting under the character of an *evangelist*, had the care of all the churches in *Crete*; more especially the *gentile churches*. [See the *History* præfixed to this *epistle*, p. 403, 404.]

^b ἵνα τὰ λείποντα ἐπιστάθωσῃ, *That you might set in order the things which remain*;] i. e. in disorder. The greatest deficiency was, that the *gentile christians* were not fully instructed and confirmed; and the greatest disorders proceeded from the *judaizing christians* taking advantage of their ignorance. The apostle had, probably, rectified some disorders himself; but he left such, as remained, to be rectified by *Titus*.

^c See the *history* præfixed to this *epistle*, p. 401.

Πόλις is so far from signifying a city; that it frequently signifies a country-town; and sometimes, a village. Out of the many proofs, which might be alleged, I shall content myself with a few, out of the new testament and *Josephus*.—What is called πόλις a city,

PARAPHRASE.

TEXT.

An. Christi a christian church, ordain some of
 64. their oldest converts to be *bishops*^d,
 Nero. 10. as
 Chap. I.

NOTES.

city, Luke x. 10. is called πόλις ἢ κώμη a city or village, Matt. x. 11. Κατὰ πόλιν in every city, Acts xv. 21. is, Matt. ix. 35. πόλεις καὶ κώμας cities and villages. So πόλεις cities, Luke iv. 43. is explained by καμοπόλεις chief villages, Mark i. 38. And Bethlehem, which is called πόλις Δαβὶδ the city of David, Luke ii. 4. is called κώμη the village, where David was, John vii. 42. In like manner, Josephus [*de antiq. Jud.* L. 12. c. 7. §. 5. calleth Bethsura, κώμη a village; though § 7. and in many other places, he calleth it πόλις a city. St. Luke calleth Nain, πόλις a city, Luke vii. 11. though it is called a village, by Josephus, [*de bell. Jud.* l. 4. c. 9. § 4.] if that be the true reading; which Spanheim suspected. [*Vid. notas in Joseph. edit. Havercamp.*] However; Eusebius and Jerome represent Nain, as a village. [*Vid. not. Havercampi in Joseph. de bell. Jud.* L. 2. c. 12. §. 3.] How the hebreus distinguished cities, towns, and villages; see Dr. Lightfoot's works, Vol. 2. p. 333, &c.

Crete had, formerly, been famous, for it's having an hundred cities. [*Vid. Homer. Il. B. 649: Virgil. Æneid. III. 106. Strabo. L. 10. p. 479. alias 735.*] But Pliny (who wrote not long after the sending this epistle to Titus) found only forty cities there; and the bare memory of sixty more. Ptolemy giveth an account of the same number with Pliny. And most of those forty, called cities, were little better than villages. Strabo (L. 10.) saith, "That Crete had πλείους πόλεις many cities; but only three of any great note, viz. Gortyna, Cydonia, and Cnossus." And the last of these three was greatly decayed, before Titus, the evangelist, was left in that island.

From all that has been said, we may conclude, that those cities, or towns, in which the apostle had planted churches; and in which, Titus was to ordain bishops; were most of them no bigger than our country-towns; and that some of them did not exceed our larger villages.

^d See on 1 Thess. v. 12. and the essay annexed to 2 Tim. chap. iii. § 2.

It hath been inferred, from this verse, compared with ver. 7. that elders and bishops were synonymous terms, and used promiscuously in the new testament. I apprehend otherwise, and think that an elder was no officer; but only one of the first converts, in any particular church; and that, out of the wisest, most knowing, and virtuous of them, a number were chosen, and ordained to be bishops and deacons of that church. They might, perhaps, sometimes be called by one name, and sometimes by the other; but the two names had different meanings. See Acts xiv. 23. and xx. 17. compared with ver. 28. Phil. i. 1.

Some of the elders were ordained bishops, and not deacons; others deacons, and not bishops; and others of them were neither bishops, nor deacons. Tertullian's probati seniores, approved elders, [*Apol. c. 39.*] I take to have been of the first fort.

There is now no determining, with any certainty, whether the christian churches in Crete were so small, as that the bishops might teach and preside, and do the office of deacons too. I should conjecture that to have been the case, (1.) Because the apostles

TEXT.

PARAPHRASE.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

For

as I ordered you before I left you^c.

If any of them be a man of an unspotted character^f; neither guilty of polygamy, nor of marrying after a causeless divorce^g; if his children have imbraced the christian religion, retaining it in the purity of it, and practising it with fidelity; if they cannot be justly accused of riot and debauchery; and are not disorderly and ungovernable;—the elder, that hath such a character him-

An. Christi
64.

Nero. 10.

Chap. I.

6

NOTES.

apostles did so, at *Jerusalem*, before the number of the disciples was so greatly multiplied. Acts vi. 2,—4. (2.) Because it was the common model of such of the primitive churches, as were fully settled, to have both *bishops* and *deacons*. See Phil. i. 1. 1 Tim. iii. 1,—13.

^c See the history prefixed to this epistle p. 401, 402. and on 1 Thess. iv. 8.

6. ^f Hence it appeareth, that it was to be done with the approbation of the church, as well as that of *Titus*. For how could *Titus* have known their characters, but from their neighbors and fellow-christians?

Clemens Romanus, [in his epistle to the *Corinthians*, § 44.] speaking of the apostles ordaining *bishops*, saith,—κατασταθῆναι ὑπ' ἐκόντων, ἢ μετὰ αὐτῶν ἐτέρων ἐλλογιμῶν ἀνδρῶν, συνευδοκησάντων τῆς ἐκκλησίας πλάσεως,—“Having been constituted by them, or afterwards by other excellent men, with the consent and approbation of the whole church,—“&c.” *Clemens Romanus* could not be ignorant of the primitive custom; as he was the companion of *St. Paul*, and (very probably) acquainted with others of the apostles.

To this purpose *Cyprian*, also, [Ep. 67.] saith, “that it was founded on divine tradition and apostolical practice.” *Episcopus deligatur, plebe præsentē, quæ singulorum vitam plenissimè novit, & uniuscujusq; actum de ejus conversatione perpexit.* “Let a bishop be chosen in the presence of the people, who have most fully known the life of every one, and carefully inspected their whole conversation.” Et, [Ep. 68. § 4.] Ordinationes sacerdotales, non nisi sub populi assistentis conscientia fieri oportere; ut, plebe præsentē, vel detegantur malorum crimina, vel bonorum merita prædicentur; & sit ordinatio justa & legitima, quæ omnium suffragio & judicio fuerit examinata.” The ordinations of priests ought not to be without the knowledge and presence of the people: that, the common people being present, either the crimes of the bad may be detected, or the merits of the good proclaimed. And that ordination is just and lawful, which hath been examined by the vote and judgment of all.

^g See on 1 Tim. iii. 2.

^h Com-

PARAPHRASE.

TEXT.

An. Christi himself, and such children, you may
 64. ordain as a *bishop* over a christian
 Nero. 10. church ^h.

Chap. I.

- 7 I mention all these particulars, because a *bishop* ought to be a man of an unspotted character, as the faithful steward of God ⁱ; not an humorsome, obstinate person; not of a passionate and angry spirit; not one that will drink to excess ^k; not a litigious person; nor one that is fordidly covetous ^l. But, on the contrary, he ought to be of a generous, hospitable temper; of a kind and benign spirit to all, but especially to good men; prudent; just;
- 9 holy, chaste and temperate ^m: One that is tenacious of the christian revelation, just as I taught it among them ⁿ; that he may be able to exhort the well-disposed to comply with such sound doctrine, and justly to reprove such as oppose it ^o.

For a *bishop* must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort, and to convince the gainfayers.

For

For

N O T E S.

^h Compare this whole character, with that mentioned, 2 Tim. ii. 24, 25, 26. and 1 Tim. iii. 1, &c. and ver. 4, 5. with this particular part of it. There you will find the apostle explicitly giving the reason of what he saith here.

The whole family of a *bishop* were industriously to avoid bringing any scandal upon christianity. 2 Cor. vi. 3.

7. ⁱ Matt. xxiv. 45, &c. 1 Cor. iv. 1; 4. 1 Tim. iii. 2.

^k Lev. x. 8,—11. Ezek. xliv. 21. Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. 1 Tim. iii. 3; 8. 1 Pet. iv. 3.

^l 1 Tim. iii. 3. 1 Pet. v. 2.

8. ^m 1 Tim. iii. 2, 3. 1 Pet. v. 2, 3.

9. ⁿ The *elders*, who were to be *bishops*, were not to be of the number of the *judaizing christians*. Nay; he ordered, as to the very *deacons*, at *Ephesus*, that they should not be of that number. See on 1 Tim. iii. 9.

^o See the history prefixed to this epistle, p. 401, 402. and ver. 13. Chap. ii. 1; 7, 8. 1 Tim. i. 3, &c. and vi. 3. 2 Tim. i. 13. and iv. 3.

Though

TEXT.

PARAPHRASE.

10 For there are many unruly and vain talkers, and deceivers, especially they of the circumcision :

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet

For there are many even very unmanageable persons ; who talk, in a vane and boasting manner, of their own uncommon knowledge ; and who are impostors. I mean those especially of the jewish nation^p. Who ought, by all proper means, to be silenced. For they subvert whole families of the *gentile christians*^q ; by teaching things, for the sake of base and wicked lucre, which they ought not to teach at all^r. And, I am afraid, the *Cretans* are of such a spirit, as that they are too apt to hearken to such impostors. For
Epi-

An. Christi
64.
Nero. 10.
Chap. I.

10

11

12

NOTES.

Though it was required, in the *deacons*, at *Ephesus*, that they should not be *judaizers*, 1 Tim. iii. 9. yet he hath not mentioned it, concerning the *bishops*, there. Possibly ; he might know that the *elders*, at *Ephesus*, who were otherwise qualified to be *bishops*, were in no danger of *judaizing* ; or might suppose, that, if he told them it was required in the *deacons*, they would conclude *a fortiori* it was requisite in the *bishops*.

He had his eye, from the beginning of the *epistle*, all along, upon the same persons, whom he describeth in the following verses. St. Paul never lost sight of his subject, but (he proceedeth so gradually to speak planely, that) we may lose sight of it, if we do not attend very carefully.

10. ^p See on 1 Tim. i. 6, 7.

11. ^q It appeareth, from hence, that some families of the *gentile christians*, in *Crete*, had already gone off from *Titus*, and joined the *judaizers* ; and more of them were in imminent danger of doing so ; which made the apostle speak with so much severity.

^r Ezek. xiii. 19. Matt. xv. 3,—9. and xxiii. 14. Rom. xvi. 18. 2 Cor. xi. 20. Phil. iii. 19. 1 Tim. vi. 5 ; 9, 10. 2 Tim. iii. 6. 1 Pet. v. 2. 2 Pet. ii. 3 ; 14, 15. Jude, ver. 16. As to the doctrine, which they taught ; see Mr. Locke on Rom. i. 11.

The *unbelieving jews* might, perhaps, incourage such men to perplex St. Paul ; as they would have pushed on *Alexander*, to exasperate the *Ephesians* against that apostle. [Acts xix. 33. See the history of 1 Tim. p. 216.] But I reckon the greatest gain of the *judaizing teachers* arose from the zealous *judaizing christians*, and such of the *gentile christians* as they could pervert. [See on 1 Tim. vi. 5. and Mr. Pierce on Phil. iii. 19.]

PARAPHRASE.

TEXT.

An. Christi 64.
Nero. 10.
Chap. I. *Epimenides*, one of their own poets^t, hath given this character of them, *The Cretans are commonly liars; persons of a savage temper, and brutish behavior; and insatiable, devouring-gluttons*^t.

prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

This

This

NOTES.

12. ^t The words, [*poet* and *prophet*,] were often used promiscuously, by the *Greeks* and *Romans*: perhaps, because their *poets* pretended to be inspired; and were, by some, believed to be so. Compare Acts xvii. 28.

From this (as well as other places) it appeareth that St. *Paul* had read the *Greek poets*. Probably; in his younger days, he was brought up in the schools of *Tarsus*; before he went to *Jerusalem*, to sit at the feet of *Gamaliel*. And, even after he was an inspired apostle, he did not think that he acted out of character, when, as apostle of the *gentiles*, he quoted their *poets*.

^t Ἀργὺς doeth, indeed, frequently signify *idle*, or *slowthful*. But that is not always it's signification. Ἀργοὶ sunt ταχῆς, *Hesych.* and κῶες ἀργοί, in *Homer*, signifieth *swift dogs*. [*Vid. Il. A. 50. Σ. 283; 578.*]

When a word hath two significations, the just way of determining in which sense it ought to be understood, in any particular place, is, to observe which will best suite the connection, and retain that. If this critical rule be just, it will lead us to imbrace the last interpretation of ἀργὺς, i, e, *swift*. For, if the *Cretans* were καὶ θηρία, [*evil wild-beasts*,] it would be improper and inconsistent, in the very next sentence, to call them *slow bellies*. If they were like *wild-beasts*, they were greedy devourers of their prey. And therefore γαστέρες ἀργαὶ ought evidently, in this place, to have been translated [*swift-bellies*, or *swift stomachs*.] For so the word γαστήρ is used, by the *greek physicians*; [*Vid. Jo. Gorræi definit. medic.*] and by other *greek authors*. So [*venter*] is, sometimes, used by the *latins*.

This interpretation of this text I had from the late reverend and learned Dr. *Jeremiah Hunt*; whose friendship I most highly esteemed, whose memory I very much honor, and whose critical skill in the holy scriptures was great and uncommon.—Upon further examination, I find, that *Phavorinus* hath so interpreted the words. And that Dr. *Hammond* and *Pricæus* have mentioned this interpretation, though they have rejected it; and that (as I apprehend) without any just grounds and reasons.

Mr. *Warburton* accounts for the origin of this character of the *Cretans*, in the following manner; [*“The Cretans are always liars.”*] I suppose the view was in—
“larged, and they were called so, upon more accounts, in St. *Paul*’s time.—But
“the rise of this proverb seems to have been this; while the other *Greeks*, in their
“lesser mysteries, concealed the origin of the *Gods*, who were dead mortals, raised
“to divine honor, for public benefits, done to their country, or to mankind;—
“the *Cretans* proclaimed this to all the world; by showing the tomb of *Jupiter*
“himself; and boasting that *the father of Gods and men* was a native of their coun—

“try:

TEXT.

PARAPHRASE.

13 This witness is true: wherefore rebuke them sharply, that they may be found in the faith;

14 Not giving heed to Jewish fables,

This character is but too just. An. Christi
Wherefore reprove such, as deserve it, ^{64.} with severity^{64.}, that they may be found ^{Nero. 10.} in the christian faith; paying no regard to jewish fables^{64.}, or to the ^{Chap. I.} ¹³ ^{com-} ¹⁴

NOTES.

“ try. This so exasperated all Greece against them, that they called them (as here) eternal liars. Thus Lucan. L. 8.

“ *Tam mendax magni tumulo, quam Creta, tonantis.*

“ And Callimach. Hymn. in Jovem.

“ Κρήτες ἀὲλ ψεύσαι, καὶ γὰρ τάρον, ὧ ἀνὰ, νῆο
“ Κρήτες ἐτεκλήναντο.

“ And Nonnus,

“ Ὅου γὰρ ἀὲλ παρέμιμνε Διὸς ψευδήμωνι τυμβῶ.

“ And Dionys. L. 8.

“ Τετραπομένη Κρήτεσσιν, ἐπεὶ πέλον ἡπεροπῆες.

“ The reason, why they were so exasperated at the Cretans, for publishing this, seems to have been the affront it gave to the worshipers of idols;—or the publishing what the politic protectors of the mysteries would have kept secret.” [See Mr. Warburton's divine legation, &c. Vol. I. p. 159.]

Dr. Hammond has, from Chrysostome and Theophylact, mentioned somewhat of a like account, with that of Mr. Warburton's, of the origin of the bad character of the Cretans, especially as to their being much addicted to lying.

To these testimonies may be added, [In Græca Anthologia,]

Τὸν ψεύστην Δεμάτυμβον ἐπὶ χθονὶ θύοιο (τὶ θάυμα;) ¹
Κρήτες, ὅπου ψεύς καὶ Δίῳ ἐστὶ τάφος.

And Ovid.

—Non hoc, quæ centum continet urbes,
Quamvis sit mendax, Creta, negare potest.

Many other testimonies might be added, from the antients, to show that the Cretans were branded for liars, more generally than is, now, commonly imagined.

13. “ Ἀποτόμως to the quick.] This word is an allusion to a surgeon's cutting away the dead flesh, and even into the quick. How much occasion the Cretans had, for such severity; see the history præfixed to this epistle, p. 403, &c.

14. “ See on 1 Tim. i. 4. and iv. 7.

PARAPHRASE.

TEXT.

An. Christi 64. Nero. 10. commandments of such men as have a strong aversion to the true christian doctrine *.

Chap. I.

15 Unto christians, who are pure and upright, all sorts of meat are clean and pure^v: but unto those, who are polluted with vice; and who, though they understand the liberty of christians, are unfaithful^z, and would impose upon christians the rituals of the jewish law;—unto such, I say, nothing is clean and pure; but even their understanding and conscience is defiled, which ought to be their guide and director.

They

bles, and commandments of men, that turn from the truth.

Unto the pure all things are¹⁵ pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.

They

N O T E S.

* Acts xv. 1, &c. Rom. xvi. 17, 18. Col. ii. 22. 1 Tim. i. 3,—7. and iv. 7. and vi. 20. 2 Tim. iii. 8; 13. and iv. 4. They pretended to teach the *law*, and the true religion. St. Paul (who had his revelation from the Lord Jesus Christ) assureth the *Cretans*, that what such men taught, was nothing but *fables*.

The *scripture*, every where, maketh a very great distinction between the *commandments of men* and *divine revelation*; and representeth it, as highly criminal, to prefer *human* to *divine* doctrines, or even to set them upon a level. Matt. xv. 9.

15. ^v Of how comparatively small a value the jewish rituals were, even before the coming of our Lord;—see Isa. i. 11; 16, 17. and lxvi. 2, 3. Jer. vi. 19, 20. Amos v. 21,—24. And how fully the gospel absolved the *jewish* christians from them; see Matt. v. 8. and xv. 11; 17, 18. Mark vii. 15; 18,—23. Luke xi. 39; 41. Acts x. 9,—15. Rom. xiv. 2,—6; 14; 17, 18; 20. 1 Cor. vi. 12. and viii. 4; 8. and x. 23; 25. 1 Tim. i. 5, &c. and iii. 9. and iv. 3, 4, 5. [See also the *Essay annexed to this epistle*.]

We find the words, [καθαρόν, καθαροῖς and καθαρὸν clean, or pure,] all, in this one verse; though used, in one of the places, for *moral*; and, in the other, for *ceremonial* purity; or to denote that the use of such things was *lawful*.—This is according to the common manner of St. Paul, as hath been frequently observed already.

^z Καὶ ἀπίστοις and to the unfaithful.] So would I translate this word, and not [to the unbelieving,] as we read it, in our common translation. They appear to have known and believed right, but to have acted wrong; and, therefore, were defiled.

The *Æthiopic version* hath omitted these words, [ἐκ ἀπίστοις and to the unfaithful;] and the sense of them seems to be implied, in the præceding words, [unto them that are

TEXT.

PARAPHRASE.

16 They profess that they know God; but in works they deny him; being abominable, and disobedient, and unto every good work reprobate.

They profess that they know God, and the christian doctrine perfectly well; but, by their works, they confute their pretensions. For, whilst they are furiously zealous for the ceremonial law, they neglect the most important duties of the christian life: being abominable to that God, whose people they boast themselves to be; disobedient to his will; and deficient in the practice of every thing that is truly good *.

An. Christi
64.
Nero. 10.
Chap. I.

16

N O T E S.

are defiled.] Accordingly; Dr. Mill [*prolegom.* 1217.] supposes that the words, [*and to the unfaithful,*] which are now in all copies, were at first a marginal note, to explain the word [*defiled*]; and from thence crept into the text. But, as no other antient MS. or *version* hath omitted them, I am inclined to think they ought to be retained.

16. * This was their grand pretence for teaching christianity, and opposing St. Paul; viz. that they best understood the *true God*, and the revelation of his mind and will, in the gospel, as well as under the law: but, at the same time, pride and covetousness, and other vices, animated and influenced them. Rom. ii. 17, &c. and iii. 10,—19. 2 Cor. xi. 13, 14, 15. Phil. iii. 2. 1 Tim. i. 3,—11. and iv. 1, &c. and vi. 1,—11. 2 Tim. iii. 5,—8. 2 Pet. ii. 1, 2, 3. Jude, ver. 4; 16.

S E C T. III.

Chap. ii. ver. 1, — 15.

C O N T E N T S.

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64.
Nero. 10.
Chap. II.

THE common division of *this epistle*, into *chapters*, is more just, than in many other books of the new testament.

In this *chapter*, the apostle sheweth *Titus* what he himself was to teach, (as he had shown him, in the præceding chapter, what the *bishops* should teach, whom he was to ordain) and it will give a great deal of light to this section, as well as to the last, to consider his instructions as opposed to the doctrines of the *judaizing christians*.

1. Instead of laying the chief stresse upon the observation of the *jewish* ceremonies, fables, genealogies, and traditions; *Titus* was to teach persons, of all ages, and of both sexes, to lay the greatest stresse upon real virtue and substantial piety; and to animate them to the practice of such things, by his own example.

2. In opposition to the *judaizers*, who would have set slaves at liberty, upon their imbraceing the christian religion; *Titus* was to presse slaves to continue with their own masters, and to serve them more faithfully than ever; that they might not bring scandal, but honor, to *christianity*.

3. The *judaizing christians* appear to have insinuated, that such as continued uncircumcised (and, perhaps, such also as continued in perpetual slavery) were not, could not be, the people of God, even under the *Messiah*. [Acts xv. 1. 1 Cor. vii. 18, — 24. Eph. vi. 5, — 8. Col. iii. 22, &c. 1 Tim. vi. 1, &c. 1 Pet. ii. 18.] Whereas, they were not so intent upon bringing them to observe the moral and the christian law. — *Titus*, on the contrary, was to teach them, that the *gospel* is equally offered to all, *gentiles* or *jews*, *bond-men* or *free*; and that so great a light appeared, not to make men punctual in the observation of ceremonies, but of things that are of eternal, unalterable obligation; — sobriety, justice, and piety: — And that it doeth not (like the *law of Moses*) promise temporal blessings to the obedient, as the greatest rewards, but glory and happiness, when Christ shall appear as universal judge, — who died
(not

(not that men might live in sin, or neglect the duties of life; but) to redeem us from all iniquity; and to purifie unto himself a peculiar people, zealous of good works.—These were the things, which *Titus* was to teach the christians.

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Chap. II.

TEXT.

PARAPHRASE.

1 But speak thou the things which become sound doctrine.

I have intimated what bad men the judaizers are, and what corrupt doctrines they teach: but do you take care to inculcate such things as are agreeable to sound doctrine, and that will lead to an holy, virtuous practice*. Particularly,

2 That the aged men be sober, grave, temperate; sound in faith, in charity, in patience:

That the aged men ought to be sober^b, of a grave and venerable behavior, prudent, sound in the christian faith, in love to both *gentile* and *jewish* christians, and in patience under the afflictions of life, and especially the persecutions, or discouragements, to which their christianity may expose them.

3 The aged women, likewise, that *they be* in behaviour, as becometh holiness, not false accusers,

Let the aged women, likewise, know that they ought to be in dresse and attire, as becometh the holy servants of God^c; not slanderers^d; not addicted to

N O T E S.

1. * See note ^z, 1 Tim. i. 10. and the note on 1 Tim. v. 8.

2. ^b See on 1 Tim. v. 1, 2. *Titus* is not directed to treat the old men as *fathers*, &c. He was now older than *Timothy* was, when St. *Paul* wrote his *first epistle to Timothy*. [See on 1 Tim. iv. 12.] and might, therefore, be supposed capable of acting with more prudence and authority.

3. ^c See on 1 Tim. ii. 9. and on 1 Pet. iii. 3, 4, 5.

Νηφάλιος signifieth either to be *sober*, or *vigilant*. I prefer the latter sense, 1 Tim. iii. 2. because it there relateth to the office of a *bishop*; who was obliged to be a *vigilant* inspector of the flock committed to his care: but the former sense, here, as it is used concerning *the aged*, who were only private persons; but nevertheless obliged to be *sober*, at all times, and upon all occasions.

^d See on 1 Tim. iii. 6.

PARAPHRASE.

TEXT.

An. Christi to "drink much wine"; and (*though*
 64. *they may not teach in public* ^f; yet) that
 Nero. 10. in private they should recommend what
 Chap. II. is good. And, in particular, instruct
 4 the younger women to love their husbands and their children; to be prudent, and chaste; to keep much at home, chiefly minding their own family affairs ^g; to be of a mild and benign spirit, and to be in subjection to their own husbands ^h, (*whether their husbands are christians or no*;) that they may give no occasion, by their behavior, for their husbands, or others, to reproach christianity itself.

6 Exhort young men to be prudent in their conduct.

7 "In all things exhibiting yourself a pattern of good works ⁱ; in your teaching others, manifesting uncorruptness,

8 gravity ^k, sound speech, such as may not

users, not given to much wine, teachers of good things;

That they may teach the young ⁴ women to be sober; to love their husbands, to love their children.

To be discreet, chaste, keep ⁵ ers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Young men, likewise, exhort ⁶ to be sober-minded.

In all things shewing thyself ⁷ a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity.

Sound speech, that cannot be ⁸ con-

NOTES.

^e See on 1 Tim. iii. 8.

^f See on 1 Tim. ii. 12.

^g 5. ^h Prov. vii. 11, 12. 1 Tim. v. 13. See also the notes on 1 Thess. iv. 12. and 2 Thess. iii. 11.

Phidias, the famous *Græcian* statuary, is said to have made *Venus*, treading upon a tortoise, the emblem of a good housewife; because a tortoise never leaveth it's house. [*Vid. Plutarch. in Præcept. Connub.*]

^h Gen. iii. 16. 1 Cor. xiv. 34. Eph. v. 22, 23, 24. Col. iii. 18. 1 Tim. ii. 11,—15. 1 Pet. iii. 1, 2; 5, 6.

ⁱ 7. ^j *τύπον* a type, or pattern.] See on 1 Thess. i. 7. and with this text compare 1 Tim. iv. 12. 1 Pet. v. 3.

^k Some copies read [*ἀφθαρσίαν* sincerity, or incorruption;] and our common *english* version has followed that reading. But, as it is not in several of the antient MSS. *versions* and *fathers*; and [*ἀδιαφθορίαν* uncorruptness,] is in the same verse, I am for rejecting it. Dr. *Mill's* conjecture seems highly probable; viz. that it was at first put, as a note, in the margin, to explain [*ἀδιαφθορίαν* uncorruptness,] and that from thence it crept into the text.

TEXT.

PARAPHRASE.

condemned; that he, that is of the contrary part, may be ashamed, having no evil thing to say of you.

- 9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again;

- 10 Not purloyn^g, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

For

not be liable to any just censure¹; that he, who is of the opposite party, may be ashamed, when he can find nothing criminal to object against you, or such as adhere to you^m.

They pretend that *slaves*, upon their imbracing christianity, are set upon a level with their masters, or ought to be free. But do you teach the slaves not to be obedient unto them, but unto their own masters, (whether their masters be *christians*, or noⁿ) and to endeavor to please them well in all things that are lawful^o; not answering again, when they are reprov^d; not wasteing, or privately imbezzling, any part of their masters goods; but manifesting all good fidelity; that, in all things, they may adorn the christian doctrine, which the *great God*, our savior^p, hath now reveled to mankind.

For

N O T E S.

8. ¹ Possibly *Titus* (who was himself a *gentile* convert, and who had no prejudices in favor of the *judaizers*, and had seen so much of their zealous and imposing spirit) might be in some danger of speaking with some fierceness of them, and their wicked attempts; and, in the warmth of his zeal, be led to say things, which had better not have been said:—or, however, the fear of such a thing might move the apostle to give him this caution.

^m *Περί ὑμῶν, of you.*] Several antient MSS. *versions* and *fathers*, read [*περί ἡμῶν, of us.*] Which ever reading we follow, this, compared with other texts, may show us how careful *St. Paul* was, that he himself, and such as adhered to him, might give no scandal, or just grounds for accusation. See ver. 10. 2 Cor. vi. 3. Phil. ii. 15. and iv. 8. 1 Thess. iv. 11, 12. 2 Thess. iii. 6, &c. 1 Tim. v. 14. and vi. 1.

Other apostles were solicitous upon the same account. 1 Pet. ii. 12; 15. and iii. 16. Compare with these, *Nehem.* v. 9. and *Matt.* v. 16.

9. ⁿ See on 1 Tim. vi. 1, 2.

^o Eph. vi. 5,—8. Col. iii. 22,—25. 1 Pet. ii. 18.

10. ^p See note ^d, 1 Tim. i. 1.

PARAPHRASE.

TEXT.

An. Christi 64. Nero. 10. Chap. II. For the gospel, that grace of God which containeth the promise of everlasting salvation, hath risen with it's bright beams ¹ upon all men ^r, gentiles

11 or jews, slaves or freemen;

12 Instructing us, who imbrace it, that, renouncing all impiety and the lusts and vices of a wicked world ^t, we should live *soberly*, i. e, wisely regulating our passions, affections, and appetites; *righteously*, i. e, with justice and equity, kindnesse and beneficence, towards men; *godlily*, i. e, paying due homage, submission, and obedience to God.—These virtues we should practise in the present state:

13 in expectation of that blessed hope ^t, even the appearance of the glory of the great God, and of Jesus Christ, as our savior

14 as well as judge ^u: Who willingly gave him-

For the grace of God, that ¹¹ bringeth salvation, hath appeared to all men;

Teaching us, that, denying ¹² ungodliness and worldly lusts, we should live soberly, righteously, and godlily, in this present world;

Looking for that blessed hope, ¹³ and the glorious appearing of the great God, and our Saviour Jesus Christ:

Who gave himself for us, that ¹⁴ he

N O T E S.

11. ¹ Ἐπεφάνη hath risen, or shined out;] like a bright sun, or cheering constellation, upon a benighted, or dark world. Matt. iv. 16. Luke i. 78, 79. John i. 9. 2 Tim. i. 10.

^r See on 1 Tim. ii. 4.

12. ¹ By [*ungodliness*.] I would understand atheism and irreligion, blasphemy, perjury, profane cursing and swearing, contempt of God, a want of due reverence to him; neglect of his worship; judging hardly, or speaking with disrespect, of his providence, disobedience to his will.—By [*worldly lusts*.] may be understood the other vices of mankind; such as are called *the works of the flesh*, Gal. v. 19, &c. every thing contrary to the *sobriety* and *righteousness* recommended in the next sentence.

All christians are concerned to avoid these things; but they might be here condemned, with a peculiar view to the character of the *Cretans*, mentioned chap. i. 12, 13. Compare with this, Rom. xiii. 13, 14. Eph. i. 4. Col. i. 22. 1 Tim. i. 9. 1 Pet. iv. 2, 3. 2 Pet. ii. 10; 12. 1 John ii. 16.

13. ¹ Rom. viii. 24. Gal. v. 5. Col. i. 5. 1 Pet. i. 3.

^u The literal translation, is, [—*And* (or even) *the appearing of the glory of the great God, and of our savior Jesus Christ*.] Our savior, Jesus Christ, will appear, at the last day, clothed in his own glory, attended by his father's glory, as well as accompanied with all the holy angels. Matt. xvi. 27. and xxv. 31. Mark viii. 38.

Luke

TEXT.

PARAPHRASE.

he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

himself even unto death for us, that he might redeem us from all wickedness, as from the worst of slavery; and purify for himself a peculiar people^{64.}, who should distinguish themselves from the unbelieving world, by their zeal for good works^{Nero.10. Chap.II.}.

15 These things speak, and exhort, and rebuke with all authority.

These are the things, which you are to teach; and with which you are to exhort the christians to comply. But such, as are refractory, you are to rebuke with all proper authority¹⁵.

In

NOTES.

Luke ix. 26. By [*the great God,*] therefore, must be understood the one God and father of all; who is, here and every where else, most evidently distinguished from our savior Jesus Christ. And this title, [*the great God,*] is never, in scripture, applied to Jesus Christ; but frequently to the father, and to him alone.

14. * *A peculiar people.*] See note [†], 1 Pet. ii. 9. The *jews* were formerly God's *peculiar people*. Deut. vii. 6. and xiv. 2. and xxvi. 18. Psal. cxxxv. 4. *His peculiar people* under the gospel are the *christians*. They are distinguished, or separated, from the world, by their being devoted to Christ, who died (as well as lived) to render them holy, in order to their being finally and perfectly happy. All *christians* are the *peculiar people* of God, under the gospel. [*See the doctrine of prædestination reviewed, &c. in my tracts.*] But, perhaps, the *apostle of the gentiles*, in writing to a *gentile evangelist*, among *gentile churches*, might have here a more particular reference to the *gentile christians*, who had not formerly been *the people of God*; and whom the *judaizers* would still have excluded from that number, unless they would submit to their impositions. Eph. ii. 10, &c. and iii. 6,—9. 1 Pet. ii. 9, 10.

* Luke i. 74, 75. John xiii. 17. and xiv. 15. Rom. viii. 1; 4,—8; 13, 14. 2 Cor. v. 14, 15. Gal. i. 4. and ii. 20. and v. 19, &c. Tit. iii. 8. Heb. vii. 26. and ix. 9,—14. and x. 12; 14; 24. and xii. 14. James ii. 14, &c. 1 Pet. i. 14, &c.

When our Lord and his apostles have laid such a stress upon *good works*; and have frequently declared them absolutely necessary to salvation; none, who profess *christianity*, ought to neglect the practice of them; much less speak of them with aversion and contempt.

15. * By the instruction and authority, which they received from apostles, *evangelists* might teach, preach, reprove, rebuke, and exhort. But they are never said to have testified, or to have borne witness, of the grand fact of Christ's resurrection. [*See Mijael. Sacra, Essay II. p. 24. and the appendix to 1 Tim.*]

P A R A P H R A S E.

T E X T.

An. Christi In a word, behave so that none may rity. Let no man despise thee.
 64. find any just occasion to trample upon,
 Nero. 10. and despise, you.
 Chap. III.

S E C T. IV.

Chap. iii. I, — II.

C O N T E N T S.

THE Jews were commonly of a seditious, rebellious spirit, (especially about the time when *this epistle* was written) and it was with great reluctance that they obeyed any civil governors, but those of their own nation. The *judaizing christians* were too apt to imitate them, and to retain this factious spirit; which they would have infused into the *gentile christians*, and have taught them to have had as sovereign a contempt for men of other religions, as they themselves had.—In opposition to which, *Titus* was to teach the christians to pay the most strict obedience to their civil governors, and to be of a benign spirit to all men; even to men of different nations, sects, and religions.

To inforce which, *St. Paul* appeareth to me to have urged his own example.—He had been formerly as furious a persecutor of the christians, and as bigoted a *jew*, as any of the *unbelieving jews* or *judaizing christians* could now be. But, since he had imbraced christianity, he had enlarged his charity; and saw clearly the reasonableness of loving and doing good to all men, even to persons of different religions.—This temper and behavior *Titus* was to be perpetually inculcating upon the christians, as infinitely preferable to *jewish* genealogies, traditions, and ceremonies. And he was not only to teach this, himself; but was also informed, that such of the *judaizing christians*, as made factions and parties, and propagated their impositions, were *hæretics*. And, as such, the christians were to regard them, and to hold no familiar society with them.

T E X T.

TEXT.

PARAPHRASE.

- 1 Put them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work,

- 2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

- 3 For we ourselves, also, were some-

Do you, frequently and with great earnestness, put the christians in mind, that it is their duty to be subject to princes and civil magistrates, and to obey their lawful commands^a, *even tho' they may not profess christianity, as you do*: to be ready to do all the good, they can, to every man^b: Not to blast the character of any man^c: not to be of a quarrelsome, contentious spirit; but to be gentle and yielding^d; manifesting all meekness unto all men, of what nation or religion soever^e.

The consideration of what we ourselves formerly were, may induce us to carry it with this mildness and benignity towards others, whether they have, or have not, embraced christianity. For even we ourselves^f were formerly without

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1

2

3

NOTES.

1. ^a See on 1 Tim. ii. 1,—4. and Mr. *Locke* on Rom. xiii. 1,—7. Possibly, this might have some reference to the *jews* rebelling against the *Romans*, which was drawing on, about this time, and ended in the destruction of their temple, city, and nation. The christians were carefully to distinguish themselves from such *jews*, by a peaceable spirit, and quiet behavior.

^b Gal. vi. 9. Eph. ii. 10. Tit. ii. 14. and iii. 8; 14.

2. ^c Psal. xv. 3. 1 Cor. vi. 10.

^d Phil. iv. 5. James iii. 17. 1 Tim. iii. 3.

^e Gal. vi. 1. Eph. iv. 2. Col. iii. 12. 1 Thess. ii. 7, 8. 2 Tim. ii. 24, 25, 26. Tit. i. 10.

3. ^f That St. *Paul* (like many other authors) frequently speaketh of himself, in the first person plural, is well known to all who have attended to his phraseology. That he is here speaking of himself, among others, was the opinion of *Jerome*, among the antients; and of *Estius*, and others, among the moderns. And Dr. *Lardner*, with great probability, thinks that *Origen*, also, applied this text to St. *Paul*. See *Credibility, &c. Part II. Vol. 3. p. 400.* And, if ἡμεν γὰρ ἡμεν οἵτις (which is the reading in *Clement of Alexandria*, [*Admonit. ad Gent. p. 3.*] could be proved to have been the original reading; I think, it would confirm their opinion.—*Gataker* (in his notes on *Marcus Antoninus, Folio, p. 286.*) apprehends that, when the apostle recommended

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TEXT.

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out a right understanding of the nature sometimes foolish, disobedient, de-
of true religion, disobedient to the pre-
cepts,

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commended it to them *to show all meekness unto all men*; they might object, “that many are unreasonable and mad.” Which caused the apostle to add, *For we ourselves, also, were formerly mad, rebellious, wandering, &c.*

But, as the opinions of any fallible men are not decisive, nor that various reading confirmed by any MS. version, or other of the *fathers*;—we will lay no stress upon either of them; but proceed to allege our reasons for thinking that St. Paul had a principal view to his own former character.

Our chief reasons are, (1st.) That the *paragraph*, in general, may agree to St. Paul. (2^{dly}.) That there is one remarkable circumstance in it, which could not agree either to *Titus*, or the *Cretans*; but appeareth to agree to St. Paul.

As to the first: It may, perhaps, be objected, “that [*serving divers lusts and pleasures*] is a part of the character, which will not agree to St. Paul.” But, to this it may be answered, (1.) *Ἐπιθυμία* doeth not always signify *lust*, or an *impure inclination*. [See Mark iv. 19. Luke xxii. 15. 1 Thess. ii. 17.] but only an *intense desire*. And the same may be said of *ἡδονή*, which doeth not always signify *voluptuousness*; but is frequently to be understood of any thing that is *pleasant, grateful, or agreeable*. [*Vid. Steph. Thesaur.*] Thus translated, and understood, it was Saul’s character, before his conversion. And so were the other things here mentioned, and that to a remarkable exactness. For, it ought to be observed, that he doeth not mention *adultery, theft, idolatry, &c.* the grosse vices, which he ascribeth to the *idolatrous gentiles*, antecedent to their conversion. Gal. iv. 8. Eph. ii. 1, 2, 3; 11, 12. and v. 5,—8. Col. i. 21. and iii. 5; 7. 1 Thess. i. 9. 1 Cor. vi. 9, 10, 11. Of these, *Saul* had not been guilty; though he had been guilty of following his own pleasure or inclination, and gratifying his intense desires, in persecuting the christians;—for which he reckoned himself as a *great sinner*, before his conversion; and the *least of all saints*, after his conversion; as having left such an indelible stain and blemish in his character.

2^{dly}. There is one remarkable circumstance, which could not agree either to *Titus* or the *Cretans*; but appeareth to agree to St. Paul. The *Cretans* had, I suppose, been *idolatrous gentiles*. And, had he been speaking of their state, antecedent to their conversion, I make no question but he would have intimated as much, by mentioning their *idolatry*. But, as *Titus* had been a *devout gentile*, that circumstance doeth not exclude him. Whereas the sentence, that we have now in view, excludeth even *Titus* too; viz. [*the holy spirit, which he shed on us abundantly, &c.*]

Had *Titus* been one of *Cornelius* his company, when *those first-fruits of the devout gentiles* were gathered in, this circumstance might have agreed to him, even supposing the rest of this section had not. For the *holy spirit was shed down upon them*. Acts x. 44,—47. and xi. 15, 16, 17. Though it might, then, have been objected, “that it was before baptism; and therein differeth from the order, in which things are here mentioned.” But there is a more material objection against this expression’s belonging to *Titus*, viz. that he was converted by St. Paul; and that long after the conver-

TEXT.

PARAPHRASE.

deceived, serving divers lusts and pleasures, living in malice and envy,

cepts of it, wandering in the paths of error, inflaved to irregular desires and pleasures of various kinds, living in malice

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NOTES.

conversion of *Cornelius* and his company, as well as at a distant city. And, therefore, there is no reason to think that the *holy spirit* was *shed down* upon him; but rather given him, by the laying on of the hands of *St. Paul*.

And, if this circumstance agreed neither to the *Cretans*, nor to *Titus*, there is no body, but *St. Paul*, to whom it could here agree.—And that it agreed to him, we have indeavored to shew elfwhere. See on ver. 6.

OBJECTION.] *Dr. Watts*, having quoted *Ephes. ii. 1, &c. Tit. iii. 3.* to prove that the apostles, before their conversion, had been in a state of corrupt nature, as well as the gentile christians, to whom they wrote.—Concerning the last text, he sais,—“Which (by the way) the learned author of *Miscellanea sacra* attributes particularly to *St. Paul* himself, in his unconverted state, Vol. II. p. 63. See the same characters applied to *St. Paul*, by the learned author of the *Paraphrase and Notes on the Epistle to Titus*. But I ask leave to include *Titus* and other gentile christians in the word [*we*;] and not confine it merely to the apostle himself, as that author does. The words, [*hateful and hating one another, ἀλλήλους,*] must imply mutual and reciprocal action; which is sufficient to prove that *St. Paul* includes others, together with himself, in these vile characters. *St. Peter* expresses himself in the same manner, when he was writing to the converted gentiles, 1 *Pet. iv. 3.*” [*See Dr. Watts’s Holiness of times, places, &c. p. 201.*]

ANSWER.] I. The hatred and enmity of the unbelieving jews and gentiles, mutually, to one another, is a thing well-known and generally allowed. And *St. Paul* did, probably, allude to, and condemn, such vices; when he, who was by nation a jew, was writing to gentile christians, and sais, [*“We have formerly lived in malice and envy, hateful, and hating one another.”*] II. It is allowed that *St. Paul* includes others, together with himself, in these vile characters.” But, as he has not mentioned any thing but what had formerly belonged to his own character, I am still inclined to think that, in this description, he had a principal view to himself; or to what he had been, before he became a christian. Had he been describing the *Cretans*, before their conversion to christianity, he would, I doubt not, have mentioned their having lived in idolatry. III. If, by the *state of corrupt nature*, be meant men’s corrupting themselves, by their own actual transgressions; then I allow “that the apostles, before their conversion to christianity, had been, in some degree, in a state of corrupt nature, as well as the gentile christians, to whom they wrote.” For I never thought them *sinlesse*, either before or after their conversion to christianity. But that does not prove, (1.) That the apostles, before their conversion to christianity, were prevailingly wicked. Much lesse does it prove, (2.) That all mankind are in such a state of corrupt nature, as that they come into the world polluted and guilty; or with the seeds and principles of all iniquities found in them, both the lusts of the flesh and of the mind. For neither the texts referred to, [viz. *Eph. ii. 1, &c. Tit. iii. 3.*] nor any other texts of scripture, speak of any such

P A R A P H R A S E.

T E X T.

An. Christi^{64.} lice and envy, dreaded and detested^h,
 Nero. 10. and mutually hating one another^h.

Chap. III. But, when the benignity of God our
 4 saviorⁱ, and his singular love to the
 5 human race shone brightly upon us;
 (not from any works of righteousness,
 which we had formerly done, but
 purely according to his own mercy^k?)
 God put us into the sure way to
 salvation, by christian baptism, that
 washing of regeneration^l, and by the
 reno-

envy, hateful, and hating one
 another.

But, after that the kindness⁴
 and love of God our Saviour to-
 ward man appeared,

Not by works of righteousness,⁵
 which we have done, but accord-
 ing to his mercy, he saved us,
 by the washing of regenera-
 tion.

N O T E S.

such original corruption of all mankind; but of the actual transgressions of some parti-
 cular persons.—But that we are no where, in scripture, said to be redeemed from, or
 commanded to repent of, any other than our own actual transgressions, or per-
 sonal crimes; see my sermon on Luke v. 31, 32. and Mr. John Taylor's book on
 original sin.

^h Συγγίνοι hateful, μισοί, χαιρετοι, φοβεροι, Hefych.

ⁱ Ἄλλήλους one another.] The Æthiopic version reads [ἀδελφὲς the brethren, i, e, the
 christians:] which reading I should have preferred, if it had been well supported; as
 it would have so properly and justly expressed St. Paul's temper of mind towards the
 christians, before his conversion; and the view, in which they regarded him. But I do
 not think that *version* alone sufficient to justify such an alteration. As it is; I reckon
 we ought to retain [ἀλλήλους one another.] For ἀλλήλους is used (not only where two
 persons are mutually concerned with one another, as Luke xxiv. 14; 17. Rom. 11.
 Δ, 62, 63; 536. but also) where one person is concerned, on one side; and a
 number of persons, on the other side; as Rom. i. 12. Here I take it to denote St.
 Paul himself, as a jew, (and perhaps as personating the body of the jewish nation)
 on the one hand; and the gentiles, particularly those of Crete, on the other hand.

4. ⁱ See note ^d 1 Tim. i. 1.

5. ^k Ver. 7. Acts xv. 11. Rom. iii. 21, 22, 23. and iv. 5,—8. and v. 6,—11.
 and xi. 6. Gal. ii. 15, &c. Eph. ii. 1,—9. and iii. 11. 2 Tim. i. 9. Compare
 Deut. ix. 4, 5, 6. and vii. 7, 8.

^l Διὰ λουτρὸς παλινγενεσίας By the washing of regeneration.] God is the common
 parent of all mankind. He hath formed their bodies in a curious and wonderful
 manner; and distinguished them from the brutes, by giving them rational spirits,
 and rendering them moral agents. So that we, *men*, are with propriety and ele-
 gance styled the off-spring of God.

When men corrupted themselves by vice, and more especially by idolatry, then
 God selected a people unto himself, particularly the descendants of Abraham and
 Israel.

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Israel. Them did he separate from the corrupt masse of mankind, and set apart to An.Christi
be a people holy unto himself. 64.

This is spoken of, in scripture, in various terms; such as *God's electing, choosing, buying, or redeeming, Israel*; and the like. Among other images, we find him represented as *making, creating, forming, them; begetting them, or giving them life*. He, therefore, is often spoken of, as *their father*; [see Deut. xxxii. 6. Isa. lxiii. 16. Jer. xxxi. 9. Mal. ii. 10.] and they, as *his children, his sons and daughters, which were borne unto him*. [See Exod. iv. 22, 23. Deut. i. 31. and viii. 5. and xiv. 1. and xxxii. 18, 19. Isa. i. 2. and xliii. 6. Ezek. xvi. 2,—6. Hol. xi. 1. and ii. 2, 3. compared with chap. i. 6; 10, 11.] As the descendents of *Israel* were the children of one common father, even God, hence they came to be considered as *brethren and sisters, or children of the same family*. [See Lev. xxv. 46. Deut. i. 16. and iii. 18. and xv. 7. and xvii. 15. and xix. 18. and xxii. 1. and xxiv. 14. Judg. xx. 13. 1 Kings xii. 24. Acts xxiii. 1.] Hence, they came to be considered as *the house, or family, of God*. [See Numb. xii. 7. 1 Chron. xvii. 14. Jer. xii. 7. Hos. ix. 15. Zach. ix. 8. with which compare Psal. xxiii. 6. and xxvii. 4. and xciii. 5.] There are other representations of the relations which the people of *Israel* bore to God and to one another, that do not come into present consideration. [See *Mr. Taylor's key to the apostolic writings*, § 15, &c.]

Besides these representations of the people of *Israel*, taken from the old testament; let us attend a little to the language of *the jews*, concerning proselytes to their religion. *Maimonides* [*Isurei biab*, c. 14] sais, “that, when an heathen was made “a proselyte, or a slave was made free; behold, he became like a new-borne child. “All the former relations, which he had, whilst an heathen, or slave, did from “that time cease, or were annihilated.” Such a representation occurs in many places of *the talmud*, and of other antient *jewish* authors. [See *Dr. Lightfoot's works*, Vol. 1. p. 571. Vol. 2. p. 533.] And instances are so common to this purpose, that they need not be repeated. *Dr. Hammond* [*on Mattth*. iii. 1.] has quoted *Tacitus*, [L. 5.] as speaking of *jewish* proselytes, in the following manner, “The first “things, in which they are instructed, are, to condemn the gods, to devest them- “selves of their country; to account their parents, children, brethren, vile.” This seems, according to that historian's ill-natured way, to have been an invidious representation, grounded upon the above-mentioned notion of proselytism. And, possibly, some of the *jewish* proselytes might exasperate the heathens by their imprudence.

By way of allusion to the representations, in the old testament, of God's antient people, the *Israelites*; and to what the *jewish* writers have said of such heathens as became proselytes to their religion, we find that christians are, in the new testament, said to be *the workmanship of God, created in Christ Jesus*. [See Eph. ii. 10; 15. and iv. 24. Col. iii. 10. James i. 18.] Hence we find christians called *the creature*, Rom. viii. 19, 20, 21. And, when the body of christians are distinguished from the apostles, they are [ver. 22.] called *the whole creation*. Again; [Gal. vi. 15.] the christian is called *the new creature, or a new creation*. And [2 Cor. v. 17.] it is said, *If any man be in Christ Jesus, he is a new creature, [or a new creation;] old things are past away; behold, all things are become new*. In allusion to such representations, God is said, *to have begotten christians*. [James i. 18. 1 John v. 1.] And christians are said to be *begotten, or borne, of God*. [1 John iii. 9. and v. 19.] God is, frequently, represented as *the father of christians*; and they, as

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An.Christi 64. *his children, his sons and daughters.* In other texts, God is spoken of, as *begetting christians again*, or a second time : and, in consequence, they are represented as *begotten again, regenerated, or borne again.* This representation occurs in three or four places of the new testament, viz. John iii. 3,—7. 1 Pet. i. 3 ; 23. and in Chap.III. this text.

The word, [*παλιγγενεσία* regeneration,] is, in the new testament, no where found, but in our text, and Matt. xix. 28. in which last place, I understand it thus, as our Lord's promise to the twelve apostles of the circumcision ; viz. " You, who have followed me, in my state of humiliation and suffering ; in the regeneration, when the son of man shall be exalted to his throne of glory ; shall set up his kingdom, and numbers shall be *borne again* ; or, by baptism, initiated into that kingdom ; then shall you sit upon twelve thrones, instructing, or giving law to, the twelve tribes of *Israel.*"

As, in scripture, christians are described as the children of one father ; even God ; they are, in consequence, frequently represented as *brethren* and *sisters* ; who, as such, are required to love each other. Hence, the son of God vouchsafes to call them *brethren*, and is spoken of, as *the first-borne among many brethren.*—In close connection with these images, christians are spoken of, as *one house, or family.* And other representations of like kind may easily be traced. [See *Mr. Taylor's key to the apostolic writings*, § 81, &c.]

In as much as Jesus Christ is constituted the great prophet of the church, to lead men to knowledge and holiness ; his disciples are, sometimes, represented as *his children.* [Heb. ii. 13. compared with Isa. ix. 6.] As the apostles were instruments, in the hands of God, for spreading and promoting christian knowledge and holiness, they are spoken of, as *begetting men unto Christ*, or as being their *fathers in Christ.* [1 Cor. iv. 15.] And their converts are often described as *their children, their sons and daughters, borne unto them, educated and saved* by them ; and the like.

John iii. 3 ; 5. Our Lord, conversing with *Nicodemus*, a jew, mentions the necessity of his *being borne again.* That may, by some, be understood as a reference to his having been *borne once*, in the religious sense ; when he, by circumcision, was initiated into the jewish religion. For, notwithstanding that, there was a necessity for his submitting to christian baptism, or for his being, in the religious sense, *borne again* ; if he would enter into the christian church, or become a professed member of that kingdom of God, which was then going to be erected.

I was once inclined to that opinion ; but, for the following reasons, I now doubt of it. (1.) I have no where found the jews being initiated into their religion by circumcision, called their *being borne.* (2.) The gentile christians, who had never been initiated into the true religion, before their christian baptism, are said to have been *created anew in Christ Jesus.* In which phrase, their first creation, or their creation, in the literal sense, must be alluded to. (3.) 1 Pet. i. 3. *St. Peter*, writing to christians, who had been devout gentiles, speaks of their being *begotten again* ; and, ver. 23. of their being *borne again.*—Now, though some of the jews speak of initiating, by baptism, *profelytes of the covenant*, and of their becoming, thereupon, like *new-borne children* ; yet they never speak of their baptizing *profelytes of the gate*, or devout gentiles ; or apply such phrases to them. When, therefore, *they* are said to have been *begotten, or borne, again* ; that must be an allusion to their natural, or first, production, or birth. *St. Peter's* words put this out of all dispute, [*Being borne again, not of corruptible seed, but of incorruptible, even* [the gospel,] *the word*

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tion, and renewing of the Holy renovation of the holy spirit^m : An. Christi
Ghost ; Which which^{64.}
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of God, which liveth and abideth for ever. i. e. descending from mortal parents, they were borne to die. like gaffe or flowers which soon wither away ; but, being borne again of the gospel, as the seed, or principle of a new life, they were exalted to the hope of a glorious and happy immortality.

In our text, by *regeneration*, seems to be meant christian baptism. Hence it is called [*the washing of regeneration* ;] in which expression, the apostle seems to allude to what *Ananias* had said to himself, upon his conversion to christianity ; Acts xxii. 16. And now, why tarriest thou ? Arise, and be baptized ; and wash away thy sins, calling on the name of the Lord. [Compare Eph. v. 26. Ezek. xxxvi. 25.]

In the scripture, we never read of an *unregenerate christian* : nor could they have been called so, in any other sense, than we say a *covetous, drunken, or lewd christian*, and the like.—But, when I interpret *regeneration*, of christian baptism, I do not mean that every christian, by baptism, was rendered actually pure and holy ; but that they were thereby set apart for purity and holiness ; and were obliged, for the future, to be pure and holy. So he, that was circumcised, was not thereby made holy ; but was set apart to be holy, and obliged to keep the whole jewish law. Baptized christians were to consider themselves like persons *dead* to all their old relations, and *borne* into a new family. As such, they were to quit their former religions and bad habits ; all their sins and vices whatever ; and to live in conformity to the laws of the new family, into which they had lately come. [See Matt. x. 37. and xix. 29. Mark x. 29. Luke xviii. 29. 1 Pet. iii. 21.]

Col. iii. 9, 10, 11. *St. Paul* thus expresses it, *Lye not one to another ; seeing you have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge, after the image of him that created him.*

Not that a man was to quit any truths, which he had formerly imbraced ; or to alter any good habits, or right practice, to which he had formerly attained. By christian baptism, he was obliged to alter what was wrong, and to carry every thing that was good to an higher degree, or to greater perfection. He was obliged to see to it that his temper and life were suitable to his external, or christian, profession. [See my sermon on Luke v. 31, 32.] What it is to be *borne of the spirit* ; see my reasonableness of the christian religion, p. 248. and what is said in the next note.

^m And the renovation of the holy spirit.] The miraculous, or extraordinary, gifts were sanctifying influences of the spirit. For no knowledge, or evidence, was imparted ; but with a view to render men holy. (1.) *St. Paul* was to improve the inward illumination, which he received from the spirit, not only to the instructing and converting others ; but, also, to the renewing of his own mind and life. (2.) Those, who received the knowledge and evidence of christianity from him, or his writings, were to improve that knowledge to the renewing of their minds. Rom. xii. 2. Col. iii. 10. As all that knowledge and evidence proceeded from the spirit ; they might, either of them, in a large sense of the phrase, be called *the renovation of the holy spirit*. But the former seems to be the sense of the phrase, in our text. And it occurs no where else, in holy scripture.

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An.Christi 64. Nero. 10. Chap. III. which holy spirit God shed down upon me, in particular ⁿ; and that in a most plentiful effusion ^o; by the mediation of Jesus Christ ^p, our savior.

Which he shed on us abundantly, through Jesus Christ our Saviour;

6 That, being justified by the divine
7 favor ^q, we might become the heirs of eternal life ^r, according to the hope which the gospel exciteth in us ^s.

That, being justified by his grace, we should be made heirs, according to the hope of eternal life.

This

But,

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6. ⁿ It hath been observed, in note ^f, ver. 3. that the effusion of the *holy spirit*, immediately from heaven, could agree neither to *Titus*, nor to the *Cretans*. And, from thence, we concluded that it was spoken of St. *Paul* himself. That alone seemeth to be an argument of great weight, that the *holy spirit* was *shed down upon him*, as well as upon the other apostles.

But it hath been objected, “that *Ananias* did, by the laying on of his hands. “both cure *Saul*’s blindness, and impart unto him the gift of the *holy spirit*. “And, therefore, this circumstance could not agree to him, neither.”

In answer to which, *see note k*, 1 Tim. iv. 14. and the history of the first planting the christian religion, Vol. I. p. 171, &c. See also, a remarkable various reading, Acts viii. 39. and the reasoning upon it, in the history of the first planting the christian religion, Vol. I. p. 162, 163.

^o Πλοσίως, richly, or abundantly.] Dr. *Mill* hath mentioned some antient MSS. in *Latin*, which read, or rendered this by, [*honeste, honorably.*] That agreeth to what is said, in the places referred to, in the preceding notes. For St. *Paul* had the gift of the *holy spirit* conferred in the most honorable manner; as well as in the greatest plenty.

^p Our Lord, having received of his father, the promised gift of the *holy spirit*, shed it down upon the apostles, Acts ii. 33. and upon St. *Paul*, as well as the other apostles. For he came not a whit behind any of them. 2 Cor. xi. 5. Gal. i. 1. and ii. 7, 8, 9. Eph. i. 1, 2, 3.

7. ^q Upon men’s first believing, or embracing the profession of the christian faith by baptism, they were justified by grace, or free favor, from all their past sins; and put into a state, in which, if they persevered, they might hope for eternal life. That was the initial, or first, justification, which was by faith alone. The second, or final, justification, at the last day, must be by good works; and not by faith alone. [See Mr. *Taylor*’s key to the apostolic writings.]

^r The having received the spirit, was a pledge of their being heirs of eternal life. See on 1 Thess. i. 5, 6. and on 1 Pet. iv. 14.

^s See Mr. *Haller*’s notes and discourses, Vol. 3. p. 304; 309.

The law promised a long and prosperous life, in a temporal *Canaan*, to such as obeyed it. *Exod.* xx. 12. The gospel promiseth an eternal inheritance, in a better world. *Rom.* viii. 17, &c. *Heb.* viii. 6. 1 John ii. 25. The observation of the law

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8 *This is a faithful saying, and these things I will that thou affirm constantly, that they, which have believed in God, might be careful to maintain good works:* these

But, though we are put into a state of justification and salvation, merely by grace, or through the divine favor;—this is a matter of certain truth and great importance^t, and concerning these things I order that you strenuously insist upon it, that they who have believed in God, as he has revealed himself in the gospel^u, should be very careful to stand up for good works^w.
These

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law could no more intitle them to the latter, than the observation of the gospel intitleth us to the former. See note ^t, 1 Tim. iv. 8.

8. ^t See on 1 Tim. iv. 9.

^u *They who have believed in God, or believed God,*] i. e., such of the idolatrous gentiles (more especially) as had formerly believed in other gods; but had now acknowledged the true God, and believed that revelation of his will, which the apostle preached.

No doubt but all the christians were obliged to good works, but the gentile christians were St. Paul's principal care; and perhaps the jewish christians in Crete would not have regarded either his, or Titus his, admonitions.

^w Καλὰ ἔργα *good works.*] Some understand hereby works of beneficence, or charity. Others would interpret it of handicraft trades, or some honest employments, for the support of themselves, and their families, or dependents. And so would they interpret the phrase, ver. 14. Undoubtedly, works of charity, and beneficence, and honest employments, may be justly and properly called good works. But they do not take in the whole extent and meaning of that phrase, as used in scripture. It occurs in the following places of the new testament, Matt. v. 16. John x. 32. 1 Tim. v. 10; 25. and vi. 18. Tit. ii. 7; 14. and iii. 8; 14. Heb. x. 24. 1 Pet. ii. 12. and seems evidently to include all actions that are good in their own nature, or enjoined by the christian law; our duty towards God, our neighbors, and ourselves;—unless there is something in the context to restrict it's meaning.

Προΐσμεναι, or ποιοῦμαι, is found in the following texts of the new testament, Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 5; 12. and v. 17. and twice in this chapter, viz. here, and ver. 14. Now, in all the other places, it evidently signifies to preside, rule, or govern. But that interpretation will by no means suite the two places in this chapter. However; H. Stevens, [in his thesaurus,] has directed us to a sense of this word, which is near akin to the former, and which will suite the apostle's discourse in this chapter, viz. as the same persons, who preside and govern, are also to patronize and defend their subjects, ποιοῦμαι, with a genitive case after it, signifies to maintain, defend, or patronize. So τῶν ὑμετέρων δικαίων ποιοῦμαι signifies to maintain, or defend, your rights. [Demost, in Timocr.] and other like instances

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these things are good and profitable unto men.

But

But

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instances occur. The english reader would, perhaps, have the most clear and exact idea of the sense of the greek, if the words were literally translated, [*to stand up for good works,*] as we have expressed it in the paraphrase.

Now this is the very construction in our text. And nothing could more exactly fute the connection. The judaizers made no account of good works. Perhaps, they represented them as in no sense necessary to salvation. However; they represented them as of little or no moment, compared with believing as they did, about jewish fables, the endless genealogies (or generations) of the *Æons*, the perpetuity of the Mosaic law, and it's being obligatory upon the gentile as well as jewish christians.—Hence they are charged with “teaching things, which they ought not for “filthy lucre's sake.” Tit. i. 11. And their converts with being “*hyars, evil wild beasts, and devouring gluttons*; who gave heed to jewish fables, and the commandments of men, who turned aside from the truth; who pretended to know “God, but by their works denied him; being abominable, and disobedient, and “to every good work reprobate.” Tit. i. 12, &c. The apostle, therefore, enjoins *Titus*, [chap. ii. 1, &c.] “to teach things which became sound doctrine, viz. that “persons of all ages, and of both sexes, should practise good works, futable to their “several stations and circumstances: and ver. 7. he exhorted *Titus* to behave so as “to be a pattern of good works. For the grace of God, in the gospel, was reveled, “to teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godlily, in this world, in expectation of complete happiness at “Christ's second coming. And, lest they should imagine that the death of Christ “set aside the necessity of good works, he assured them that *Christ gave himself for us, to redeem us from all iniquity, and to purifie unto himself a peculiar people, zealous of good works*. These were the things which *Titus* was to teach, and exhort the christians to practise accordingly; but to reprove, with all authority, “those who taught a contrary doctrine.”

In this third chapter, the apostle carries on the same subject. “Put them in mind “to be subject to magistrates, to be ready to every good work: and then, to explane “himself, he orders him to guard them against several vices, and to exhort them “to the practice of several particular virtues. And, having taken notice that “christians were put into a state of justification and salvation, merely by grace, or “through divine favor, the apostle immediately adds what is in the text, to prevent their concluding, that they might sin, because grace abounded; or that, “because they were justified by free grace, they were excused from good works, “and need not regard the practice of them.” Whereas; it is the doctrine of the whole new testament, that, though the first, or initial, justification is by faith alone, and through grace; yet the final justification, at the last day, is to be by good works. [See Mr. Taylor's key to the apostolic writings.] And St. Paul, to prevent the

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9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after

But foolish questions about the genealogies of the jews, or the generations of the *Æons**, and contentions about such trifles, and quarrels concerning the jewish law, do you check and restrain†. For they are quite uselesse and of no moment.

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9

A man, who, with a view to these, or any thing else, makes sects in the christ-

10

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the abuse of the doctrine of free grace, says, in the text, “ This is a faithful saying; and concerning these things I will that you affirm constantly, or strenuously, that they, who have believed in God, should be careful to patronize, or defend, good works: i, e., to stand up for them, when other people run them down; then should true christians be zealous for *good works*. These things are excellent in themselves, and of advantage to mankind.” And then it follows, with the greatest propriety, in the next verse, “ But foolish questions, and genealogies, and contentions, and quarrels about the law, avoid, or give a check to. For they are unprofitable and vane.” They neither conduced to the good of mankind, nor to their own everlasting salvation; but were altogether uselesse, and of bad consequence; taking men’s minds off from what was really good, and engaging their attention to trifles, or to what was really bad.

It deserveth great regard, that St. *Paul* accounted this a matter of the utmost importance, and ordered *Titus* (not to urge *good works*, now and then, or as a thing by the by, but) to be *constantly*, or with all his might, affirming that *christians* ought to *maintain good works*, or be zealous for the practice of them. See on chap. ii. 14.

Good works are elsewhere represented as necessary to *salvation*. See Matt. vii. 21, &c. Rom. ii. 6, &c. 2 Cor. v. 10. Heb. xii. 14. James ii. 14, &c. Rev. xxii. 14. Here they are represented as amiable and excellent in themselves, and greatly useful and profitable unto mankind. And so they are, most evidently, both to him who practises them, and to all around him. These, therefore, are the things, which the ministers of Christ are to affirm constantly, or strenuously and above all things to inculcate. Surely, the preachers of the christian doctrine, now a days, cannot form themselves upon a better model, than that of St. *Paul*. And, how much would it conduce to make the practice of virtue and piety universal! and promote all *rational* and *social* happiness; if this were their constant and prevailing pursuit! How great a blessing would the ministers of the gospel then be to the world!

9. * See on 1 Tim. i. 4.

† See Gataker’s notes on *Marcus Antoninus*, p. 69. and his *adversaria miscellan.* p. 427. *Folio. edit. Wits.*

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An. Christi christian church, or promotes parties
 64. and factions^z, do you admonish a first
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10. ^z The word [*ἡρέσεις* *hæresie*,] does not, with the antients, signifie an opinion, or doctrine, whether fundamental, or not fundamental; but a *sect*, or *party*. The men, I say, who composed a sect, and not their opinions, were, by the antients, called *an hæresie*, *sect*, or *party*. And these names were applied to them indifferently, whether their opinions were good or bad. *Diogenes Laertius* sais, “The antient moralists were distinguished into ten *ἡρέσεις* *hæresies*, *sects*, or *parties*.” And, a little after, speaking of the *Pyrrhonists*, he sais, “Some allow “them to be *ἡρέτων* *an hæresie*, or *sect*, and others not, according to their different “notion of that word.” And thus *Cicero* uses the word [*hæresis*,] in speaking of *Cato*, when he sais, [paradox 1.]—“In ea est hæresi, quæ nullum sequitur florem “orationis. *He is of that hæresie*, or *sect*, *which follows no ornament of speech*.”—meaning the sect, or *hæresie*, of the *stoics*. [See the marginal note in *Dr. Foster’s first Letter to Dr. Stebbing*: p. 17.]

The word *ἡρέσεις* is rendered [*sect*,] in our common *english* translation, *Acts* v. 17. and xv. 5. and xxiv. 5. and xxvi. 5. and xxviii. 22. So it ought to have been translated, *Acts* xxiv. 14. “After the way, which they [the jews] call a *sect*; so “worship I the God of my fathers.” And the jews did, accordingly, call the christians, *the sect of the Nazarenes*; and said of them, “that they were a *sect*, “every where spoken against.” *Acts* xxviii. 22. In the text, 1 *Cor.* xi. 29. our common *english* translation has the word [*hæresies*;] but they have put the word [*sects*,] in the margin. And they have done right. For that is the proper meaning of the word.

Since in these seven places, already mentioned, the greek word manifestly signifies [*sects*,] it is most reasonable to understand it so, in the two other texts of the new testament, where the word occurs. *Gal.* v. 20. “The works of the flesh “are manifest, and are,—variances, emulations, wraths, strifes, seditions, *hæresies*, [or *sects*,] envyings, &c.” Now, sect-making, or splitting the church into parties and factions, is a sin of the same kind with those other, among which it is placed. 2 *Pet.* ii. 1. The apostle prophesies of “false teachers, who would bring in damnable *hæresies*, [or *sects*,] even denying the Lord [that is God the father] who bought them.” [See my note on that text.] As the word, [*hæresies*,] does every where else signifie [*sects*;] so, in this place of the epistle of St. *Peter*, there is no reason to interpret it of false and pernicious doctrines; but of wicked sects, or destructive divisions. Those false prophets would wickedly make parties for themselves, draw away disciples from the apostles and from the faithful pastors of the church, and renounce communion with them. And that would expose them to eternal damnation. So St. *Paul* represents *hæresies*, or splitting the church into sects and parties, among the works of the flesh;—of which they, who are guilty, *shall not inherit the kingdom of God*.

N O T E S.

1 Cor. xi. 18, 19. *Schism* is a rent, a groundlesse faction, or division, among the members of the same congregation. *Hæresie* has it's foundation in *schism*. For the renouncing communion with one another; or refusing to meet together any longer, in the same place, and as one society, for public worship;—when they form separate assemblies, from such principles, and with such a spirit, then there is an *hæresie*, *sect*, or *party*; about whatever they quarrel, and divide; whether an opinion, or ceremony, the choice of a minister, clerk, or sexton; or any thing else. —An *hæresie*, is a sect, faction, or party; or the persons, of which that sect, or party, consists.

The word, [*ἀσέτιδος an hæretic*], is seldom to be met with, except in ecclesiastical writers. But *Suidas*, applying it to philosophers, uses it in the same indifferent sense with *ἡρεσις hæresie*. For, describing the *Pyrrhonists*, [*in voce πυρρῶνας*], he calls them *ἀσέτικοι hæretics*; who, imbracing the opinions of *Pyrrho*, were so called from their master. [See the marginal note in *Dr. Foster's first Letter to Dr. Stebbing*, p. 18.]

An *hæretic*, then, is a sect-maker, or sectary; one who makes, or follows, a sect, or party. Among the philosophers, the word was of a middle signification. For a man might follow which sect of them he pleased. When the word, [*hæresie*, or *sect*], is applied to the pharisees, Acts xxvi. 5. it is used in the good sense. For they are there spoken of, with respect and honor. But, when *hæresie* is condemned, as one of the works of the flesh, then the word is used in the bad sense; and the being guilty of it is a very great crime.

Every party is apt to charge those, who differ from them, with being the criminal cause of the division. But those who, according to the best of their judgments, take Christ for their head and guide, in religious matters; and will not, for any worldly views, or any considerations whatever, take any other person, or persons, for their head and guide;—though such men may perhaps mistake the meaning of several texts of scripture, or judge wrong as to several points of doctrine;—and though other persons may perhaps exclude them from their communion, for their sentiments, or way of worship;—yet they constitute a true church of Christ, though few in number. And those, who form a different sect, or party, oppose them, and renounce communion with them,—they are the *hæretics*, how numerous soever they may be; and how great soever their worldly power and dominion. They are chargeable with that *hæresie*, or sect-making, which is condemned in scripture as one of the works of the flesh; and which will expose them to the displeasure of God.

The reader may, possibly, form a more clear idea of an *hæretic*, if he attends to it, that the judaizing teachers seem to have been the persons, whom the apostles every where condemned, as such. St. *Jude*, in his short epistle, has described them, as wicked, and worldly-minded men. And, among other things, says, ver. 19. *These are they who separate themselves; sensual, not having the spirit*. See more particulars of their character, Rom. xvi. 17, 18. Phil. i. 15. and iii. 18, 19. 1 Tim. i. 5, 6, 7; 19. and vi. 3,—11. 2 Tim. iii. 5,—8. Tit. i. 9,—16. and iii. 9, 10, 11. 2 Pet. ii. 1, 2, 3; 10; 12, 13, 14, 15; 17,—22. Jude, ver. 4; 8; 10,—13; 16; 18, 19.

The grand causes of *hæresies*; i. e. of divisions, sects, or parties, among christians of later days, have been, that artful, ambitious, or worldly-minded men have assumed to themselves power and authority; and have imposed upon others unscriptural

P A R A P H R A S E.

T E X T.

An. Christi and a second time. But, if he do not ter the first and second admoni-
 64. then repent, do you utterly reject him^a; tion, reject :
 Nero. 10. know- Know-
 Chap. III.

N O T E S.

ral articles of faith ; and have introduced, or continued, uninstituted ceremonies in christian worship. Let such impositions cease ; and well-minded christians of several parties might easily unite.

^a Παράτῳ *reject.*] It is not said *imprison him ; tease him with artful, sly, insinuating examinations ; or put him to the torture, to make him confesse.* And then, if he will not recant, *roast him in a slow and lingering fire, as an hæretic convict.*—Such rules never proceeded from the apostles of our Lord ; but from *the synagogue of satan ;* who themselves answer to the apostolic description of *hæretics ;* whilst many of those, whom they condemn as *hæretics,* have the marks of being the faithful followers of Christ, and members of his true church. Exciting the rage of the populace, or awakening the zeal of the civil magistrate, inflicting bodily pains and penalties, pecuniary mulcts, or negative discouragements, confiscating their possessions, or using their names or persons ill, because of their thinking for themselves, or choosing to worship God according to their own consciences,—has never yet been found the way to enlighten men's understandings, or to make them better christians, or honest men.

Titus was not rashly to *reject an hæretic ;* but to try, by a first and second serious admonition, to bring him to repentance, and make him desist from his wicked practices. If, upon that repeated admonition, he repented, *Titus* was not to reject him at all. But, if he did not thereupon amend, he was, for the future, to be utterly rejected, as incorrigible, and as no longer under the evangelist's care and inspection. What that rejecting, or casting him out of the church, implied, see on 2 Thess. iii. 15.

It may be inquired, “ If an *hæretic* made a separate party, left the true church, renounced communion with it, and cut himself off from it ; what occasion had *Titus* to reject him, or cast him out of the church ? ”

ANSWER. If an *hæretic* had, sometimes, mixed with true christians, and held communion with them, in order to make divisions among them, and draw away more of them to his own party, he would have done more mischief. *Titus*, therefore, was to *reject* such an one, as incorrigible ; to cut him off intirely from the church, as a rotten member ; and caution the christians against holding any familiar society with him, to prevent the pernicious influence which he might otherwise have had, among true christians.—Accordingly ; we find, that, though the *hæretics*, in the apostolic age, made parties against the apostles, and sometimes *separated themselves* from the societies of true christians ; [Jude, ver. 19.] yet, at other times, they mixed with the church, and are called “ *spots in their love-feasts,* when they feasted with the christians, feeding themselves without fear.” [Jude, ver. 12.] And I apprehend that, upon examination, it will be found to have been commonly the case ; that the judaizing teachers, in the primitive church, sometimes joined in communion with the apostolic church ; sometimes renounced communion with them, made

TEXT.

PARAPHRASE.

11 Knowing that he, that is such,
is subverted, and sinneth, being
condemned of himself.

When

knowing that such a one is turned out
of the right way, and sinneth against
God, and condemns or casts out him-
self, just as the church condemns and
casts out other immoral persons ^b.

When

An. Christi
64.
Nero, 10.
Chap. III.

11

NOTES.

made a party against them, and endeavored to draw away disciples from them.—To prevent which, in *Crete*, *Titus* was to cut them off from the church; and, at all times, utterly reject them.

11. ^b *ἑαυτὸν καταδικάζει* *self-condemned*.] Which word *Jerome* interprets thus, “*An heretic is said to be condemned of himself*; because (whilest a fornicator, an adulterer, a murderer, and other vicious persons are cast out of the church,) heretics pass sentence upon themselves, and of their own accord depart from the church, &c.” *Estius*, to the same purpose, says, “By this expression, *An heretic is condemned of himself*, the apostle distinguishes him from other excommunicated persons, For others used to be thrown out *against their wills*: but, as *St. Jude* says, heretics *separate themselves*; that is, *they excommunicate themselves*. Seeing, therefore, excommunication is one sort of condemnation, it follows that “*an heretic condemns himself*.” Much to the same purpose was the opinion of *Grotius*, *Jusellus*, *Bishop Barlow*, and *Dr. Hammond*, whose paraphrase of this verse runs thus, “Knowing that such a man is a perverse, wilful sinner, *inflicting that punishment on himself*, which the governors of the church are wont to do “on malefactors; that is, *cutting himself off* from the church, of which he was a member.” And, in the note, *Dr. Hammond* says, “Being condemned of himself, is an expression of his *separation from*, and disobedience to, the church.—He, that thus breaks off from the unity of the church, doeth, in effect, inflict that punishment on himself, which the church useth to malefactors, that is, *cutting off* from the church; which he, being a heretic, (and therein a schismatic also) doeth voluntarily, and without the judge’s sentence.”

More to the same purpose may be seen in *Mr. Hallett’s discourse of Schism and Heresie*; to which I acknowledge myself greatly indebted for many things contained in the notes on this and the præceding verse.—From this interpretation of [*self-condemned*,] it seems plainly to follow, that, if a man promotes divisions, parties, and factions, in the church, he is *an heretic*, though he may not, at the same time, believe in his own conscience that he is acting wickedly. Our savior represents persecutors so stupid as verily to believe, that, when they were murdering his faithful servants, they were doing God service. *John xvi. 2.* And it is a strong confirmation, that *St. Paul* did not think it a part of the character of *an heretic*, “that he, at the same time, believes in his own conscience that he is doing wrong;” inasmuch as the same apostle has mentioned *heresies*, *Gal. v. 19, &c.* among “the works of the flesh, which are manifest.” Whereas; when another man is condemned by his own conscience, is so far from being *manifest*, that, generally speaking, none can certainly know it, but the man himself. Though, I suppose, wicked men com-

N O T E S.

An. Christi monly are condemned by their own consciences. And hæretics, if they would lay
 64. aside prejudice and passion, pride and ambition, and all wicked and worldly views,
 Nero.10. might easily discover their own crime, and feel the reproach and condemnation of
 their own consciences, untill they repented and amended their conduct.—But that
 Chap. III. is not any part of St. Paul's character of an *hæretic*, nor the meaning of the word,
 [*self-condemned*,] as it stands here in the text.—Much less are we to suppose that
 involuntary errors and mere mistakes in judgment (such as the best of men are liable
 to, after careful examination, and earnest prayer) can partake of the nature of the
 black crime of *hæresie*, which the scripture reckons among *the works of the flesh*, and
 declares “such, as are guilty of it, *shall not inherit the kingdom of God*.”

Men of the most blameless and exemplary lives, who have above all things loved
 truth and righteousness, who have most diligently studied the scriptures, and most
 faithfully explained them, have often been accounted *hæretics*; because they have
 thought for themselves, and honestly declared their real sentiments. But I hope the
 time is coming, when the christian world will see, and acknowledge, that such well-
 minded persons, though in some things they may fall into errors and mistakes; they
 are not, cannot be, *hæretics*, in the true and scriptural sense of that word.

S E C T. V.

Chap. iii. 12, 13, 14.

C O N T E N T S.

IN this section, the apostle ordereth *Titus* to come to him,
 when the person should arrive, whom he would send to re-
 lease him; and, in the mean time, to send *Zenas* and *Apollos*
 to him.

But, as full of the grand subject of the *epistle*, he bideth *Titus*
 put the *gentile christians*, in *Crete*, upon providing what was proper
 for their journey;—as a proof of the influence which true chris-
 tianity had upon them; and which was to be shown, not by idle
 notions, or empty ceremonies; but by works substantially benefi-
 cial and good.

TEXT.

PARAPHRASE.

- 12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis : for I have determined there to winter.

- 13 Bring Zenas the lawyer, and Apollos, on their journey, diligently, that nothing be wanting unto them.

And

When I shall send *Artemas*^a, or *Tychicus*^b, to supply your place in *Crete*; be speedy in coming to me at *Nicopolis*^c. For I have determined to spend the winter there^d.

An. Christi
64.
Nero. 10.
Chap. III.

12

As to *Zenas*, who was formerly an interpreter of the *jewish* law^e, and *Apollos* (*the eloquent Alexandrian*^f) do you so diligently furnish them for their journey, that nothing that is proper for them may be wanting^g.

13

And

NOTES.

12. ^a *Titus* was to leave *Crete*, and another to take care of the churches there, after his departure. [See the history præfixed to this epistle, p. 402.] Consequently, *Titus* was not the bishop of *Crete*, nor the fixed pastor of any christian church there. The office of an evangelist was of a different kind.

^b Acts xx. 4. Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12.

^c There were towns, in several countries, of the name of *Nicopolis*. But this was, most probably, in *Epirus*; and not in *Macedonia*, *Pontus*, or *Thrace*. It was called *Nicopolis*, or the city of victory; because it was built in memory of the victory, which *Augustus Cæsar* obtained, over *Marc Antony*, at *Actium*.

^d Hence it appeareth that *St. Paul* was now at liberty. And, from all circumstances, this epistle seemeth to have been written between his first and second imprisonment at *Rome*. See the history præfixed to this epistle, p. 402.

13. ^e As *νομικός* is the word made use of, Matt. xxii. 35. and as *Zenas* is here mentioned with *Apollos*, I think it more probable that he was a *jewish*, than a *Roman*, lawyer.

^f Acts xviii. 24,—28. and xix. 1. 1 Cor. i. 12. and iii. 4, 5, 6; 22. and iv. 6. and xvi. 12.

^g I reckon *St. Paul* knew that *Zenas* and *Apollos* were to passe through, or touch upon, the island. And therefore he ordered *Titus* [*συνδαιος πρότερον*] to conduct them along, with all care; or to furnish them with provisions, to help them to procede comfortably in their journey. [See on 3 John, ver. 6.]

If they had been in *Crete* already, the apostle would, probably, have addressed them, in some part of this epistle, and exhorted them to assist *Titus*, whilst they stayed;—or, at least, have sent salutations to them, in the conclusion of the epistle. But, upon the supposition that they were only to passe through *Crete*, or just call at one of the ports of that island, there was no occasion to say more than he hath done.

PARAPHRASE.

TEXT.

An.Christi

64.

Nero.10.

Chap.III.

14

And, let even the christians, whom we converted, or who still adhere to what we taught them^b, learn to stand up for and practise good worksⁱ; that they may contribute to the necessities of others; especially of those, who travel about, to preach the pure gospel of Christ; that they may not profess christianity, without bringing forth the proper fruits thereof.

And let ours also learn to¹⁴ maintain good works for necessary uses, that they be not unfruitful.

N O T E S.

14. ^b Καὶ οἱ ἡμέτεροι even ours.] This phrase may, possibly, signify, “the gentiles, whom we converted;” by way of distinction from the jewish (or other) christians converted formerly in that island. But I rather think it means our disciples, or faithful followers; in opposition to the *judaizers*, and their disciples.

ⁱ See note * chap. ii. 14. and notes * and * chap. iii. 8.

S E C T. VI.

The C O N C L U S I O N.

Chap. iii. Ver. 15.

C O N T E N T S.

VERY probably, the apostle knew that his salutations would not be acceptable to the incorrigible *judaizers*. And, therefore, he passeth them by, and saluteth such as adhered to the pure christian doctrine: to whom his salutations would be highly grateful. An. Christi
64.
Nero. 10.
Chap. III.

Or perhaps he might, in his *apostolic character*, leave the *judaizers* unsaluted; to discountenance them, as long as they continued to oppose the pure gospel.

T E X T.

P A R A P H R A S E.

15 All that are with me salute thee. Greet them that love us in

All the christians, who are now with me, send their salutations to you, 15
Titus.

Do you, in my name, salute all to whom my salutations will be acceptable; particularly those who love me, and adhere to that pure christian doctrine which I taught them ^a.

May

N O T E S.

15. ^a See on 1 Tim. vi. 20. See, also, 1 Cor. xvi. 19, &c. Eph. vi. 23, 24. Phil. iv. 21. Col. iv. 14, 15. 1 Thess. v. 26. This *epistle* was written chiefly for the sake (not of *Titus*, but) of the christians, especially the *gentile* christians, in *Crete*. And, therefore, we might call it *St. Paul's epistle to the Cretans*. For it appeareth, from many hints, that they were to be acquainted with the contents of it; as having the greatest concern in it. Compare what is said, in the *history prefixed to 1 Tim.* p. 219.

^b This

P A R A P H R A S E.

T E X T.

An. Christi May the favor of our Lord Jesus in the faith. Grace be with you
 64. Nero. 10. Christ be with you all ^b. Amen ^c. all. Amen.

Chap. III.

N O T E S.

^b This salutation shows that, though the epistle was directed, and sent to *Titus*, it was intended for the benefit of all the true christians in *Crete*. [See the preceding note.]

^c See on 2 Peter iii. 18.

The End of the Epistle to *Titus*.

A N
E S S A Y
Concerning the ABOLISHING of the
C E R E M O N I A L L A W ;

Occasioned by St. PAUL's words,

T I T U S i. 15.

Πάντα μὲν καθαρά τοῖς καθαροῖς.

Unto the pure all things, indeed, are pure.

C H A P. I.

*Of the distinction of the law of Moses into it's three great
branches, ceremonial, political, and moral.*

IT is evident, to every careful reader, that (not only in this to *Titus*, but) in most of St. *Paul's epistles*, one principal view, was, to guard the *gentile* christians against their becoming subject to the *law of Moses*: and that the grand controversie with the *judaising* christians, was, "How far *the people of God*, under the *Messiah*, were obliged to observe that law?"

It may not, therefore, be improper to subjoin an *Essay* upon this subject; which (if it answer the design) will throw much light upon the *epistles*, and other parts of *scripture*.

M m m

The

The *law of Moses* may be distinguished into three great branches, the *ceremonial*, the *political* (or *judicial*) and the *moral*^a.

I acknowledge that the *law of Moses* was binding only to the people of *Israel*. [Deut. iv. 1. and v. 5.] And that, as the *political* and *ceremonial* parts were never binding upon us; so the *moral law* doeth not bind us, by the authority of the *jewish law*; but by the eternal reason of things; and by the authority of our Lord Jesus Christ, who hath adopted the *moral law* into the new testament; where it is proposed in the clearest manner, and enforced by the most weighty sanctions.—But the *jewish law's* being obligatory upon that one nation only, can be no just objection against the above-mentioned distinction. For, why may we not divide the *English law*, (for instance,) into the *common law*, the *law of equity*, and the *civil* (or canon) *law*; though none of these, as they are branches of the *English law*, are binding upon other nations?

It may be further objected, “that what we would call *ceremonial*, “the *jews* would, perhaps, call *political*, and *vice versâ*. Nay, “that it is in itself hard, if not impossible, to distinguish, in some “cases, the *ceremonial* from the *political* institutions. And, therefore, this distinction (in such cases, at least,) can be of no service.”

Answer, A distinction may be just, though we cannot apply it to every nice and minute case that may happen. There is, (for instance,) an eternal, unalterable difference between *moral good* and *evil*, or right and wrong; as much as between light and darkness, sweet and bitter, or any other opposite and inconsistent things. And yet it may be very difficult, if not impossible, for us, in some cases, minutely to distinguish, and exactly to fix the bounds of right and wrong. This is evident, from the different opinions of (not only the vulgar and unthinking, but) even learned and sagacious men, concerning what is just and unjust, especially in *political* matters; as well as from the many contrary laws, that have been

^a *Mr. Locke*, [in his first Letter concerning toleration, Vol. II. p. 247, (otherwise, 265,) of his works,] does, indeed, say, —“There is nothing more frivolous, than “that common distinction of *moral*, *judicial*, and *ceremonial*, law; which men “ordinarily make use of.”—And it is so far true, that no positive law whatsoever can oblige any people, but those, to whom it is given; and that none of these three parts of the law of *Moses* are obligatory upon us, christians; as they stand there upon record, or by virtue of the authority of that law.—But the same *Mr. Locke* has, afterwards, contended for dividing the law of *Moses* into *ceremonial* and *moral*. [See his note on Eph. ii. 15. ad fin.]

been made, in different ages and nations, concerning these matters. "But, (*to borrow the words of an eminent author,*) as, in painting, two very different colors, by diluting each other very slowly and gradually, may, from the highest intenseness in either extreme, terminate in the midst insensibly; and so run one into the other, that it shall not be possible, even for a skilful eye, to determine exactly where the one ends, and the other begins; and yet the colors may really differ as much as can be; not in degree only, but intirely in kind, as red and blue, or white and black. So, though perhaps it may be very difficult in some nice and perplexed cases (which yet are very far from occurring frequently) to define exactly the bounds of right and wrong, just and unjust; and there may be some latitude in the judgment of different men, and the laws of divers nations; yet *right* and *wrong* are nevertheless in themselves totally and essentially different; even altogether as much, as *white* and *black*, *light* and *darkness*." Which reasoning, applied to the present case, appeareth to me to take away the whole force of this objection: i, e, there may be, in some cases, a difference between what was *ceremonial* and *political*, in the *jewish* law; and yet we may not be able to fix the bounds exactly. Nay, perhaps, some of those *laws* might be of a mixed nature, which will still the more increase the difficulty.

This distinction of the *law of Moses*, [into *ceremonial*, *political*, and *moral*,] seems to me, indeed, of more moment; as *St. Paul* hath used some of the branches of this division; and cannot (I think) be understood, but upon the supposition of such a distinction.—And, if we have the reason of things, and *Apostolic* authority, for this distinction;—surely it must be just, and well established.

I make no manner of question of it,—but that all these three branches were binding upon the *jews*, by the authority of the *Mosaic* law; and that, in that sense, the whole may be called their *political* law. But what I would be understood to say, is, that there are some parts of that *law* everlasting and invariable; and these I call *moral*. Others were necessary to the being or well-being of the nation, or polity; or to hold a number of men together, as united into one kingdom, or society. These were *political*. And, others, again, were *positive institutions*, that had merely a moral or religious intention: and these were *ceremonial*.

But, if any like not these terms, they are welcome to use any other. As for the things themselves, they were evidently distinct from one another. And, if that be allowed, it is all I contend for.

I would further add, that I cannot agree with such as would have all the *jewish* law *political*. "Thou shalt worship the Lord thy God; and love, and fear, him; and thou shalt love thy neighbor as thyself;"—These, and such like injunctions, were certainly *religious* or moral, and of eternal obligation; however enforced by any *positive* injunction, or authority. And, as to their customs, rites, or *ceremonies*; some were of a *religious*, and others of a *political*, nature: or many of them, perhaps, of a *mixed* nature; i, e, partly *religious*, and partly *political*.

CHAP. II.

SECT. I.

What parts of the law of Moses were binding upon the Jewish christians, either in, or out of, Judæa.

WE procede, in the next place, to consider the distinction of persons, to whom christianity was preached by the apostles.—And this, also, was threefold. (1.) *Jews*. (2.) *Devout gentiles*. And, (3.) *Idoltrous gentiles*.

As each of these three sorts of persons stood in different relations to the *law of Moses*, antecedent to their imbracing christianity, different things were required of them, upon their becoming christians.

The *christian religion* equally required of them all, "That they should believe in the one true God; acknowlege Jesus to be the *Messiah*, or the great prophet and savior of the world; and persevere in the practice of piety, self-government, and benevolence." But these are so plain and evident, that they admit not of any dispute; and, therefore, come not under the present consideration.

But it is not so easie to determine, "What were the peculiar duties, which, upon their imbracing *christianity*, obliged the converts of one of these sorts, and not of the other?"

We

We shall inquire into their cases separately.

1. As to the *Jews*. By whom I understand all such as were circumcised, and under obligation to keep the whole *law of Moses*; whether they lived in *Judæa*, or out of it; whether they were borne of *jewish*, or *gentile*, parents; or went under the name of *Hebrews*, *Hellenists*, *Samaritanes*, or *proselytes of righteousness*.—The question concerning them, is, “Whether they, upon imbracing christianity, were obliged to persevere in the observation of the whole *law of Moses*, as before; and only to superadd *christianity* to *judaism*? Or, were they absolved from the observation of the *law of Moses*, immediately and intirely? Or, were they absolved from their obligation to some parts of it only; and bound to observe the other parts, as before?”

Answer; The last of these three appeareth to have been their case; viz. “that the *jews*, upon their imbracing christianity, were absolved only from some parts of the *law of Moses*: but continued under obligations to observe other parts, as before.”

The next inquiry, therefore, will be, “From what parts of the *law of Moses* were the *jewish christians* absolved? and to what parts did they continue obliged?”

In order to answer the more exactly, it will be proper, separately to consider such as lived in *Judæa*, and such as lived in other countries. 1. As to the *jewish christians*, who lived in *Judæa*.—They did, without question, continue under obligations to the *moral law*. [*Vid. constitution. Apostol. l. 6. c. 22.*] The *eternal reason and nature of things*, and the *christian religion*, would both oblige them to that;—even supposing the whole authority of the *law of Moses* had immediately ceased.—But I am apt to think that the *jewish christians*, in *Judæa*, continued under obligations to the law of nature, [or the *moral law*,] not only by the reason of things; but, likewise, by the authority of the *law of Moses*, which was their *national law*;—as well as came under new and additional obligations to it, by *christianity*.

2. As to the *political* (or *judicial*) part of the *law of Moses*.—*Christianity* did not absolve the *jewish christians*, within the borders of *Judæa*, from this, any more than from the *moral law*. It was never the mind and will of our Lord Jesus Christ, that the *jews*, of *Judæa*, upon imbracing christianity, should disband, or cease to be a nation;—even supposing the whole nation had turned *christians*.

What

What things were required of them, as reasonable creatures, united in civil society, for their mutual good and benefit; and, without which, the society could not have subsisted, but must have fallen into ruine or confusion;—these things, by all the laws of God and man, were proper to be continued; and *christianity* never made any attempt to subvert them. So far was our Lord from overthrowing the *jewish polity* (which had the wise and blessed God for it's author) that he would not intermeddle with the usurped power of the *Romans*; but enjoined the *jews* to “render unto Cæsar the things which were Cæsar's, and unto God the things which were God's.”—without determining what belonged to each. And, in the beginning of the reign of *Nero*^b, *St. Paul* ordered the christians to be subject to the higher powers; and intimated, that magistracy, or government, was *the ordinance of God*; and (when it answered the end) *was a terror to evil-doers, but a praise to them that do well.* Rom. xiii. 1, &c.

Religion and civil government are things intirely distinct. And our Savior (*whose kingdom was not of this world*) would not meddle, when he was desired to be arbitrator, in order to divide an inheritance between two brothers. [Luke xii. 13, 14.] In which he acted in character; as he always did.

In their *civil capacity*, the *christian religion* leaveth men as it found them. [See Mr. *Locke* on 1 Cor. vii. 20.] And (in opposition to the *jewish christians*, who taught that the *gospel* absolved men from their civil relations and duties) the apostles constantly and uniformly taught the christians, that “it was their duty to continue in subjection to principalities and powers; [1 Pet. ii. 13,—“ 17. Tit. iii. 1.] to pray for kings, and all in authority over them; [1 Tim. ii. 1, &c.] not to speak evil of dignities; [2 Pet. “ ii. 10.

^b See Mr. *Locke* on Rom. xiii. 1,—7. To which I beg leave to add, that *the epistle to the Romans* is reckoned to have been written, in the year of Christ, fifty-seven, or fifty-eight, i, e, in the third, or fourth, year of the reign of *Nero*. In the beginning of his reign, *Nero* was no cruel tyrant, nor persecutor; but reigned with great moderation and general applause. And it was not 'till the eighth year of his reign, that he threw off the mask, and broke out into his most amazing extravagancies and cruelties. [Vid. *Sueton. L. 6. c. 3; 10. Tacit. annal. L. 13. Euseb. H. E. L. II. c. 22; 24, 25. Mr. Brekel's sermon, intitled Liberty and Loyalty.*] So that it ought no more to be said, “that the apostle preached up the doctrine of passive obedience and non-resistance, under the worst of tyrants, or under a persecuting, oppressive government.” For, though *Nero* was, indeed, afterwards one of the worst of tyrants; yet, when *St. Paul* wrote his epistle to the *Romans*, he governed like one of the best of the *Roman emperors*.

“ ii. 10. Jude, ver. 8.] nor to use their freedom from the *ceremonial law*, as a pretence to rebellion, or casting off their obedience to the laws of the nation where they lived ; [1 Pet. ii. 16, 17.] they were to honor their superiors, and to pay tribute, not only for fear of punishment, but out of conscience ; [Rom. xiii. 5, 6.] That christian husbands and wives must continue their fidelity and affection to their wives and husbands ; whether christians, or no : [1 Cor. vii. 10,—17. Eph. v. 22, &c. Col. iii. 18, 19. 1 Pet. iii. 1, &c.] and, that he, that was married, was not to seek to be loosed ; [1 Cor. vii. 27.] and he, that was called, being a slave, was to continue in slavery, unless he could obtain his freedom in some legal manner, [1 Cor. vii. 21. 1 Tim. vi. 1, 2. Tit. ii. 9, 10. Philem. ver. 13,—16. Christian parents were to love their children ; and christian children were to love and honor their parents ; whether christians, or no. [Eph. vi. 1,—4. Col. iii. 20, 21.] Christian masters were to be kind to their servants, [or slaves.] And christian servants were to obey their masters ; whether christians, or no.” [Eph. vi. 5,—9. Col. iii. 22, &c. and iv. 1. 1 Tim. vi. 1, &c. Tit. ii. 9, 10. 1 Pet. ii. 18, &c.]—The whole matter is thus summed up, by St. Paul : “ Is any man called, being circumcised ? let him not become uncircumcised. Is any man called in uncircumcision ? let him not be circumcised. Let every man abide in the calling, wherein he is called.” [1 Cor. vii. 18 ; 20.]

But, on the other hand, it ought to be remembered, that neither our Lord, nor his apostles, ever declared the usurped power of the *Cæsars* to be just and right ; or that, when a prince is a tyrant, all his subjects ought to submit to be his slaves. No ! christianity meddeth not with civil matters. It is an affair of a quite different nature : it lieth between God and a man’s own conscience. Whereas ; his duties and privileges, as a member of civil society, concern the *man* ; (of what religion soever he be) but not as a *christian* : i, e. What are his duties or privileges, as he is of this or that nation ; and how far any law is just or unjust, or any particular ruler to be obeyed or resisted ;—may concern the *man*, in his social capacity. But the *christian religion* doeth not meddle with such things, one way, or the other. They were to continue obedient, as far as they could, consistently with christianity, and a good conscience. Where they could not in conscience obey, there the gospel directed *christians* of all nations to behave with patience under their sufferings, ’till such laws

laws were repealed, or such cruelties ceased. But *christianity* did not restrain them from endeavoring, by all fair and reasonable methods, to get such unrighteous laws repealed, or such ill treatment removed.

Indeed, nothing could have tended more to the prejudice of christianity, nor made men more ready to have suspected our Lord and his apostles of some sinister design, than if they had absolved servants from their duty to their masters; or subjects, from their allegiance to their governors: Or, on the other hand, had tyed men down to slavery; or robbed them of any of their just liberties, possessions, or privileges.

To sum up the matter.—Had the *jews* continued a nation, and all turned *christians*, their *polity* must have continued. Or, suppose them to have continued a nation, and that the body of them had not imbraced the *gospel*;—the *christians*, who would have lived among them, must have observed their *political law*; at least, as far as it was necessary to civil society. For, without observing that, no nation or society can subsist.

3. As to the *ritual*, or *ceremonial*, part of the *law of Moses*.—It appeareth to me that the *jewish christians*, in *Judæa*, and in all nations, were (*de jure*) absolved from it, immediately upon their embracing christianity.

The *antient prophets* had prophesied, that “God would make a new covenant with the house of *Israel*, and with the house of *Judab*;—a different covenant from that which he had made with their fathers, when he brought them up, out of the land of *Egypt*.” [Jer. xxxi. 31, &c.] And our Savior intimated, that, under the *gospel*, “they might worship God as acceptably, in any place, as at the temple; if they worshiped him in spirit and in truth. [John iv. 21, &c.] And yet more planely; [Matt. xv. 11. and Mark vii. 15.] that nothing, which entereth into a man, defileth him; but only what procedeth from within; i, e, from a wicked heart:”—By which he intimated, that he was taking away all difference between one place of worship and another; and between meats clean and unclean.

And what our Lord thus intimated himself, he (in due time) reveled;—particularly to St. *Paul*, the great apostle of the gentiles. Rom. vii. 1,—4. addressing himself to the *jewish christians*, he saith, “Know ye not, brethren, (for I now speak to them that know the
“ law,

“ law, i, e, to the *jewish converts*) that the law hath dominion over
 “ a man, only as long as it liveth, or continueth in full force and
 “ obligation. For a woman, who hath an husband, is bound by
 “ the law to her living husband. But, if her husband die, she
 “ is loosed from the law, which made her her husband’s. Where-
 “ fore, she shall be called an adulteresse, if, whilst her husband
 “ liveth, she become another man’s wife. But, if her husband
 “ die, she is freed from that law, (*whereby he had a right to her*;) *so that, then,* she is no adulteresse, if she become another man’s
 “ wife.

“ In the same manner, my brethren, *the law* also, which was
 “ once as your husband, is dead; and you are quite disengaged
 “ from it, by Christ’s assuming a body; and, through his death,
 “ abolishing death; and consequently *the law* too, as it subjected
 “ you to death: that you might, without any just charge of dis-
 “ affection, be married to another husband, even Christ; and sub-
 “ ject yourselves to the dominion of him, who is risen from the
 “ dead; and thereby hath given assurance to all men, that death,
 “ the curse of the law, is abolished: that, under this encourageing
 “ hope, we might bring forth the fruit of such holy actions,
 “ as will secure to us the highest glory and happiness, in the favor
 “ of God.” [See Mr. Taylor on the place.]

In all this period, I suppose, it is evident, that he speaketh to
 such *christians* as had been *jews*; and declareth, that they, by im-
 braceing the christian religion, were as much freed from *the law of*
Moses, as a married woman is from her dead husband. And, as
 far as concerneth the *jewish christians* in *Judæa*, (if it will be allowed
 me to apply this to them at all) it must mean, that they were freed
 only from the *ceremonial law*: if what is said above, concerning
 their continuing under subjection to the *moral* and *political* parts,
 be just.—As it was addressed directly and immediately to the *jewish*
christians out of *Judæa*, there can be no scruple concerning the
 applying it to them. But, in what sense it may be applied to
 them; or whether it signified, that they were absolved from any
 more than the *ceremonial law*; will (I hope) be evident, before we
 have finished.

Rom. xiv. 14. St. Paul saith expressly, as to the distinction of
 meats, (which made up a great part of the *ceremonial law*;) “ I
 “ know, and am persuaded by the Lord Jesus, that nothing is un-
 “ clean of itself; but to him, who thinketh any thing unclean,—

“to him it is unclean.”—Now, of whom can the apostle be supposed to have said this, but of the *jewish* christians; who were apt to be scrupulous, and to make such a distinction of meats? Whereas; he here intimateth, that *christianity* absolved them from such observations; if they could but satisfy their own consciences, and get over their scruples.

Rom. xiv. 17, 18. “The kingdom of God is not meat and drink, (or the christian religion doeth not, like the law of Moses, require any distinction between one sort of meat and drink, and another;) but righteousness, and peace, and joy in the holy spirit. For he that, in these (last mentioned) things, serveth Christ, is acceptable to God, and approved of men.”—And, And ver. 20. “All things, indeed, are (clean, or) pure; but it is a wicked thing for a man to eat, so as to offend [*his scrupulous, christian brother.*]” i, e, None of the christians were under obligation to abstain from any kind of wholesome food, though prohibited, as unclean, by the law of Moses; unless any of the *jewish christians* had not got over their scruples;—or such, as understood their liberty, were in danger of offending the scrupulous. In such cases, it was better to refrain; and not to use the liberty, with which christianity had made them free. But, when there was no danger of offending the scrupulous, St. Paul would not permit the *gentile converts* to make any such distinction. As I hope to make very evident, hereafter.

Gal. ii. 19. St. Paul declareth, that, by the tenor of the law of Moses itself, he was discharged from the obligation of it, upon embracing christianity. And, by way of parity, the case must have been the same with other *jewish converts*.

Eph. ii. 14, 15, 16. Alluding to the wall around the temple at Jerusalem, which parted between the court of the *jews*, and the court of the *gentiles*, he calleth the *ceremonial law*, the wall of partition^c, which had been between the *jews* and *gentiles*, and had kept them

^c [Vid. Philo. Legatio. ad Caium, p. 1022, 1023.] Philo, speaking of the veneration, which the *jews* had for the temple, saith, περιτότερα δὲ καὶ ἐξαιρέτως ἐστὶν αὐτοῖς ἀπασιν ἢ περὶ τὸ ἱερὸν σπυδαὶ τεκμήριον δὲ μεγίστον θάνατος ἀπειραιτήτως ὄρεσθαι κατὰ τῶν ἐς τὰς ἐντὸς περιβόλους παρελθόντων. Δέχονται γὰρ εἰς τὰς ἐξωτερὰς τὰς παύλας πάντας τῶν ὁμοθυμῶν. “The regard, which they all pay to the temple, is most religious and exact; as appeareth by this most evident argument, that certain death is appointed for them, who go within the inner sept. For within the outer sept [or into the outer court,] they receive all the *gentiles* on every side.” Josephus, (de Bell. Jud.

them from uniting into one body : but intimateth, that Christ had broken it down, or taken it away ; laid both the courts into one ; and so made peace between them, and united them ; having abolished, in his flesh, [or, by his death,] that (*cause of*) enmity, viz. the law of institutions, which consisted in [ritual] ordinances, and reconciled *jew* and *gentile* into one new man, church, or body, by his crucifixion ^d. For, as the reward of his obedience unto death, he received all power in heaven and on earth ; to erect his church upon the terms of the gospel ; and to select men to be his people, out of all nations, as well as from among the *jews*. From hence I seem to gather, not only that the *ceremonial law* is abolished, but that we may date the abolishing of it (*de jure*) from the death of Christ, and the first erecting his church and kingdom in the world.

This may be confirmed from Col. ii. 14. (which I look upon as a parallel text to that in *Ephesians*.) Here St. Paul calleth the *ceremonial law*, “ an hand-writing, that consisted in positive insti-
N n n 2 “ tutions ;

Jud. 1. 5. c. 5. § 2.) speaking of [the mountain of the house, or] the first court, as one went into the temple, i. e. the court of the *gentiles*, thus describeth this wall of partition, which separated that from the court of the *jews*.—Διὰ τίνος περιούλιον ἐπὶ τὸ δεύτερον ἱερόν, δρύφακ]ο περιέεσθη λίθινον, τρίπηχυς μὲν ὕψος, πᾶν δὲ χαρμένως διεργασμένον· ἐν αὐτῷ δ' ἐσκήσαν (vel διεσκήσαν) ἐξ ἰσθμίου στήλαι, τὸν τῆς ἀγνείας προσμαίνουσαι νόμον, αἱ μὲν ἑλληνικοῖς αἱ δὲ ῥωμαϊκοῖς γραμμασι, μὴ δ' εἶναι ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρῆναι· τὸ γὰρ δεύτερον ἱερόν ἁγίον ἐκαλέτο. “ As they went, through “ this, to the second court ; there went round about a sept [i. e. a wall, or parti- “ tion,] of stone, three cubits high, and of exquisite workmanship ; and in it there “ were pillars, placed at equal distances, on which were inscriptions in *Greek* and “ *Latin*, intimating who were unclean by the law, and forbidding any stranger [or “ *gentile*] to go within the holy ground. For the second court was called holy.” And, (*Antiq.* 1. 15. c. 11. § 5.) Τοῦτο μὲν ὁ πρῶτος περιβολὴ ἦν, ἐν μέσῳ δὲ ἀπέχων ἔ ποδὶν δεύτερον, προσεσθλὸς βαθμίσιν ἐλίγαις, ὃν περιέχετ' ἑξῆς λίθινον δρυφακίον, γραμμῶν ἐσθλῶν ἐσθλῶν τὸν ἀλλοθύνῃ, θανατικῆς ἀπειλημένης τῆς ζήτησις. “ Such was the first in- “ closure ; [i. e. the court, within the outer wall, that ran round the mountain of “ the house ; or the court of the *gentiles* :] but, in the middle, not far from the first, “ there was a second, into which you ascended by a few steps ; and that was fur- “ rounded by the partition of a stone-wall, on which was an inscription forbidding “ a *gentile* to enter, upon pain of death.” I would just add, that St. Paul had like to have been killed, by the enraged *jewish* populace ; because they thought he had carried *Trophimus*, an uncircumcised *gentile*, within that wall of partition. Acts xxi. 27, &c. Nay ; the *Romans* gave the *jews* leave to kill any man, that was uncircumcised, if he passed those bounds ; even though he were a *Roman*. [*Joseph. de bell. jud.* 1. 6. c. 2. § 4.]

^d Just as if a king was about to unite two sorts of people, equally, under his government and care, and should abolish the different customs and laws, that had formerly prevailed among them, or one of them, and so reduce them all to one custom and law. [*Vid. Socin. oper. Vol. II. p. 181. Col. 2.*]

“ tutions; and which had stood (a long time) against the *gentiles*.
 “ But, he leteth them know, that God had now bloted it out,
 “ taken it away, and nailed it to the crosse of Christ.” So that,
 after his crucifixion, it was no longer in force.

Col. ii. 20, &c. is judiciously thought to have been an addresse to the *jewish* converts at *Colosse*^f; where the apostle intimateth,
 “ That they were dead, with Christ, from the rudiments of the
 “ world, [or the shadows of the *jewish*, temporal dispensation,]
 “ i, e, the *ceremonial laws*: and, therefore, ought not to require a
 “ compliance with them; as if those laws had been still in force.
 “ The things, which they required from the *gentile* christians,
 “ were, *Eat not*^g, *taste not*, *touch not*, *those things*, *which were*
 “ *made to be consumed by our use of them*.—Whereas; the injoining
 “ christians to make such a distinction of meats, is (merely) ac-
 “ cording to the commandments and doctrines of men.”

1 Tim. iv. 3, 4, 5. The apostle insinuateth that the *jewish* christians made way for the *grand apostasie*; who (contrary to their own consciences) made a distinction of meats, clean and unclean, according to the *law of Moses*;—though the *gospel* had freed the faithful, and such as acknowledge the truth, from such ceremonial observations. [See on 1 Tim. iv. 1, &c.]

Again; he repeteth the same thing, in this text, [viz. Tit. i. 15.] as will appear from *ver.* 10; 14. and much more evidently from carefully reading the whole *epistle*. The chief study of the judaizing christians in *Crete*, was, to bring the *gentile* converts to observe the *ceremonial law*. In opposition to which, St. Paul intimateth, that, if they themselves had been pure, [*and had maintained their christian liberty, as well as they understood it,*] all things would have been clean and pure to them; [i, e, to the *jewish* converts;]—even such things as were declared *unclean*, and prohibited, by the *law of Moses*.

And, in writing to the *Hebrew christians*, he saith, that “ the
 “ change of the priesthood, from the tribe of *Levi* to that of *Judab*,
 “ necessarily infered a change of the *Levitical law*.” [Heb. vii. 11, &c.] And, *ver.* 18. “ For verily there is a disannulling of the com-
 “ mandment

^g Mos est quibusdam in locis, clavis transfigendi edicta antiquata. Is tunc etiam in Asia videtur fuisse, & ad eum alludere Paulus. *It is the custom, in some places, to strike nails through such edicts as are abolished. That seems to have been, then, the custom in Asia, and Paul to have alluded to it.* [Vid. Grot. in Col. ii. 14.]

^f See *Miscel. Sacra, Essay* ii. p. 95. and Mr. *Peirce* upon the place.

^g *Mh* 244.

“mandment going before; [i, e, of the *Levitical law*, which præceded *christianity*:] because of the weaknesse and unprofitablenesse of it.”

Heb. viii. 13. After he had mentioned the prophesie of *Jeremiab*, concerning the abolishing the *jewish law*, and establishing a new [i, e, the *christian*] covenant, he concludeth, “That (inasmuch as God had prophesied of a new covenant, and sent the *Messiah* to introduce it,) he had made the first old. Now that, which decayeth and waxeth old, (*saieth he*) is ready to vanish away;” i, e, (as appeareth from several texts compared) *de jure*, it was abolished by the death of Christ; and, *de facto*, it was ready to vanish away, by the approaching destruction of *Jerusalem*, the temple, and the *jewish nation*; when the *Levitical* service, and the *jewish* polity, were both to fall. And, to name no more,—Heb. ix. 10. The *Levitical* service is represented, as consisting “only in meats and drinks, and various washings, and fleshly ordinances, imposed upon them, [*the jews, or people of God*,] until the time of reformation, by the *christian religion*.”

II. As to the *jewish christians* out of *Judæa*.—They continued under obligations to the *law of nature*, by the eternal reason of things, and by the authority of the *national law*, where they lived;—as far as the *law of nature* was incorporated into that national law. And they came under additional obligations to the *law of nature*, as it is adopted into, and enforced by, the *christian law*.—As to the *political part* of the *law of Moses*; I do not apprehend that they were under obligation to observe that; unless they had a mind to go into *Judæa*, and settle there; or claimed any of the privileges of the *jewish nation*.—That every christian was obliged to obey the *national law* of that country where he lived;—and that all christians, every where (and consequently the *jewish converts* out of *Judæa*) were absolved from the *ceremonial law*;—hath, (I hope) been made sufficiently to appear.

There were some very good reasons for fencing in the *jews*, by the *ceremonial law*, until this time, and no longer.

1. It was proper to keep the *jews* a distinct people, by the *ceremonial law*, until Christ came;—as the *law* was præparatory to christianity. Unless the *jews* had been kept a separate people, ’till the coming of the *Messiah*, how could it have been known that he descended from *Abraham*, *David*, and the tribe of *Judab*; though these were some of the propheticall characteristics, to distinguish him

him from all other prophets, or any that should pretend to be the *Messiah*?

Nay, further. As the wise governor of all, at once formed, in his own mind, the plans of both the *temporal* and *spiritual kingdoms*: and as we, who have them both before us, upon comparing them together, find that they do actually, in many respects, bear a resemblance to each other:—there is great reason to believe that resemblance was designed; in order to facilitate the spread of christianity among the *jews*. But, when the substance came, no wonder that the shadow ceased.

2. Another reason for the ceremonial law's continuing in force 'till Christ came, was, to preserve the *jews* from idolatry.

To me, indeed, it seemeth highly proper, that the *ceremonial law* should cease, upon the planting and spreading of the *christian religion*; because all positive institutions are intirely in subservience to *natural religion*; and they are valuable, only so far as they strengthen moral obligations. When, therefore, they cease to do that, they cease to answer their end and design, and are then very reasonably and justly abolished.

In this view, there appeareth to have been as good a reason for the abolishing of the *ceremonial law*, when the nations were going to imbrace christianity; as there was at first for instituting it.

When *Israel* came up out of *Egypt*, the other nations, in general, were *idolators*. And, as the nation of *Israel* was separated of God, to preserve the knowlege and worship of him, i. e. of the one, only, living, and true God: [Lev. xx. 24, 25, 26.] if they had been allowed to mix with the *Ægyptians*, and the surrounding nations; (so prone were they to *idolatry*, that) they would have been very apt to have imitated them in their *apostasie*. To distinguish them, therefore, and to prevent their mixing with the surrounding nations, God instituted among them the *ceremonial law*; indulged them in a pompous way of worship; and appointed several rites and ceremonies, very different from those of their neighbors; or, in some cases, perhaps, the same ceremonies differently applied, that he might keep them true to himself, by continually employing them in the service of him, the only true God. For there is some reason to think that God would not have given to *Israel* the ceremonial law, at all, if they had not been so much inclined to imitate the neighboring nations, and especially in their idolatry. Accordingly; it is said, Deut. v. 22. that, when God had published the ten commandments,

ments, *be added no more.* But, when their amazing proneness to idolatry had appeared, in *Aaron's* making the golden calf, at their request; and in all the congregation's worshipping that image; then God proceeded to give them such a vast number of positive and ritual institutions. [*Vid. Burnet. de fide & officiis, p. 17. Spencer. de legibus Hebræorum. L. 1. c. 1. § 2.*]

We must consider the *Israelites*, as then just come out of slavery, and from among a people devoted to idolatry; with minds as ignorant and abject, as such a long and hard bondage, among such a people, would naturally render them; and with a great fondness for the customs of their tyrannical masters.—The infinitely wise and good God, therefore, adapted the law to their circumstances. And what *Solon* said of the *Athenian* laws, [*viz. "though they were not absolutely the best, yet they were the best that people could bear;"*] may be very justly applied to the Jewish law, considering the circumstances of that people, when *the law* was given them, and for many ages after.

Thus things stood, whilst the *kingdom of God* was chiefly confined to one nation. But, when the *Messiah* was come, and his *kingdom* was declared to be common to all nations; when the world was going to embrace the true religion, and forsake their *idolatry*; then the very design of such a separation ceased, and therefore the *ceremonial law*, [*that middle wall of partition,*] was very justly taken out of the way. As that cumbrous service was imposed upon them, only 'till the time of reformation; when that reformation came, it was wisely removed. And thus, in all cases, when the end can be better attained, by other means; the former means cease, and of course are laid aside. Nay; thus also it was in fact. As the *gospel* spread, the observation of the *law* gradually ceased among the *christians*.—In one word, a new covenant is given, including all nations. And; therefore, the *Jewish laws* of separation can no longer sute the case of the people of God.

3. I may add another reason for God's instituting the ceremonial law, which I choose to expresse in the words of *a most eminent divine*. "The appointing those numerous sacrifices and expiations, washings, purifications, and the like; was to remind that stiff-necked people of their obligations to true holiness of life, by such corporeal figures and emblems, as might always be visibly before their eyes, suted to their capacities and prejudices; proper to withdraw them from the pollutions of their neighboring nations; " to

“ to admonish them constantly of their being the peculiar of the
 “ true God, the holy one of *Israel*; and consequently to keep
 “ them under a perpetual sense of their obligation to *be holy, even*
 “ *as he was holy.*”

But, when *the christian revelation* came, and inculcated purity and true holiness, in a more noble and simple, in a more easy, clear, and extensive, manner. And, when the *jewish* people, by being in more advantageous circumstances, and by conversing with the *Greeks, Romans*, and other nations, had their minds enlarged, and were become capable of more manly instructions, and a more simple and excellent religion;—then, this reason, also, for the continuance of the ceremonial law plainly ceased.—Children may be taught by pictures, corporeal images, and sensible emblems; but persons of a riper age can receive instructions in a more direct, rational, and manly way. [1 Cor. xiii. 11. Gal. iv. 1,—7.]

S E C T. II.

Objections, *with their* Answers.

TO what hath been said, several things may be objected.

Objection 1. “ The *jewish* converts, in general, continued
 “ to circumcise their children, and to observe the *ceremonial law*.
 “ Nay; the apostles also, of the circumcision, were so far from
 “ instructing the *jewish* christians in their freedom from that
 “ law, that they themselves observed it, many years after the
 “ conversion of the *gentiles* was begun; if not to the end of
 “ their lives.”

Answer. Some learned men have been of opinion that there is no doctrine delivered, in *the Acts of the apostles*, or their *epistles*; but there is, at least, some general intimation of it, in the four gospels. It is true, that several of the general hints, which our Lord gave, are more largely explained, and delivered more explicitly, and with many more circumstances, in *the Acts*, or *apostolic epistles*. But our Lord prepared the minds of his disciples for the more full and particular discovery of some ungrateful truths, by giving general intimations, which should in due time be further opened to their view.

Accord-

Accordingly ; we find our Lord intimating, once and again, the abolishing of the ceremonial law. In order to show that the jewish distinction of days was coming to an end, he frequently worked cures on their sabbath-day ; and, among other arguments to vindicate the conduct of his disciples, on that day, he declared *that the son of man was lord of the sabbath-day* ;—he had power to abolish it, or dispense with the outward rest of that day, as he saw proper. [See Matt. xii. 8. Mark ii. 28. Luke vi. 5.] In his conversation with the woman of *Samaria*, our Lord intimated that the distinction of places for religious worship was just going to be taken away ; and that the true worshipers, who worshiped God in spirit and truth, might worship him as acceptably in one place as another. [John iv. 19, &c.] Our Lord first blamed the pharisees for making void the commandments of God, by their traditions ; and then, addressing himself to the multitude of the jewish people, he declared, “ *that nothing, which entereth into a man, defileth the man.* No sort of wholesome food, whether clean or unclean by the law of *Moses*, defileth a man.” This open declaration shocked his disciples, the apostles. And, when they were in private, they inquired of their Lord what he meant thereby. Upon that, he first reproached them for want of understanding, when his words were so plain ; and then assured them “ *that nothing, which entereth into a man’s mouth, and goes into his stomach, defileth the man ; but wicked thoughts, proceeding out of his heart, and breaking out into wicked words and actions. These are the things which defile the man.*” [Matt. xii. 1,—20. Mark vii. 1,—23.]

One would think these to be very plain declarations of our Lord’s, for the abolishing of the ceremonial law. But we have not the prejudices of education in favor of it. Whereas ; the apostles were brought up, from their infancy, in the highest veneration for the ceremonial law. And they were very slow in conquering the strong prejudices of education ; and could not easily believe, or understand, any thing that was opposite to them. Notwithstanding, therefore, all that our Lord had said, they continued their veneration for that law.

St. *Stephen* was, indeed, charged with having said “ *that Jesus of Nazareth would destroy that holy place, [the temple ;] and would change τὰ ἔθνη the rites, or ceremonies, which Moses had delivered, for the jews to observe.*” [Acts vi. 14.] But it may

be doubted how far the charge was true ; as it came from false witness ; and in clearness exceeds any thing, which the apostles had, as yet, declared upon that subject ; or perhaps, as yet, understood.—That St. *Stephen* had said these words, I very much doubt. But he had, very probably, mentioned somewhat of our Savior's prophesie, concerning the destruction of *Jerusalem*, and of their temple, city, and nation. And, when the temple was destroyed, he might justly infer that the temple-service must cease ; and consequently abundance of the jewish rites and ceremonies cease of course. Or that might be the inference, which his enemies drew from what he had said of the destruction of that holy place, the temple.

St. *Stephen's* illumination will hardly be thought to exceed that of the apostles. And we find that they, as well as the other jewish christians, frequented the temple-service daily. [See Acts ii. 46. and iii. i. and v. 42.]

In St. *Peter's* vision, [Acts x. 12, &c.] there appeared all sorts of creatures, clean and unclean, according to the *law of Moses*. And, along with the vision, “there came a voice from the Lord “Jesus, ordering *Peter* to kill and eat of any of those creatures, “without distinction.” And, when St. *Peter* (who, as yet, was a strict observer of the *ceremonial law* ; though it was seven years after Christ's ascension ;—when he, I say) refused to eat of unclean beasts ; the voice from heaven replied, “What God hath “made clean, [*i. e.* by the *gospel*] you are not to reckon polluted, “or unclean.” And, to confirm the matter, it was repeated a third time ; and then all the *apparatus* was received up into heaven.

We, in our present situation, should think this to have been a sufficient intimation to St. *Peter*, that the *jewish* converts were (by *christianity*) absolved from the *ceremonial law* ; and particularly from the *jewish* distinction of meats clean and unclean. But, so prejudiced was St. *Peter* against understanding it in that sense, and yet so unable to put any other sense upon it, that he did not know what to make of it ; 'till the succeeding events taught him to regard it as an emblem, that the uncircumcised (particularly the *devout*) *gentiles*, were no longer to be looked upon, as unclean, or unfit to be taken into the church of God. Our Lord might design that vision as a gentle insinuation to prepare the way for the more full discovery of the abolishing of the *ceremonial law*. But St. *Peter* doeth not appear to have so under-

understood it, or to have ceased from observing the *ceremonial law*.

The place, which seemeth most planely to point out St. *Peter's* knowlege of the abolishing of the *ceremonial law*, is, Acts xv. 10. where he calleth circumcision, and the other rituals of the *jewish law*, “a yoke, which neither their fathers, nor they, were able to bear.” And this he declared, in a full assembly of the *apostles*, *elders*, and *brethren*; i. e. in the presence of all the church, or christians, then at *Jerusalem*. So that, if that was a declaration of the abolishing of the *ceremonial law*, the largest and most considerable church of the *jewish* christians must have been fully acquainted with it.

But, however we may understand this part of St. *Peter's* speech, I question whether the church of *Jerusalem*, or even he himself, understood it, as any intimation of the freedom of the *jewish* converts from the *ceremonial law*; at least before the destruction of *Jerusalem*. This speech was designed to show that the converts from among the *devout gentiles* ought not to be obliged to submit to more of the *law of Moses*, than they had observed, antecedent to their imbraceing the *christian religion*. But (however *burthensome a yoke* they might account it) he saith not a word of the *jewish* converts being discharged from it. Nay; long after that, we find St. *James* (who was also an apostle of the *circumcision*, and present when St. *Peter* spoke these words) mentioning it as a very grievous, though false, accusation of St. *Paul*, that he had taught all the *jewish* converts, in *gentile* countries, not to circumcise their children, nor to observe the *ceremonial law*. [Acts xxi. 21.] and declaring, [ver. 20.] that of the many *myriads* of *jewish* christians, (who were, perhaps, then come up to *Jerusalem*, to celebrate some of the great festivals at the temple) there were none of them but were still zealous for the *law*; which he calleth *walking orderly*; [ver 24.] and was solicitous that St. *Paul* should both do, and appear to do, so. For these, and such like reasons, St. *Peter's* words [Acts xv. 10.] seem to me no sufficient proof of his being fully convinced that the *ceremonial law* was abolished, with respect to the *jewish* christians: or that it would be so, before the destruction of *Jerusalem*.

What he saith, [1 Pet. ii. 16.] concerning the freedom of the christians [from the *ceremonial law*;] which they were not to make a pretence for the casting off all subjection to the *laws* of the

the country where they lived ;—can much less prove that St. *Peter* was even then fully convinced that the *jewish* converts were freed from all obligations to observe the *ceremonial law* ; because his two *epistles* were written to such christians as had been *gentiles* ; of whose freedom from the *ceremonial law*, he had been, for some time, fully convinced.

St. *James* doeth, indeed, call the *gospel* the *law of liberty*, twice in his *epistle*. [See chap. i. 25. and ii. 12.] And I acknowledge that his *epistle* was written to *jewish* christians, out of *Judæa* ; and that that seems to be a gentle insinuation of the abolishing of the *ceremonial law*. But he might, perhaps, have new light into that subject, before he wrote his *epistle*. [See on James i. 25.]

I have been at some pains to find, how far the *apostles of the circumcision* understood this matter. And to me it appeareth that, for a long time, they had only very obscure (if any) notions of it. That the twelve apostles should account it an *intolerable yoke*, upon the neck of their *jewish* converts ; and yet never intimate that they were discharged from it ;—if they themselves had had a clear insight into it ;—is not to be supposed.—The case seemeth to have stood thus. The minds of the apostles of the *circumcision* were not, for a long time, able to comprehend, or receive, such a truth. And much less the minds of the other *jewish christians*. And our Lord, who knew their integrity, bore with their prejudices, and instilled truth into their minds, no faster than they could receive it.

For (not to mention how much the clear and full discovery of this, all at once, would have shocked the *apostles of the circumcision*,—themselves) to have sent them to the *jews* with a declaration, “ that the *ceremonial law* was abolished,” would have been to have crossed the very design of sending them ; to have bespoke an aversion to their doctrine ; to have stoped the ears of the *jews* ; and to have turned their hearts from them.—But, suppose the *jewish* christians could have bore the discovery, upon some accounts, better, and more early, than they were actually able to bear it ; and would not have been thereby prejudiced against christianity ;—was there not the greatest danger of their making their liberty a pretence to rebellion ;—especially as some parts of the *civil* and *political* law were so hard to be distinguished from some branches of the *ceremonial law* ?

After the destruction of *Jerusalem*, they were absolved from the *political* parts also. And, therefore, the discovery of the *abolish-*
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ing of the *ceremonial law*, could then give no grounds for such factious pretences. But, before that, how often do the apostles charge them “to be subject to principalities and powers, and to obey magistrates?” And, particularly, St. *Peter* (writing, I suppose, to such christians as had been *devout gentiles*) strictly cautions them, “not to use their liberty for a cloak of maliciousness;” “but to fear God, and honor the king, or emperor. 1 *Pet.* ii. 13, “—17.”

But, it may be inquired, “Was not the *ceremonial law* abolished?” And, if it was, why might they not be told of it? And, “how came they to hear of it at last?”

Answer. It was abolished. And God took this wise method, gradually to acquaint them with it. Instead of revealing it clearly, fully, and all at once, to the *apostles of the circumcision*, he revealed it, after some years, to St. *Paul*, the great apostle of the *gentiles*: the knowledge whereof could not fail of coming to the other apostles, and their converts; when it should be seasonable.

This solution will account for the *jewish* christians continuing so tenacious of the *ceremonial law*; and show us why we may find much clearer intimations of it's being abolished, in St. *Paul's* epistles; than in the *speeches*, or *epistles*, of the other apostles. But,

Objection 2. It may be objected, “that even St. *Paul*, the great apostle of the *uncircumcision*, did himself observe the *ceremonial law*;” “and that a long time after he became the apostle of the *gentiles*.” “And (what is more) he complied with the advice of St. *James*, and of the *elders* of the christian church at *Jerusalem*, to take upon him the *Nazarite's* vow, and to offer the usual sacrifices;” “—even when they advised him to do it, in order to clear himself of the charge of having taught all the *jewish* christians, in *gentile* countries, to forsake the *law of Moses*,—as being no longer under any obligation to it.—Now, doeth not this seem to bring St. *Paul's* moral character in question? Or, in order to clear him, must we not suppose, that he had no such revelation, any more than any of the apostles of the *circumcision*? Or, at least, if he had such a revelation, that he had not taught it to all the *jewish* christians in *gentile* countries?”

I take this to be the strongest objection. And, I hope, it will be allowed me, that I have proposed it fairly, and without concealing, or abating, any thing of it's strength.

In answer to it, I would observe, that, though the *ceremonial law* was (*de jure*) abolished by the death of Christ; yet, as (*de facto*) the *jewish* christians could not immediately get over their prejudices; the benevolent God, and *father of all*, kindly and mercifully bore with them; and not only discovered it gradually, but even after that left it (*indifferent*, or) lawful for them, as long as their prejudices remained, to conform to the *rites* and customs, which *Moses* had delivered unto them.—This is what *St. Paul* hath declared; [*Rom. xiv. 14.*] “I know, and am persuaded by the
“ Lord Jesus, [or by the gospel-revelation,] that nothing is un-
“ clean of itself; unlesse to him who thinketh it unclean, to him
“ it is unclean.” And again, [*ver. 23.*] “But [ὁ δὲ διακρίνων,]
“ *he, who distinguisheth, i, e, between meats clean and unclean, is*
“ condemned, if he eat, because he doeth not do it, from faith, [or
“ the full persuasion of his own mind.] For whatsoever is not of
“ faith, is sin.”

And, (speaking of the *judaizing* christians, as making way for the *grand apostasie*,) he saith, 1 Tim. iv. 3. “that they commanded
“ men to abstain from meats, which God had created to be received
“ with thanksgiving, by the faithful, and those that acknowledged the
“ truth; i, e, by such *jewish* christians as understood their liberty,
“ and were so faithful as to act according to their knowlege;”—
which several of the *judaizers*, and particularly *Hymenæus* and *Alexander*, did not. 1 Tim. i. 5, 6; 19, 20.

To the same purpose, speaketh he, in this text; “To the pure,
“ (i, e, to such as understand and maintain their christian liberty,)
“ all things, indeed, are pure, &c.”—And the same is declared,
concerning other parts of the *ceremonial law*, viz. the observation
of particular days, [such as the *jewish* sabbaths, their fasts, feasts,
new-moons, and holy days.] Rom. xiv. 5. “One man esteemeth
“ one day above another; (so the *jewish* christians were very apt to
“ do;) others (i, e, such of the *jewish* converts, as understood
“ their liberty, and the *gentile* christians in general) judge every
“ day alike. Let every man (saith the apostle) be fully persuaded
“ in his own mind; or act according to the dictates of his own con-
“ science.”

The destruction of the city *Jerusalem*, together with the temple and *jewish* polity, (because of the impenitence, unbelief, and disobedience of the body of that nation,) was foreseen, and prophesied of, by our Lord. And the accomplishment did much conduce to the abolishing of the *Levitical* customs, and the establishing the christian dispensation.—As long as the temple stood, and the *Levitical* service was there daily performed, it was difficult for the *jewish* christians to root the fondness for it out of their minds;—so great a reverence for it had they imbibed, in their tenderest years; which was become habitual, by growing up with them, and being cherished so long.—The destruction, therefore, of their *temple*, and *polity*, was the grand period; 'till which, the body of the *jewish* christians might reasonably be indulged. Not but, if the *temple* and *polity* had continued, their prejudices might have gradually wore away. And if, after the destruction of their *temple*, *city*, and *polity*, any of them could not have got over their scruples, the compassionate father and judge of all would, unquestionably, have considered their case, and made all kind and equitable allowances. For such deep and riveted prejudices might be, to some of them, almost invincible.—Accordingly; we find that the *jewish* christians (who went under the names of *Ebionites*, *Nazarenes*, &c.) did continue, long after the destruction of *Jerusalem*, to circumcise their children, and to observe several parts of the *ceremonial law*; as well as to profess the *christian* religion. Nay; it is reported that there are some christians in *Africa*, who do so to this day; whom I suppose to be the descendents of the antient *Nazarenes*.—And it was the opinion of the fathers, particularly of *Justin Martyr*, [*Dial. cum Trypho. Thirlb. p. 229. Paris. 265. &c. edit. 1636.*] “That such of the *jewish* christians, as through prejudice “retained the *jewish* law, together with *their christianity*, might “be saved. But such of them, as compelled the *gentile* christians “to do so, he declareth, he would have no communion with “them.”

But, in order to vindicate the character of the excellent *apostle of the gentiles*, (whose character cannot barely be vindicated, but shown to be uncommonly bright and virtuous) you may further observe, that it was not only lawful for such of the *jewish* christians, as could not get over their scruples, to continue to observe the *ceremonial law*; but it was also lawful for such as understood their own liberty, to comply, in some cases, with the *ceremonial law*,
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in order to gain disciples among the *jews*, or to confirm such of them in christianity, as already professed it. Thus St. *Paul* circumcised *Timothy*; to take away all offence from the *jews* and *jewish* christians, about *Lystra*. For they all knew that his mother was a *jewesse*. [*See the History before 1 Tim. p. 204.*] Nor was this a mean compliance, but becoming the most virtuous character, and an instance of great benevolence. For what can be more so, than to abridge myself of my own liberty, for my neighbor's good? And, "though I know, and am persuaded by the Lord Jesus, that
 " no wholesome food is unclean; yet (*as St. Paul argueth, about
 " the very case in hand*) I ought not to grieve my brother, with
 " eating, in his presence, of meats, which he accounteth unclean.
 " This would be to walk uncharitably, to an high degree; as I
 " should, by insisting upon my liberty, destroy him, for whom
 " the son of God condescended to die. [*Rom. xiv. 14, 15.*] And,
 " [*ver. 19,—22.*] he adviseth such as understood their liberty, to
 " forbearance, for the edification of the weak and scrupulous; and
 " not to destroy the work of God, by eating indifferently of all sorts
 " of meats. For, though all wholesome food was (*now*) clean, or
 " pure; yet it was evil to eat of all, where it would give offence.
 " But (on the other hand) it was good neither to eat flesh, nor to
 " drink wine, nor any thing else, which would offend the weak."
 And he concludeth, with advising the *gentile* christian, thus, "You
 " have faith with respect to yourself; hold it fast in the sight of
 " God. Happy is he that condemneth not himself, in that thing
 " which he alloweth." [*See Mr. Taylor on Rom. xiv. 22.*]

Had they declared, by such compliances, that they thought the *ceremonial law* in full force and obligation, *that* might justly have been objected against them, as criminal: but, when they evidently did it in condescension to the prejudiced and scrupulous, it was greatly to their praise. When they denied themselves for the good of the public, and fought earnestly (according to the illustrious example of their great Lord and master) not to please themselves, but to please their neighbors, for their benefit and edification, they deserved not censure, but the highest applause.

To confirm what has been said, we find St. *Paul* declaring, that
 " all things, [*all sorts of food, whether clean or unclean, according
 " to the law of Moses;—all these things*] were lawful; but they
 " were not all expedient. 1 Cor. vi. 12." And, in the case of
 meats offered to idols, which were also strictly forbidden to the *jews*,
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by the *law of Moses*, he repeteth the same thing more fully, 1 Cor. x. 23, 24. "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things are not edifying [to others.] Whereas; every christian ought not to seek his own good only, but his neighbor's also."

But the place, which is most expresse and full, and which ought to be the key to all the texts and instances of this kind, is, 1 Cor. ix. 19,—23. where St. Paul (speaking of his own conduct) saith, "Though I am free from all, yet have I (*voluntarily*) made myself a slave to all, that I might gain the more. To the *jews* I have been as a *jew*, that I might gain the *jews*; to them under the law [of *Moses*,] as one under that law, that I might gain those who are under that law; to them that are without (the written and positive) law [of *Moses*,] as one not subject to that law; (not, indeed, as one free from all law to God.—No! I am always subject to the christian law. But, among gentiles, I did not observe the peculiarities of the *jewish* law;) that I might gain them [the *gentiles*,] who were not under that law. To the weak, I have behaved as weak; (*patiently bearing with their scruples, and not offending them with using, to the uttermost, my christian liberty*;) that I might gain the weak. I have become all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I, together with you, and others, might be a partaker of it, i. e., of the glorious reward which I expect for this my self-denial, and chearful, diligent preaching the gospel, to mankind^b."—Surely; it is almost needlesse to observe, that St. Paul speaketh of this his behavior (not as unlawful or criminal, mean or unworthy the best and most excellent character; but) as in the highest degree commendable, and what would finally end in a most glorious reward.

I do not suppose that St. Paul did observe the *ceremonial law*, in *gentile* countries; where there were no *jews*, or *jewish* christians, who would have been offended, at his using his christian liberty: but to such of the *jews*, or *jewish* christians, as gave satisfactory proofs of their sincerity, he made very great condescensions, that

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^b Mr. Joseph Mede [Disc. 21. p. 78, 79. of his works.] hath largely shewn that *ευαγγέλιον* doeth sometimes signifie the reward, which was given for good tidings. And he supposeth, that, though St. Paul had preached *gratis* to the *Corinthians*, yet he here declared that he looked for the reward, in heaven; for his preaching the gospel *gratis*, induring all things, and making himself a servant to all.—So St. Paul hath explained himself, ver. 17.

he might gain them to, or confirm them in, the christian religion.

Some have interpreted Acts xviii. 18. as if *Aquila* had been shaven at *Cenchrea*, and taken upon him the *Nazarite's* vow. But I think it evidently to refer to St. *Paul*, and that the words [*and with him Priscilla and Aquila*] ought to be read in a parenthesis. And then, what concerneth our present purpose, will run thus: “*Paul*,—having taken leave of the brethren, (i. e. at *Corinth*,) “*failed for Syria*,—having shorn his head at *Cenchrea*. For he “*had a vow*.” To confirm this, it may be observed, that St. *Paul* is, in this place, the principal person spoken of, though not the last mentioned. [See note ⁵, *Philem.* ver. 2.] and that, [ver. 20, 21.] “he would not stay at *Ephesus*; but soon left them, and “*failed for Jerusalem*,” intending, I suppose, to offer the usual offerings at the temple, when the days of his purification were expired.—And, though the particular occasion of his taking that vow upon him, cannot now be known; yet we may justly conclude, from his general conduct, that there was some particular and sufficient reason for it.—Possibly, some of the *jewish* christians at *Corinth* might be in danger of throwing off their christianity, if he had not condescended so far. For the *judaizers* did afterwards make a very great disturbance in that church. But, though we cannot, with any certainty, assign the particular reason, it would be unjust to conclude that therefore there was none. For, where we have the story at large, it evidently appeareth that there was some particular and weighty reason for such condescension. For instance, in the case, upon which the present objection is chiefly grounded, viz. Acts xxi. 18, &c. it was at the earnest request of St. *James*, and of the *christian elders at Jerusalem*, that he then purified himself, joined with the four *jewish* converts, who were under the *Nazarite's* vow; and consented, not only to offer the usual sacrifices, when the days of their separation were ended; but even to be at the whole charge, himself, of providing the sacrifices and the other usual offerings.—And why did he do so? Why; it was evidently to avoid giving offence to the weak and zealous *jewish* christians; who were still strict observers of the *law of Moses*, even in it's *rituals*; and who would either have been in danger of throwing off their christianity, if St. *Paul* had not complied;—or of disowning him, and the *gentile* christians, his converts.

But it may still be objected, " If St. *Paul* had such a revelation, " why had he not published it, among *all* the *jewish* christians, in " *gentile* countries? Or, if he had taught *all* the *jewish* christians, " in *gentile* countries, to leave off the circumcising their children, " and observing the *ceremonial law*; why did he go to clear himself " of that charge? Did not the method, which he took, tend to " confirm the *jewish* christians in their mistake, viz. that the *cere-* " *monial law* was not yet abolished? Or (to prevent that) ought " not St. *Paul* to have told the *jewish* christians, freely and plane- " ly, that what he then did, was only by way of condescension to " the weak and scrupulous? "

Answer. That St. *Paul* had such a revelation, hath (I hope) been made sufficiently evident already. But, as the charge stood, it was false. He had not taught all the *jewish* christians, in *gentile* countries, " that the *ceremonial law* was abolished." In his discourses, in the *jewish* synagogues, recorded in the *Acts of the apostles*, he doeth not appear to have said any thing about it. Most of the *jews*, among whom he preached, could not have borne such a discovery. And that excellent apostle was too wise and benevolent to bespeak their aversion to christianity, and frustrate the great design of his life and labors.

The case seemeth to have stood thus:—Though he doeth not appear, immediately and directly, to have taught any such thing, to any of the *jewish* christians, out of *Judæa*; yet, in some of his *epistles* to the *gentile* churches, he had introduced a *jew*, or *jewish* christian, objecting to his doctrine. And, in answering such objections, he had given some hints of Christ's abolishing the *ceremonial law*. This coming to the ears of some of the *jewish* converts (most probably, from their assembling in the same place with the *gentile* christians, and having his *epistles* publicly read in their churches) alarmed them; and, very likely, they communicated it to others; 'till it spread among the churches, and at last reached *Jerusalem*; where it occasioned the accusation, *Acts* xxi. 21. which we are now considering. Whereas; they had alleged more than the apostle was really chargeable with. For there were many *jewish* christians, out of *Judæa*, to whom he had not writen, nor (probably) communicated, his *epistles*. And (as has been hinted above) in preaching to *jews*, he had mentioned no such thing. He might, therefore, very justly clear himself of that accusation. For he was not guilty; if that had been a crime; as the *jewish*

converts at *Jerusalem* accounted it a very great crime. And, if we consider the imprudence of it, it would have been culpable; and attended with bad consequences. Insisting upon his own liberty; and declaring openly, and all at once, that all *jewish* christians were intirely free from all obligation to observe the ceremonial law; might have destroyed them, for whom the *son of God* condescended to lay down his life. And, certainly, that would have been a very great crime.—For that, and other reasons, though St. *Paul* knew that the *ceremonial law* was abolished, he had not openly and every where published it. For such reasons, he did not, in so many words, say to the zealous *jewish* christians at *Jerusalem*, “that the *ceremonial law* was abolished; and that what he did, was by way of condescension to the weak and scrupulous.” No! that would have been to have defeated the very design of his doing it; and would (most probably) have been attended with all the bad effects of his lying under the imputation, or not making that compliance at all.

He openly declared, once to an *apostle of the circumcision*, and frequently to *jewish* as well as *gentile* christians, that the depending upon the observation of the *law of Moses*, for justification, was to destroy the *gospel*, and would render it to them of none effect. [See Rom. iii. 20; 28. and iv. 14, &c. and v. 1. & x. 3, 4. Gal. ii. 13, &c. and iii. 11, &c. 18.] And, by his *epistles* to *gentile* christians, which were read publicly, in their churches, before both *jewish* and *gentile* converts; as well as by his general conduct; he gave the inquisitive and well-disposed, a key to open his whole character; and to show that that particular compliance was only by way of condescension.—To have been more explicite, at that time, would have given his enemies too great an handle; and left the weak and scrupulous under invincible prejudices against him. In such a situation, his conduct was highly becoming his own great wisdom, and the extraordinary *illumination* which he had received from heaven.

The sum of what hath been said, by way of answer to this most material objection, cometh to this: “St. *Paul* had not taught all “the *jewish* christians, in *gentile* countries, to forsake the *law of Moses*. Nay; he doeth not appear to have taught it, as yet, to “any of them, directly and immediately; that he took upon him “the *Nazarite’s* vow; because it was an indifferent thing, or law-
ful for him to comply with the deep-rooted prejudices of the
“*jewish*

“ *jewish* christians: that, if he had not complied, at that time, “ and in those circumstances, the christianity of the *jewish* converts “ would have been in danger; or (at least) their charity for, and “ union with, the *gentile* churches, which he had planted: And, “ that, if he had gone about to expiate himself, immediately and “ at large, the consequences would, probably, have been as bad.”

Objection 3. Suppose it should be further objected, as to St. Paul, that he himself hath declared, Acts xxv. 8. “ he had not offend- “ ed any thing at all,—against the law of the *jews*, or against the “ temple,—any more than against *Cæsar* ;” and that he afterwards called together the *jews*, who were at *Rome*, and declared to them, [Acts xxviii. 17.] that, “ though he had done nothing against the “ (*jewish*) people, or the customs of their fathers; yet they had “ delivered him up as a prisoner, and occasioned his being sent “ from *Jerusalem* to *Rome*.”

I would answer, that all such general expressions must be limited by the particular case, about which they are used. The *jews* supposed that St. Paul had carried *Trophimus*, a *gentile*, into the second court of the temple, and thereby polluted it. [Acts xxi. 29.] Upon which, they apprehended him; and occasioned his being sent prisoner to *Rome*. It was concerning this particular case (which was the cause of his confinement) that the apostle declared, he was not guilty of any breach of the *jewish* law. So we learn, from his own words, when he speaketh more particularly. [Acts xxiv. 18.] “ The “ *jews*, that apprehended me, found me purifying myself, in the “ temple, neither with multitude, nor with tumult.” And, [Acts xxv. 7,—10. and xxviii. 17, 18, 19.] he speaketh of this case, and of no other; as any one may see, by observing the connection.

Objection 4. “ As every part of the *law of Moses* was the *national* “ law of the *jews*, one part of it must have continued obligatory “ as long as another. And, if the *political*, or any other, part “ continued in force, by virtue of the authority of that *national* “ law, the whole must have continued in force, ’till the *polity* “ ceased.”

Answer. There are two sorts of laws, in all nations. The one of an eternal, unchangeable nature; and the other, variable, as circumstances vary. The laws of the former sort, the wise God never abolished, nor will abolish. And, as long as the circumstances of the *jews* required the continuance of the last sort of laws; and they were not abolished by that authority, which had established them;

them;—so long they also continued obligatory. But, when the state of things no longer required such laws, and the legislator had declared that the necessity of them was superseded, and he had *disannulled* them; then, the obligation of such laws ceased of course. Nor can this cast any imputation of fickleness, or want of wisdom, upon the blessed God. No! it is his glory, that he is unchangeably wise; and varieth his treatment of his creatures, as their circumstances vary. All wise *legislators* make laws for a time, or to bind in such and such circumstances; and abrogate them, when there is no longer any occasion for them. And such a conduct is highly becoming the manifold wisdom and goodness of God.

We have already pointed out the grand reason for the ceasing of the *ceremonial law*; viz. that the people of God were no longer to be confined within so narrow an inclosure: and, therefore, “the wall of partition was broken down, and the hand-writing of ordinances taken away.”—Nor can it be alleged, that God hath not promulgated his abolishing of it; when he hath declared, by *St. Paul*, that *to the pure all things are pure*: That the law was dead to the *jewish* christians, *by the death of Christ*; and that they were freed from all obligations to it, *as much as a woman is from her dead husband*:—That “he knew, and was persuaded, by the Lord Jesus, that nothing was unclean of itself;” and that (according to the beautiful observation, already quoted from *Grotius*) “God had struck a nail through the *ceremonial law*, fastening it to the cross of Christ; and thereby publishing that it was then antiquated and disannulled.” These are plane intimations that the *ceremonial law* was abolished. And many more such have been already mentioned.

The necessity, then, of the *ceremonial law* being superseded; and the *law* itself being abolished, by the same authority, that had formerly established it; the obligation to this part of the *law of Moses* might cease; and yet the other parts continue in force.

Objection 5. “It is said, in the old testament, that such and such of the *laws of Moses* were to abide *for ever*. The *jews*, accordingly, believed that the *law of Moses* would be *eternal*. And our Lord himself hath declared, *that he came not to destroy the law, or the prophets, but to fulfil*. Now, how can these things consist with Christ’s abolishing the *ceremonial law*, by his death, and the erecting his spiritual kingdom?”

Answer.

Answer. The *antient jews* did (some of them) openly declare, “ that *the law* was to continue, only ’till the times of *the Messiah* : “ that, in the times of the *Messiah*, the law concerning prohibited meats should cease; and that the flesh of a swine should be “ as clean as that of an ox¹.”

Others of them have said, “ that the law of *Moses* should last no “ longer than ’till the coming of the *Messiah* : that, the week the “ son of *David* cometh, the law shall be made new: that the intention of the law was secondary, or for an hedge to greater “ matters: that most of the festivals, oblations, and distinctions of “ meats, did oblige but for a time, and should cease under the “ *Messiah*.” [See *Bishop Chandler’s Defence of Christianity*, p. 360.]

But, whatever the *antient* or *modern jews* have thought, the *scriptures* both of the old and new testament commonly use words in a popular sense. So the phrase [*for-ever*] doeth frequently signify a finite, or an indefinite, duration. [See on *Philem. ver. 15*.]—The *laws*, peculiarly adapted to a particular dispensation, could not last any longer than that dispensation. And the utmost, that the phrase [*such or such shall be a law for-ever*] seemeth to mean, is, that that dispensation should hold for a long time, even for an indefinite duration ;—and that such and such particular *laws* should so long continue obligatory. From this expression, therefore, [of this or that’s being a *law for-ever* ;] or phrases of like import ; there can be no objection raised to overthrow what hath been said. Nay ; further,

The *jews* had several intimations of God’s design to introduce a *new covenant*, different from that which he had made with their fathers, when he brought them out of *Egypt* ;—a *covenant*, that should extend to all nations ; and, of course, vacate their laws of separation. And, therefore, the expectation of any of the *jews*, concerning the perpetuity of the *law of Moses*, in all the branches of it,—was unreasonable.

As to *our Savior’s* declaration, Matt. v. 17. the common interpretation, is, “ Our Lord fulfilled the law, and the prophets, most “ remarkably: i, e, he accomplished the *prophecies* ; more clearly “ promulgated, and more strongly enforced, the *moral law* ; did “ not destroy the *political* (or *judicial*) part, but left it as he found “ it ; and superseded the *ceremonial law* ; as well, by introducing “ the

¹ Vid. *R. Samuel*, in *Mecor. Chaim* ; & *Talmud*, in *Titulo Nida*, laudat. a *Grosio*, de *Veritat. Rel. Christi*. l. v. § 9. in *Annotatis*.

“ the *substance* instead of the *shadow*, as by guarding against
 “ *idolatry*, and destroying it, in a more universal and effectual
 “ manner.”

All this is true: but I do not take it to be our Lord's meaning, Matt. v. 17. My reasons are, (1.) In other texts, by *the law and the prophets*, our Savior evidently meant the moral precepts of the old testament; whether contained in the law of *Moses*, or in the writings of the succeeding prophets. [See Matt. xxii. 37,—40. and in this same sermon on the mount, Matt. vii. 12.] (2.) In our Lord's most excellent sermon on the mount, there is nothing said concerning *the ceremonial law*; or *the prædictions of the prophets*. The whole is concerning *moral precepts*, or the rules of a virtuous and holy life. And, therefore, as our Lord has said nothing concerning *the ceremonial law*, or *the prædictions of the prophets*; I do not see what right we have, in our interpretation of his words, to introduce any thing concerning them. (3.) Among other senses of the word *αληθεύσαι*, it signifies *fully to make known*. [See Rom. xv. 19. Col. i. 25.] Now this exactly suits the scope of our Lord's discourse, and the connection. The *jewish* people were then expecting the kingdom of the Messiah, which they imagined to be a worldly kingdom, in which they should be exalted to great honor, flow in riches, and indulge to sensual pleasure. Our Lord, attacking their prejudices, pronounced those blessed, who are poor in spirit, or disposed with patience to bear poverty. For they are the most fit to become subjects of the *Messiah's* kingdom. He, likewise, pronounced those blessed, who mourn, who are meek, who hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers; and finally, those who are persecuted for righteousness sake.—By this time, his prejudiced *jewish* hearers were ready to object, “ This man teaches us such
 “ moral precepts, as we have never been used to; and destroys all
 “ that we have learned out of the law, or the prophets.” To such an objection, our Lord very opportunely and with great propriety replies: “ Think not that I am come to destroy the moral precepts
 “ of the law and the prophets. I am not come to destroy them;
 “ but to make them fully known.” Accordingly; he did adopt the moral law into the christian law, set it in the clearest light, made it fully known, and enforced it in the strongest manner.—This is the sense, which the following context greatly confirms. But that I leave to the reader's own observation.—There has, I hope,
 been

been enough said, to show that our savior's declaration, Matt. v. 17. is not, in the least, inconsistent with his abolishing the *ceremonial law*.

Surely; no one, who considereth what a *burtben* the *ceremonial law* was; how St. Paul calleth it *beggarly elements*; the *rudiments* of religion; a *state of minority*;—and the observing it, a *being in bondage*;—and faith, that it was imposed upon the *jews*, only *until the time of reformation*;—can think that it would have continued in force, suppose the whole nation of the *jews* had turned christians:—or, that it would be re-established, and be of equal duration with the *moral* and *political* parts; suppose the *jews* should return and rebuild *Jerusalem*;—which the *antient prophecies* give some reason to expect.

C H A P. III.

What parts of the law of Moses were binding upon the Christians, that had been DEVOUT GENTILES.

S E C T. I.

The distinction between profelytes of righteousness, and profelytes of the gate; and what the law of Moses required of the later.

HAVING so largely considered the case of the *jewish christians*, we procede,

II. To consider the case of the *devout gentiles*, who had imbraced *christianity*. Cornelius, and his friends at *Cæsarea*, were the *first-fruits*: but the most considerable *church* of them was at *Antioch* in *Syria*.

The inquiry concerning them, is, “Whether they were subject to any part of the *law of Moses*, antecedent to their imbracing the christian religion? And, supposing they were, whether they

“ continued under the same obligations? or were obliged to any
 “ more of the *law of Moses*, upon their becoming christians? or
 “ were then, intirely, absolved from all obligations to it?”

As I apprehend these *devout gentiles* to have been *profelytes of the gate*, it will be proper to show who they were, and to what parts of the *law of Moses* they were subject, before they imbraced *christianity*. There were two sorts of *profelytes* among the *jews*, viz. *profelytes of the covenant, or of justice, or righteousness*; and *profelyte-inhabitants, or profelytes of the gate*. The former were such persons, as had descended from *gentile* parents; but had consented to be circumcised; and so had bound themselves to observe the whole *law of Moses*. They differed in nothing from other *jews*, but only that they had not descended from *jewish* parents. Their religion, duties, liberties, and privileges, were exactly the same with those of the natural *jews*; according to that known rule, Exod. xii. 49. *One law shall be to him that is home-borne, and unto the stranger that sojourneth among you.* Which maxim related to the *profelytes of righteousness*, as evidently appeareth, ver. 48. We have, therefore, in the præceding chapter, considered them as *jews*.—They were called *profelytes of righteousness, or of the covenant*; because the *jews* accounted them more *righteous* than the other sort; as they had been circumcised, and bound themselves to observe the whole *law, or covenant*.

A *profelyte of the gate* was borne of *gentile* parents; and continued *uncircumcised*: but was distinguished from the *idolatrous gentiles*, by his having renounced *idolatry*, and worshiping the one true God, the God of *Israel*. Otherwise, indeed, he had not been permitted to be an *inhabitant*, i, e, to come and settle, or to *sojourn* for any time, among the *jews* in *Palestine*. For, according to the *law of Moses*, the *jews* were under a *theocracy*. And, as God was their king, *idolatry* was high-treason; and, therefore, punished with death. They were called *profelytes of the gate, or strangers within their gates*, as they were permitted (upon certain terms) to live in *Judæa*; or within the borders, or *gates*, of the *jews*.

But, besides their acknowledging the true God, complying with things of eternal, unalterable obligation, and observing the necessary laws of civil society ^k; they were also obliged to some things, peculiar

^k Dr. Mill mentioneth five MSS. one *version*, and three *fathers*, who have the following sentence added to Acts xv. 20. Καὶ ὅσα ἂν μὴ θέλωσιν [vel θέλωσιν] ἐαυτοῖς γίνεσθαι,

liar to the *jewish polity*; i, e, they were carefully to abstain from whatever was likely to tempt them to forsake the *true God*, or would have made them look like *idolators*. And those prohibitions were, particularly, four.

(1.) That they should abstain from *things offered to idols*; i, e, from any meats or drinks devoted to an idol; or that had been offered, before the image, in the idol's temple.

(2.) From *blood*, separated from the flesh of any animal; either pure, or mixed with any thing else.

(3.) From eating the flesh of such creatures as had been *strangled*, with a design to keep the blood in them¹.—For, by eating and drinking such things, the *heathens* imagined that they held communion with their *idol-gods*.

(4.) From all lewdness, or *venereal uncleanness*; i, e, from whatever the *law of Moses* had prohibited as such;—which included the marrying within the prohibited degrees of consanguinity, as well as adultery, incest, &c.

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γίνεσθαι, ἑτέροις μὴ ποιεῖν. *And that they do not to others, whatsoever they would not have others do to them.* Kuster hath also mentioned one MS. and Dr. Mill two more (besides the five above-mentioned) which have it thus again, in the *epistle*, ver. 29. Καὶ ὅσα μὴ θέλετε εαυτοῖς γίνεσθαι, ἑτέροις [vel ἑτέροις] μὴ ποιεῖν. *And whatsoever ye would not have done to yourselves, that do not ye to others.* Dr. Mill hath, indeed, rejected this reading, in both places; representing it, in the first, as an *interpolation*; and, in the last, as *miserably disturbing the sense, and breaking the thread of the discourse*. But, how would it disturb the sense, or connection, of the *epistle*; suppose they had been advised, "to abstain from things offered to idols, from blood, from things strangled, from fornication, and from doing to others, what they would not have had others do to them?"—and had been further told, that, "if they kept themselves from these things, they should do well?"

Again; Dr. Mill hath quoted the following passage from *Theophilus of Antioch*; in which, he thought it probable, that that father had a reference to Acts xv. 20. Προσῆται ἐδίδασξαν ἀπέχεσθαι ἀπὸ τῆς ἀθεμίτης ἐσθολοαλρείας, καὶ μοιχείας, καὶ φόνου, πορνείας, κλοπῆς, φιλαρρυγίας, ὀρκου, ψεύδους, ὀργῆς, καὶ πάσης ἀσελγείας· καὶ πάντα ὅσα ἂν μὴ βυλῆται ἀνθρώπων· εαυτοῖς γίνεσθαι, ἵνα μὴδ' ἄλλω ποιεῖν. "The prophets have taught us to abstain from abominable idolatry, and adultery, and murder, fornication, theft, covetousness, swearing, lying, wrath, and all lasciviousness; and that what things soever a man would not have done to himself, he should by no means do to another."

Dr. Lardner has taken a great deal of laudable pains to show that the various reading, above-mentioned, is not genuine: and that there is no probability that *Theophilus of Antioch* had any reference to Acts xv. 20. in the words here quoted from him. [See Dr. Lardner's *Credibility of the gospel history*, Part II. Vol. II. p. 432, &c. second edition. Vol. IV. p. 798, &c.]

¹ Some have been for leaving out these words, [*And from what is strangled*,] Acts xv. 20; 29. But Dr. Lardner has vindicated the common reading. [See *Credibility*, &c. Part II. Vol. IV. p. 780, &c.]

“ The writers of the new testament seem to use the *greek* word, “ *πορνεία*, which we translate *fornication*, in the same sense that the “ *hebrews* used [זנות *Zenuth*,] which we also translate *fornication*; “ though it be certain, both these words, in sacred scripture, have “ a larger sense than the word *fornication* hath, in our language. “ For [זנות *Zenuth*,] among the *hebrews*, signified *turpitudinem*, “ or *rem turpem*, *uncleanness*; or *any flagitious, scandalous crime*; “ but more especially, the *uncleanness of unlawful copulation*, and “ *idolatry*^m; and not precisely *fornication*, in our sense of the word, “ i, e, *the unlawful mixture of an unmarried couple*.” [See Mr. Locke on 1 Cor. v. 1. Spencer. *dissertat. in Act.* xv. 20. c. 1. § 2. and Selden. *de jure Nat. & gent.* L. 7. c. 12.]

It is shocking to consider, that the abominations, mentioned *Lev.* xviii. were practised by the *heathens*, even in the worst of those instances, as part of the worship performed to some of their *idols*. But they were, therefore, justly prohibited to such as would avoid the temptations to, and concomitants of, *idolatry*.

They, that would see the proofs at large, may consult Dr. *Spencer*, and the ingenious author of *Miscellanea Sacra*. But I will more briefly endeavor to show, that these four things were prohibited to the *profelytes of the gate*, *Lev.* xvii. and xviii.—That, by [the *strangers that sojourn among you*,] *Lev.* xvii. 8; 10; 12, 13. are not meant *profelytes of righteousness*, is highly probable;

1. Because (though *profelytes of righteousness* went sometimes under that appellation; yet) there was no occasion here to distinguish them from the *jews*. For, according to the the above-mentioned rule, *Exod.* xii. 49. “ there was one and the same law to “ the home-born (or *natural jew*) and to them.” And, therefore, they are included among persons of the *house*, or *children of Israel*. [See ver. 3; 5; 8; 10; 12, 13, 14.]

2. The *profelytes of the gate* might offer burnt-offerings, and sacrifices of peace-offerings. [*Lev.* xxii. 18, &c. *Numb.* xv. 8; 14. *Isa.* lvi. 6, 7. compared with *Mark* xi. 17.] But it does not appear that they were allowed to offer sin-offerings, or trespass-offerings. And, as no offering is mentioned, [*Lev.* xvii. 8.] but what the *profelytes*

^m I think it signified *idolatry*, only in a secondary, or figurative, sense; viz. as *idolatry* was *spiritual fornication*, or *adultery*; a being inamored with false gods; and a being false to that God, whom they had espoused; and with whom they had, as it were, contracted a marriage-covenant. I have therefore, in what followeth, used the word in it's primary sense only.

profelytes of the gate might offer, it is probable that they are the persons meant, by the *strangers that sojourn among you*. For, if the *profelytes of righteousness* had been intended, why was not a *sin-offering* and a *trespasse-offering* mentioned, as well as a burnt-offering and sacrifice [*of peace-offering* *?]

3. It is well known that the *profelytes of the gate* thought themselves obliged by these laws, and did actually abstain from these four things. And, indeed, there were sufficient reasons, why such prohibitions should extend to them. For they were not only to renounce *idolatry*, but the usual concomitants of it, and temptations to it; or any thing that might make them suspected by the *jews*. [Rev. ii. 14.]

God himself has given this as a reason, why he cast out the *Canaanites*; [Lev. xviii. 24, &c.] viz. "because they defiled the land with these abominations." And he warned the new inhabitants, to abstain from such things; lest he should, also, cast them out.—Which reason evidently extended to *profelytes of the gate*, as well as to *jews* and *profelytes of righteousness*.

If it should be doubted, whether the phrase, [*his people*, Lev. xvii. 9.] could agree to the *profelytes of the gate*; it ought to be remembered, that, if any of them had fallen into *idolatry*, in *Judea*, he must have suffered death. And, in that case, might very properly have been said *to have been cut off from among his people*; i. e., from among that people, where he was permitted to live, and enjoy the privileges of civil society, as long as he conformed to what was required of him, by the laws of that *polity*. But further; [Deut. xiv. 21.] the *profelytes of the gate* are evidently distinguished from *aliens*, or men of other nations; which is, in effect, acknowledging them for members of the *jewish* nation.

Suppose it should again be objected, "that, by a *stranger*, Lev. xvii. 15. must be understood a *profelyte of righteousness*; because "a *profelyte of the gate* might eat that which died of itself, or "what was torne by beasts. [Deut. xiv. 21.] Whereas; such things "were prohibited to the *profelyte of righteousness*. And if, by a "*stranger*, be understood a *profelyte of righteousness*, in one part "of

* So the *Chaldee* explains it. See *Ainsworth* on Lev. xvii. 8.

As to the different ceremonies, used in these different sorts of sacrifices; see *Mr. Taylor's scripture doctrine of atonement*, p. 8, &c. As to the difference of the sacrifices themselves; see *Dr. Sykes his essay on the nature, design, and origin, of sacrifices*: p. 269, &c.

“ of the chapter, why not every where? Or, how shall we distinguish, when it meaneth one sort of *profelytes*, and when the other?”

Answer. This phrase, [*the stranger, that sojourned among the Israelites,*] is a general expression, and used of both sorts of *profelytes*. The circumstances, therefore, must determine which sort is any where meant. To me it appeareth, upon considering many of the places, where the *stranger* is spoken of, that it meaneth the *profelyte of the gate*;—unless where some circumstance is added, which is inconsistent with that meaning, and determines it to signify a *profelyte of righteousness*. And I would propose it as a query (which very well deserveth to be examined by such learned men, as make the scriptures their study) “ Whether the phrase, [*a stranger, that sojourned among the Israelites,*] doeth not always signify a *profelyte of the gate*; unless there be something that restricteth it to the other sort of *profelytes*? Just as the word, *gentiles*, signifieth *idolatrous gentiles*, in the new testament; unless there be something in the text, or context, which restraineth the meaning of that word to the *devout gentiles*;—of which last there will not (upon examination) be found a great many instances; though some such there evidently are.”

The eating *things offered to idols*, is forbid to the *Israelites*, Lev. xvii. 1,—7. And, to prevent this, they were ordered, whilst in the wilderness, to kill no beast, even for common food, but what was devoted to the Lord, and slain at the door of the tabernacle of the congregation. This is forbid to the *profelytes of the gate*, also; ver. 8, 9. *Blood* is expressly forbid, both to the *Israelites* and to the *profelytes of the gate*; ver. 10, 11, 12. *Things strangled*, with a design to keep the *blood* in them; are prohibited to both of them, ver. 13. And, finally, *Fornication* (i. e. every sort of lewdness, or *venereal uncleanness*) is prohibited very particularly, both to the *Israelites*, and to the *profelytes of the gate*. [See Lev. xviii. 6,—26.]

When the *jews* were an independent nation, and in flourishing circumstances, they did, indeed, arbitrarily require more from the *profelytes of the gate*. But, upon their renouncing *idolatry*, observing the eternal law of nature, the necessary laws of civil society, and these four prohibitions, peculiar to *that polity*; the law of *Moses* required no more of them. But, upon such a conformity, they had several privileges of a civil nature, among the *jews*; as well

well as full liberty to join in all such acts of religious worship, as were not peculiar to the *jews*, but used among the *patriarchs*, before the giving of the *law of Moses*°.

S E C T. II.

The devout gentiles were, very probably, the same with the proselytes of the gate.

HAVING shown what the *law of Moses* required both of the circumcised and uncircumcised *proselytes*; we procede to show that the *devout gentiles* (of whom so much is said in the new testament) were, most probably, *proselytes of the gate*.

1. As they lived among the *jews*; and we read of (very few, or) none, at any great distance from *Jerusalem*; unlesse it was in a *jewish* synagogue, or *proseucha*. Some, indeed, have supposed, that they might come acquainted with the *true God*, by conversing with the *jews*; and yet not conform to any *jewish* customs. I own, the thing was possible: But, if we consider how apt men are to imitate those whom they reverence, and by whom they have been instructed in any important article of religion; and how industrious the *jews* were in making *proselytes*,—we shall scarce reckon that the generality of them stoped short, and never became *proselytes* of any sort. And the facts (as recorded in the new testament) seem plainly to represent the *devout gentiles*, as *proselytes*. For,

2. They prayed at the temple-hours of prayer, and attended the synagogue-service. Such a conformity to *jewish* customs could hardly be expected, from such as had merely cast-off *idolatry*; unlesse they had, also, been *proselytes* to the *jewish* religion, in some kind or degree.

3. In

° The author of the *Apostolic Constitutions*, [L. VI. c. 12.] hath thus expressed, or commented upon, St. *James's* words, concerning the decree of the *apostles*, *elders*, and *brethren*. Ἐπιστάται αὐτοῖς τῷ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν ἐθνῶν, εἰδωλολάτρει, καὶ αἵματι, καὶ πορνικῇ, καὶ πορνείᾳ: ὅτι καὶ τοῖς πάλαι νομοθετήσιν τοῖς ἀπὸ τοῦ νόμου φασιν. Ἐνός, Ἐνός, Νῶε, Μελχισεδέχ, Ἰὰβ, καὶ ἔτις τοῦτο ἐγγράφει. — “That we write to them to abstain from the pollutions of the *gentiles*; i. e. from any thing offered to an idol, and from blood, and from what is strangled, and from fornication. Which things were, also, formerly enjoined upon such as lived according to the light of nature, before the law; such as *Enos*, *Enoch*, *Noah*; *Melchisedec*, *Job*; and such like persons, if there were any more such.”

3. In preaching to the *devout gentiles*, the apostles referred them to the *prophecies* of the old testament; which they never did, when they attempted to convert *idolatrous gentiles*. Now; unless they had been *profelytes of the gate*, and acquainted with the old testament, by reading it in private, or by hearing it read, in the synagogue, every sabbath day; what account can be given of the apostles appealing to the *prophecies*, in order to convert them? Would any man of common sense (much less one who had, also, the apostolic illumination) appeal to *prophecies*, for the confirmation of any thing, among such as were unacquainted with them, or did not allow their authority?

4. They are called *σεβομένοι προσήλυτοι*, *the religious*, or *devout, profelytes*. [Acts xiii. 43.] Now there were but two sorts of *profelytes* among the *jews*. And these appear to have been (not the *circumcised*, but) the *uncircumcised*, or *profelytes of the gate*. For such *devout gentiles* are (in the *Acts of the apostles*) promiscuously called, *such as feared and worshiped God*, or *devout profelytes*. [See Acts x. 2; 7; 22; 35. and xiii. 16; 26; 43.]

S E C T. III.

The profelytes of the gate continued subject to just as much of the law of Moses, after their imbracing christianity; as they were subject to, before. The famous decree, Acts xv. related to them only.

AS we have seen that the *devout gentiles* were *profelytes of the gate*, and what parts of the *law of Moses* were binding upon such, antecedent to their imbracing the *christian religion*; we are, in the next place, to inquire, “Whether they were obliged to observe more of the *law of Moses*, after they became christians? Or, were absolved from it intirely? Or bound to observe just as much of it, as before; and neither more, nor less?”

The last of these three I take to have been the case, viz. that the *devout gentiles* were obliged, after their conversion to *christianity*, to observe just as much of the *law of Moses*, as they had been subject to, before they became christians: And that this was “declared

“ declared to be their duty, by the unanimous suffrage of the
“ *apostles, elders, and brethren, at Jerusalem.*”

That *decree*, (as it is commonly called,) Acts xv. appeareth to me to refer to the christians that had been *devout gentiles*, and to them alone.

1. As the body of the assembly, who came to that determination, or agreement, knew nothing, at that time, of the conversion of any *idolatrous gentiles*. For it was, upon his going up to *Jerusalem*, on that occasion, that St. *Paul* communicated the gospel, which he had preached to the *idolatrous gentiles*, only to *James, Peter, and John*; and that as a great secret, which they were not to communicate to the *elders, or brethren*: [See the *History præfixed to this epistle*, p. 393.] Whereas; all the church at *Jerusalem* knew of the conversion of the *devout gentiles*, and what gospel had been preached unto them.

Suppose it were inquired, “ Would not the church at *Jerusalem*
“ have been for extending this decree to the *idolatrous gentiles*, if
“ they had then known of their conversion?”

Answer. Perhaps the majority of them would have been desirous to have extended this injunction to all the *gentile christians*. And the *zealots* were very likely to have done so. But the *query* is,
“ Whether they would have done right, in so extending it?” I think not. And the reason of this will appear in the sequel.

2. There are no references to the case of the *idolatrous gentiles*, Acts xv. 1,—34. that is, through the whole period of sacred history, where this affair is mentioned. The dispute arose at *Antioch in Syria*; where the church consisted of christians, who had been *devout gentiles*: at least, it doeth not appear that there were any christians belonging to that church, who had been either *jews*, or *idolatrous gentiles*, when the gospel came to that city. The *gentiles*, of whom St. *Peter* speaketh, ver. 7. were evidently *devout gentiles*. For he himself had led the way to the reception of such into the christian church. But he did not open the door of faith to the *idolatrous gentiles*. The *gentiles, upon whom the name of God was called*, ver. 17. was exactly the character of the *devout gentiles*. And, when that assembly declared, that *it seemed good to the holy spirit*, they evidently referred to the *holy spirit's* falling down upon *Cornelius* and his friends, at *Cæsarea*, who were all *devout gentiles*. And, to what purpose did St. *James*, in that debate, take notice *that the law of Moses was read, in the synagogues, every sabbath-day*; if the de-

vout gentiles had not attended upon the reading of it; and frequently heard that these abstinences were enjoined upon all *strangers within the gates* of the jews? Whereas; *the idolatrous gentiles* used not to attend the synagogue-service.

3. Why were these four things pitched upon; suppose they had not been prohibited to the *profelytes of the gate*, by the *law of Moses*? Why not abstinence from swine's flesh, and some other things, which the *jews* abhorred, as much as these four things;—if this was in mere condescension to the scruples of the *jewish christians*?

“Some pretend that these were the precepts of *Noah*, and “therefore pitched upon, rather than other things.” But, why then are four things mentioned, and not seven? For the precepts of *Noah* are said to have been seven. And, why is there mention made of the *law of Moses*; and no mention, of the precepts of *Noah*;—neither in the debates, nor in the *epistle*? It is very much to be questioned whether there ever were seven such precepts given to *Noah*. For *Moses* says nothing of them. And how later writers came to know of them,—is hard to say. But, supposing there had been such precepts given to *Noah*, as the *jewish Rabbies* have pretended; these are not the precepts, according to their account of them. [*Vid. Selden, de jure nat. &c. l. 7. c. 7. Grot. in Act. xv. 20. Ainsworth, in Gen. ix. 4.*] But what occasion have we to have recourse to the *precepts of Noah*, when we find all these things prohibited, to the *profelytes of the gate*, in the *law of Moses*? And when the dispute, was, “What parts of *the law of Moses*, those “*christians*, who had been *devout gentiles*, were, for the future, to “observe?”

4. There is no body pretendeth, that that *decree* concerned the *jewish christians*. And it is evident to me, that it concerned not the christians, who had been *idolatrous gentiles*. For, with what consistency could St. *Paul* have agreed that *it was necessary*, for all the *gentile christians*, to abstain from these four things; and yet, long after, tell the christians at *Corinth*, who had been converted from among the *idolatrous gentiles*, “that they might eat of meats offered “to *idols*, and even in the *idol's temple*; provided they did it “not, out of reverence to the *idol*; nor so as to harden idolat-
“tors, nor offend weak and scrupulous consciences? [1 Cor. viii. 10. and x. 23; 25; 27.”] Whereas; if we suppose that this *decree* related peculiarly to the *christians*, who had been *devout gen- tiles*,

ziles, he might very consistently, declare it lawful for such *christians*, as had been *idolatrous gentiles*, to eat of things offered to idols, and assure them that they were under no such engagements, as *the devout gentiles*, to abstain from them.—*A by-law of a particular corporation* concerneth not the greatest part of a kingdom.

It is true; a law might have been enacted for a time; and abolished again, when the reason for it's being enacted should cease. But, if condescension to *jewish prejudices* was the reason of enacting these laws; then, certainly, they ought not to have been abolished so soon. For, when *St. Paul* wrote to the *Corinthians*, the *jewish christians*, there, seem so far from having laid aside their prejudices, that they appear to have been more prejudiced; and more averse to *the gentile christians*; because of the liberties, which they took, of eating promiscuously of all sorts of wholesome food.

S E C T. IV.

A brief summary of the case of the christians, that had been devout gentiles.

THE sum of what hath been said, concerning the *devout gentiles*, is this. As christianity altereth nothing in men's civil duties, or privileges; after they had imbraced *christianity*, they continued subject to the *moral law*, by the *eternal reason of things*, and by the *national law* of the country where they lived; as far as the *law of nature* was incorporated into that *civil law*. And they came under new obligations to the *law of nature*, as it is adopted into the *christian law*. As to the *ceremonial* part of the *law of Moses*, they were not subject to it, before their becoming christians. And, though the zealous *jewish christians* would have obliged them to observe it all, after their imbracing christianity; yet the *holy spirit* determined that they should never become subject to it. And *St. Paul*, accordingly, refused to circumcise *Titus*; who had been, most probably, a *devout gentile*. [See the *History prefixed to this epistle*, p. 390,—394.]

They were obliged to observe the *political* law of the country where they lived. And, if they claimed the privilege of going

and settling, or *sojourning* for any time, in *Palestine*; or of frequenting the *jewish* synagogue, in any country; they were under obligation to abstain from the four things above-mentioned.

S E C T. V.

Some Queries, and Objections, with their Answers.

Q. 1. “ WERE not these four things parts of the *ceremonial law*? And, if the whole *ceremonial law* was abolished by the death of Christ, even to the *jewish* christians; how came these four things to continue to be *necessary* to the *christians*, who had been *devout gentiles*?”

Answer. Suppose these four things had belonged to the *ceremonial law*,—then their obligation to such abstinences would have risen from the state and circumstances of things; *i. e.* it would have been a necessity of fitness, or a thing expedient, ’till the *jewish* christians had got over their prejudices.—Besides; none of the *apostles*, *elders*, or *brethren*, who were at *Jerusalem* when that determination was agreed upon, were fully satisfied, at that time, of the abolishing of the *ceremonial law*;—unless we except *Paul* and *Barnabas*. But, in truth, I take these four things to have been parts of the *political*, and not of the *ceremonial, law*. And, therefore, the *devout gentiles* (who had a mind to keep up their right and title to their privileges among the *jews*, as *prophets of the gate*) were obliged to abstain from these four things, after they became *christians*. For the *jewish* government was a *theocracy*. And, by their *law*, none were permitted to live among them, but such as had cast off *idolatry*, and all the grand temptations to it, and concomitants of it.

And I the rather think that these things belonged to their *polity*; because such as did not observe them, were to be put to death, *i. e.* as *idolators*. [Lev. xvii. 4; 9; 14. and xviii. 29.]

Q. 2. “ The decree was sent into *Syria*, *Cilicia*, and other *gentile* countries. And what had the *gentile* christians, there, to do with the *jewish polity*?”

Answer.

Answer. Suppose they claimed the privileges of the *jewish synagogue*; or of free and familiar conversation with *the jews*, such as they kept up with *the proselytes of the gate*; or, suppose they had a mind to have gone and settled, or *sojourned* for any time, in *Palæstine*; *these* were the conditions. But I do not suppose, that, if *the proselytes of the gate*, who lived out of *Judæa*, had renounced all claim to such privileges; they would have been obliged, by *the law of Moses*, to have abstained from these four things. How far it might have been *expedient* to have abstained from these four things, 'till the prejudices of the *jewish christians* were vanished; is another, and a very different, consideration.

Q. 3. "Was not *fornication* one of the four things prohibited? How, then, can this *decree* be thought peculiar to any one sort of christians? For there is no distinction made, in the *epistle*, [Acts xv. 23, &c.] between one of these particular abstinences, and another: but where abstaining from one was obligatory, the abstaining from all four was, by that *decree*, made obligatory."

Answer. Some of the species of *fornication*, mentioned Lev. xviii. are evidently contrary to the light and *law of nature*. And all the species of it are forbid to all sorts of *christians*, by the *christian law*. But the *christians*, who had been *devout gentiles*, were under engagements to abstain from *fornication*, by virtue of the *jewish polity*, as well as by the *law of nature*, and by the *christian law*. That is, in other words, (though they were not obliged to abstain from the three other things, contained in the *decree*, by virtue of any thing else, besides the *political law* of the *jews*; yet) they were, and all *christians* are, obliged, by the general *christian law*, to abstain from *fornication*. The only thing peculiar in their case, was, that the christians, who had been *proselytes of the gate*, were likewise obliged, for some time, to that abstinence, by a *law*, which never bound the *christians*, who had been *idolatrous gentiles*.

Q. 4. and last. "How long were the *christians*, who had been *devout gentiles*, bound to abstain from these four things, by virtue of the *political law* of the *jews*?"

Answer. As long as the *jewish polity* continued, they were obliged to these abstinences, by virtue of it. But, when the *jews* ceased from being a *nation*, and their *polity* was dissolved, their *national law* could be no longer binding, either upon the *jews*, or *proselytes*.

But

But it ought carefully to be observed, that, though their obligation, from the *political law* of the *jews*, to abstain from *fornication*, was made void, by the destruction of the *jewish polity*; yet they continued under the strongest obligations to abstain from it, by virtue of the *christian law*;—notwithstanding their full liberty to eat *blood*, *things strangled*, or *things offered to idols*. That is, their obligation, to abstain from *the three last*, arose intirely from the particular *polity* of the *jews*. And therefore, of course, ceased with that. But their obligation to abstain from *the first*, arose, also, from other *laws* and *engagements*; which continued in force, even after the *jewish polity* was destroyed; and which, to this day, continue in force.

CHAP. IV.

The case of the christians, who had been idolatrous gentiles, considered.

THE third and last remove of the *gospel*, was to the *idolatrous gentiles*. Concerning such of *them*, as imbraced the *christian religion*, we are to inquire, “Whether they were obliged, by any part of the *law of Moses*, either before, or after, they became christians?”

Answer. They were always bound to observe the *law of nature*, by the *eternal reason and fitness of things*, and by the *polity* of the country where they lived, as far as the *law of nature* was incorporated into that *polity*: but not by the authority of the *jewish law*. Nor were they ever subject to the *peculiar polity* of the *jews*, or to the observation of the *ceremonial law*.—This was their state, antecedent to their imbracing christianity. And, as they were not subject to any part of the *law of Moses*, before; so neither were they, after they became christians. For *christianity* was, from that time, to be *their religion*.—As to the duties and privileges of civil society, the *gospel* maketh no alteration; but leaveth men just in the state, in which it found them.

However; the zealous *jewish christians* were, every where, very intent upon reducing the *christians*, who had been *idolatrous* (as well

well as devout) gentiles, into an intire subjection to the whole law of Moses. Or (in other words) they insisted upon their being circumcised, and becoming *profelytes of righteousness*; before they would acknowledge them to be *christian brethren*, or the *people of God*, under the *Messiah*, equally with themselves.

It had been prophesied, in the old testament, that the *gentiles* should become the people of God, under the *Messiah*. But the terms of their acceptance were not specified. That was the *grand mystery*, hid from all former ages, and left to be discovered, when the time came that they should be received. Now; the *jews*, who were exceedingly bigoted to their own nation and religion, immediately concluded, that the *gentiles* must be received, into the number of God's *people*, by their becoming full *profelytes* to their law. Otherwise; they could not imagine that God would ever admit the *gentiles* to equal privileges with the *jews*.

It is worth while to look into St. Paul's *epistles*, to see what he hath said, concerning the terms of their acceptance;—chiefly in opposition to the *judaizing christians*, who would have imposed, upon the *gentile converts*, circumcision, and a subjection to the whole law of Moses. And St. Paul was most capable of deciding the question. For unto him, first of all, was this *mystery* discovered, which had been *hid from all ages and generations before him*.

I will not pretend to take in all that the *great apostle of the gentiles* hath said upon this subject; but select only some of the most remarkable passages. 1 Cor. vii. 18. "Is any man called in uncircumcision, let him not be circumcised." Gal. i. 6, 7. He calleth the insisting upon their being circumcised, *another gospel, and a perverting the gospel of Christ*. Gal. ii. 3, 4, 5. He calleth the freedom of the *gentile christians* from the law of Moses, "the liberty, which they had in Christ Jesus;" which some false brethren from among the *judaizing christians* would have abridged them of. But he declareth, that he would not submit to their impositions; no, not for one hour; nor by any means suffer Titus, who was a *gentile christian*, to be circumcised; lest he should have thereby betrayed the liberty of all the *gentile converts*. And, ver. 14, &c. he sharply reproveth Peter for laying any temptation before the *gentile converts* to *judaize*.

Gal. iv. 8, &c. After he had told the *gentile christians*, "that, now they were the sons of God, and (as a proof of it) had the spirit

spirit of God ;” he warmly reprehendeth them for pretending to put themselves in *bondage* to the weak and beggarly elements of the *law of Moses* ; and that so soon after they had escaped from *bondage* to *idols*, and *false gods*. “ Ye observe (saith he) days, and months, “ and times, and years ;” i, e, the *jewish* sabbath-days, new-moons, feasts and fasts, and the seventh, or sabbatic, year. These things the *gentile* christians were, by the *judaizers*, persuaded to observe, as necessary to salvation ; and as if the gospel, without such additions, was incapable of justifying and saving them. Which made the apostle say, ver. 11. “ I am afraid of you ; lest, by any “ means, my labor among you should prove in vane.”

Gal. v. 1, &c. He exhorteth them to “ stand fast in the liberty, “ with which Christ had made them free ; and to be no more in- “ tangled in a yoke of bondage.” In order to carry their point, the *judaizers* had pretended that *Paul*, the apostle of the *gentiles*, had, himself, sometimes preached up the necessity of circumcision to the *gentile* converts. In opposition to which, he saith, with the greatest vehemence ; “ Behold I, *Paul*, (i, e, *I*, whom they have “ accused of the contrary,) declare unto you, that, if you be cir- “ cumcised, Christ will profit you nothing. For I again bear my “ testimony to every man (*every gentile convert*) who submitteth “ to be circumcised, that he is thereby obliged to observe the “ whole law [of *Moses*.] Christ [or christianity] will be of no use to “ such. For, as many of you as [*seek to*] be justified by the *law*, “ ye are fallen from *grace*, [or the *gospel*.]” Ver. 6. “ In Christ “ Jesus, neither circumcision availeth any thing, nor uncircum- “ cision ; but faith, which operateth by love.” Gal. vi. 12, &c. In the conclusion of the *epistle*, he breaketh out again, thus : “ As “ many as desire to make a good outward appearance, would com- “ pel you to be circumcised, to prevent their being persecuted for “ their christianity :”—i, e, by the *unbelieving jews*, who were the fiercest and most constant enemies of the christians, especially of the *gentile* christians.

And, if the *judaizers* could have drawn them in, to have been circumcised, *they would have gloried in their flesh* ; i, e, boasted, among the *jews*, how many *proselytes of righteousness* they had gained.—A thing, which the *jews* were commonly very fond of !

Philip. iii. 2, &c. St. *Paul* was so provoked at the *judaizers*, for attempting to impose *circumcision*, and an observation of the *law*

law of Moses, upon the *gentile christians*; that he turned, upon themselves, some of the names of reproach, which they used to bestow upon the *gentiles*; and called them *dogs*, "*evil-doers*, and "*the concision*;—advising the *gentile converts* to beware of them. "For christians are the circumcision, [*the true people of God, under the gospel*]; who worship God in the spirit, and rejoice in "Christ Jesus, and have no confidence in the flesh."

To this there are frequent references, in his *epistle* to the *Colossians*, and in his first *epistle* to *Timothy*. And I reckon that he looked upon the *judaizers*, as the persons, who were making way for the *grand apostasy*. [1 Tim. iv. 3,—7.]

Again; [2 Tim. iii. 6.] he describeth the *judaizing christians*, as persons, who crept into houses; and corrupted weak and silly women, loaden with sins, led away with divers lusts.—And the same apostle representeth *Alexander* the copper-smith, in particular, as one of them, who pretended to teach the *law*; and who, thereupon, contracted his charity, [i. e. to such only as were circumcised:] and, by troubling the *gentile christians* with such things, he did the apostle very much harm; very probably, raising the zeal and indignation of the unbelieving *jews* against him; and occasioning their persecuting him to the utmost of their power. [1 Tim. i. 5, 6, 7; 19, 20. 2 Tim. iv. 14.]

This *epistle* to *Titus* was written intirely to oppose the *judaizers*, and to defend the liberty of the *gentile converts*. And there was the more occasion for it; when there were so many, and such unruly, persons, of that sort, in *Crete*; who were to be silenced. For they subverted whole families of the *gentile christians*; teaching things which they ought not to have taught; and that merely out of covetousness, or to get money from the bigoted *jews*, or deluded *gentile converts*.

The sum of what hath been said, concerning the *christians*, who had been *idolatrous gentiles*, cometh to this. "They were obliged "to observe the *law of nature*, by the *reason of things*; and, by "the *polity*, under which they lived; as far as the *law of nature* "was incorporated into *that polity*. And, when they received the "*gospel*, they thereby came under new obligations to the *law of nature*." They were obliged to be subject to the *law of that nation*, where they lived, antecedent to their imbraceing the *gospel*. And *christianity* made no alteration in that respect. But they were

never subject to any part of *the jewish law*, before they became *christians*. And to have added the observation of *that law* to their *christianity*, would have made the *gospel* to them of none effect.

CH A P. V.

Corollaries from this account of the abolishing of the ceremonial law.

Corol. 1. **B**Y the account, which hath here been given, the *ceremonial law* ceased, just when in reason it might have been expected to have ceased; and was *abolished*, by the divine legislator, when it became the highest wisdom to *abolish* it. It was a part of the *law of the temporal kingdom*; and very properly so, as the *temporal kingdom* was confined within so narrow an inclosure. And it was given them to prevent their mixing with the nations, when the nations were in great danger of infecting them with *idolatry*, and other vices. But, when the *Messiah* was sprung out of that nation, as it had been prophesied;—when the *spiritual kingdom* took place, which was to be extended to all nations;—and, when the *substance* came, instead of the *shadow*;—those laws of separation were no longer proper. And, therefore, instead of being taken into, they were *abolished* by, this *new dispensation*: and the danger of infection, from the *idolatrous nations*, removed, in the most benevolent and effectual manner; viz. by calling those nations to the knowlege of the *true God*, and admitting them to be the subjects of the *Messiah's spiritual kingdom*; and that, upon terms, which were all easie and reasonable, just and good.

Corol. 2. We need no longer wonder that the *jewish christians*, and even the very *apostles of the circumcision*, continued to observe the *ceremonial law*, so long after our Lord's ascension. They do not appear to have been fully convinced that it was *abolished*, 'till they received some hints, concerning it, from St. Paul^p.

'Till

^p See Mr. Locke on Rom. xvi. 25. I will transcribe part of that note of Mr. Locke's; and make a remark, or two, upon the conclusion of it. "It is plain enough from what they [*the other apostles and elders of the church at Jerusalem*]
" say,

'Till they fully knew, and were thoroughly convinced, that it was *abolished*; and could conquer their prejudices; it was their duty to continue to observe it.

Corol. 3. This solution is the only one (as I apprehend) that can give us a clear and just account why the things mentioned, Acts xv. 20; 29. and no more of the *political law* of the *jews*, was required of the *christians*, who had been *devout gentiles*. If they had not been *profelytes of the gate*, why was any part of the *law of Moses* enjoined upon them, any more than upon the *christians*, who had been *idoltrous gentiles*? Or if any part, why these four things, and no more? unlesse they had formerly been forbid to such *profelytes*? and that, to preserve them from *idolatry*, and even from being suspected of it?

Corol. 4. The above-mentioned solution helpeth us to reconcile the *decree*, Acts xv. with what is said in the epistles of *St. Paul*; particularly with his allowing the *christians*, who had been *idoltrous gentiles*, to eat of all sorts of meats; even of things offered to *idols*, and that in the *idol's temple*; provided they did it not out of reverence to the *idol*, nor so as to harden the *idolator*, nor offend the weak and scrupulous *christian*.

If the *decree* concerned only the *christians*, who had been *devout gentiles*; such, as had been converted to *christianity* from among the *idoltrous gentiles*, had no concern with it. A *by-law* of a particular corporation, concerneth not the greatest part of a kingdom.

S f f 2

Corol.

“ say, Acts xxi. 20,—24. that they taught not, nay probably did not think, what “ *St. Paul* openly declares to the *Ephesians*, that the law of *Moses* was abolished by “ the death of *Christ*, Eph. ii. 15. which if *St. Peter* and *St. James* had been as “ clear in, as was *St. Paul*, *St. Peter* would not have incurred his reproof, as he “ did, by his carriage, mentioned, Gal. ii. 12, &c.”

Upon this, I would remark, (1.) That *St. Peter* did actually lay aside the *jewish* distinction of meats clean and unclean, at *Antioch* in *Syria*, soon after the council at *Jerusalem*, and eat freely with the *gentiles*. [See Gal. ii. 14.] Perhaps he was persuaded of the lawfulness of it, by the clear revelation, which *St. Paul* had received, of the abolishing of the *ceremonial law*. (2.) It plainly appears that *St. Peter* did not withdraw from his eating freely with the *gentile christians*, at *Antioch*, from a want of knowing that the *ceremonial law* was so far abolished; but from mere cowardice, and a fear of the *jewish christians*, who came from *Jerusalem*, and who were zealous observers of the *ceremonial law*. He dreaded their censure: and led the *gentile christians*, by his example, to *judaize*; or to make a distinction between meats clean and unclean, according to the law of *Moses*. [Gal. ii. 11, &c.] However; perhaps it might be the first time that *St. Peter* eat freely with the *gentiles*. And his conviction of the lawfulness and propriety of it might, possibly, not be so deep and clear as was that of *St. Paul*.

Corol. 5. From what hath been said, *St. Paul's* character (which ought to be dear to every *christian*, especially to christians of the race of the *gentiles*; as we, in general, most probably, are) appeareth to have been highly virtuous and praise-worthy.

The weak and scrupulous might not only continue to observe the *ceremonial law*; but *the strong stood obliged to bear the infirmities of the weak*, and to make all lawful condescensions, for fear of giving offence.—*St. Paul* made no unlawful condescensions. But only, in some cases, parted with his own right, and abridged himself of his own liberty, for the public good. And, for this, every public-spirited person will, unquestionably, applaud him.

Corol. 6. From what hath been said, we may see a plane reason why we (and all *christians*, since the *jewish* polity fell) are at liberty to eat of *things offered to idols, things strangled, or blood*; but not at liberty to commit *fornication*.

Had *the last* been prohibited only by the *jewish* polity, it had been lawful to us, as well as *the three former*. But, the obligations to abstain from *it*, by the *law of nature*, and by the *christian* law, did not cease, upon the destruction of the *jewish* polity. And, therefore, the obligation to abstain from it is in full force, and bindeth *all christians* whatever.—The *decree*, *Acts xv.* concerned only the *christians*, who had been *devout gentiles*; and that no longer than 'till the destruction of *Jerusalem*. Since that, the obligation from that *decree* hath ceased to them. And other *christians* were never obliged by it.

Corol. 7. We see, in all this treatment of mankind, the wonderful benevolence and condescension of God, *the father and judge of all*.

He requireth no more than men's minds are capable of bearing; is not for imposing *any unnecessary burthens* upon any; but is very condescending and patient towards the scrupulous and prejudiced. Where there is *sincerity*, he accepteth the person, notwithstanding many errors and imperfections. Let us go and do likewise.

A nobler virtue, and a fairer and more excellent pattern, is nowhere to be found!

The E N D of the Essay.

T H E
H I S T O R Y
O F T H E
S T A T E o f T H I N G S,
W H E N
St. *PAUL* wrote his second E P I S T L E
T O
T I M O T H Y.

I N order to give a full account of the state of things, when St. *Paul* wrote *the second epistle to Timothy*, it will be requisite to inquire into these four particulars :

- I. *Timothy's* life and character.
- II. The planting of the christian church at *Ephesus*.
- III. Whether *Timothy* was at *Ephesus*, when *this epistle* was written ?
- IV. The time, when *this epistle* was written ; and the occasion of writing it.

The two first of these inquiries have been considered at large, in *the History præfixed to the first epistle to Timothy*. And, therefore, we shall pass on to consider,

- III. Whether *Timothy* was at *Ephesus*, when *this epistle* was written ?

However

However plain and evident it may appear to some, that *Timothy* was now at *Ephesus*; yet others have questioned it. And the settling of it tendeth to clear up several passages in the *epistle*.

The principal objections, which I have met with, are two.

Objection 1. St. *Paul* saith, chap. iv. 12. "*Tychicus* have I sent to *Ephesus*;" which is thought to be inconsistent with *Timothy's* being there at this time. For, supposing *Timothy* to have been now at *Ephesus*, it is apprehended the apostle would have said, "I have sent *Tychicus* to you;—and not, to *Ephesus*."

Answer. This doeth not appear to be an objection of sufficient strength, to overthrow all the evidence, which there is of *Timothy's* being now at *Ephesus*. For, why might not the apostle as well mention *Ephesus*, in writing to *Timothy* there; as mention it in writing to the *Corinthians*, when he himself was at *Ephesus*;—as he doeth, 1 Cor. xv. 32. and xvi. 8?

The most ingenious author of *Miscellanea sacra*, who doubteth of, or rather denieth, that *Timothy* was at *Ephesus*, at this time; [*Essay I. p. 64.*] yet, [in his *postscript to the preface, p. 42.*] he plainly supposeth that *evangelist* to have been at *Ephesus*, when St. *Paul* wrote this *second epistle* to him. For (having spoken of the *first epistle* to *Timothy*; and of the speech, which St. *Paul* made, at *Miletus*, to the elders of *Ephesus*;—from both which it appeareth that errors and corruptions were then just creeping into that church) he saith, "These more bold and pernicious doctrines seem rather to have got footing, when he wrote his *second epistle* to *Timothy*, Anno 67. [See 2 Tim. i. 15. and ii. 17,—26. and iii. 6,—9.] and from which this church had recovered, when St. *John* wrote his *Revelation*, Anno 96. as it should seem from *Rev. ii. 2, 3.*"

Objection 2. Another thing, which seemeth to have determined some against allowing *Timothy's* being at *Ephesus*, at this time, is, "They are afraid, it would strengthen the argument of such as plead for *Timothy's* being the bishop, or fixed pastor, of the church at *Ephesus*. For the more he resided in that city, it appeareth the more probable (they think) that he was the *fixed pastor*, or *bishop*, of that church."

Answer. If it can be proved, that *Timothy* was now at *Ephesus*, or if the probability be much greater on that side; let no man be afraid of owning the fact; whatever consequences would follow from it. But (as I apprehend) this consequence would not follow.

For,

For, why might not *Timothy* be very much at *Ephesus*, without being the fixed *pastor*, or *bishop*, of the church there?—as well as St. *Paul* be frequently, and for a considerable time together, at *Jerusalem*, *Antioch*, *Ephesus*, or *Rome*; without being the fixed *pastor*, or *bishop*, of any of those places?

An *evangelist* was the assistant of an apostle; who traveled about, as the apostles did, to supply their places, to rectify disorders, to plant or water churches, where the apostles themselves could not attend. And therefore, as the probability of the fact lieth on the other side,—and this pretended consequence would not follow; suppose the fact be, as we apprehend it;—it is hoped that this objection will appear to be groundlesse, and of no moment.

The evidences of St. *Paul's* being twice under confinement at *Rome*; and of *Timothy's* being at *Ephesus*, when St. *Paul* wrote this *second epistle* to him;—are such as follow.

1. The state of that church doeth exactly answer.—For, though corruptions were only creeping in, when the apostle wrote his *first epistle* to *Timothy*, at *Ephesus*; i, e, in the beginning of the year 58. yet, in his speech at *Miletus*, which was in the conclusion of the same year, he told the *elders* of the church of *Ephesus*, “He knew, “ (i, e, *by the spirit of prophecy*) that grievous wolves would, after “ his departure, enter in among them, not sparing the flock; and “ that, from among themselves, also, some would arise, who would “ speak perverse things, to draw away disciples after them. [Acts “ xx. 29, 30.”]

It was now about nine years since he delivered that *prophecy*; in which time those corruptions may be supposed to have gathered strength, and to have grown more enormous.

Accordingly; we find the representation, in *this epistle*, exactly to agree. Chap. i. 15. “All they of *Asia* had turned aside to the “ *judaizers*.” For they were ashamed of St. *Paul* and his doctrine; because he was in so much danger of his life. And they were afraid to suffer for their christianity. I am, indeed, very apt to think that the *unbelieving jews* had occasioned St. *Paul's* being confined, the second time, at *Rome*; as they evidently occasioned his first confinement there. And, as they were every where much of the same spirit, they would be ready to distress the *gentile christians*, as much as they could.—To avoid the persecutions, which the *unbelieving jews* raised; to save themselves from insults; and to draw away disciples after them; were, I suppose, the grand tempta-

temptations to *judaizing*. The leading men among the *judaizers* had been very busie, and had made a great progresse. “ Their doctrine had now begun to eat like a spreading gangrene. And they had so long disputed about words, till *Hymenæus* and *Philetus* had proceeded to assert *that the resurrection was past*:—whereby they overthrew the hope and christianity of some. [See chap. ii. 14,—18.] Their foolish and unlearned questions had occasioned quarrels: [chap. ii. 23, &c.] And they had drawn several weak and ignorant persons into great and notorious vices; under a pretence of their extraordinary knowlege and zeal for christianity.” [chap. iii. 6, 7.]

St. *John* is commonly thought to have written his *Revelation*, in the year of our Lord, 96. Suppose that account to be just, the church of *Ephesus* appeareth to have recovered, in a great measure, from those corruptions, which so much abounded at the writing of *this epistle*. [See Rev. ii. 1,—7.] For, though some of them “ had left their first love; and are charged to remember from whence they were fallen, and to repent, and do their first works, lest their candlestick should speedily be moved out of it's place;—yet the body of that church is there commended, for their good works, and their patient suffering for righteousness sake;—and particularly, that they would not bear with wicked men; and had tried the pretensions of some, who had called themselves apostles, and were not really apostles, but lyars; (such, very probably, as *Hymenæus* and *Alexander*, and the other *judaizers*;) and finally, that they hated the doctrine of the *Nicolaitans*, which was also odious to Christ himself.”

If we should suppose, with Sir *Isaac Newton*, that the *Revelation* of St. *John* was written about the begining of the year of our Lord, 67, and that it was published again, in the year 96. then the corruptions, in the church of *Ephesus*, were not arrived at that height, when our Lord sent that message to them, by St. *John*;—to which they were now arrived, when St. *Paul* wrote this his *second epistle* to *Timothy*, which seems to have been written a few months after, viz. in the summer of the same year, 67. They grew gradually more corrupt: which is according to daily experience. For *vices and corruptions come not to their height at once*.—And I do not know whether 2 *Tim.* ii. 16, 17. and iii. 13. and iv. 3, 4. may not be thought, by some, to be a confirmation of that *hypothesis*.—However; as long as it appears to me that the book of

The

The Revelation was not published 'till the year of our Lord, 96. I cannot allow any of the consequences that would follow from the other hypothesis. Besides; if, in the beginning of the year 67, they were so very good; in a few months, or in the same year, they would hardly have been so very corrupt. It seems more likely that *this second epistle to Timothy* might help to reclaim them; and that, before the year 96, they were in a good measure reclaimed.

2. There are, in *this epistle*, several references to persons and things, which perfectly well agree to the supposition of *Timothy's* being now at *Ephesus*; and which will not (as I apprehend) agree to any other supposition.

Chap. i. 15. The apostle mentioneth it, as a thing, with which *Timothy* was well acquainted; viz. that "all they in *Asia* were gone off from him; (i. e. after the *judaizers*;) of whom were particularly *Phygellus* and *Hermogenes*." Now *Timothy* might easily know this; if he was then in *Ephesus*, the principal city of the *proconsular Asia*.

Chap. i. 16, 17, 18. The family of *Onesiphorus* are mentioned with honor and affection; as retaining their purity, in the midst of so general an apostasy. And *Onesiphorus*, himself, is highly commended, for going about, in *Rome*; and using such diligence to find out the apostle, in his close confinement; there venturing to visit him frequently: and that, notwithstanding he was so close a prisoner, and in such danger of his life, as to be forsaken by most of his old friends and acquaintance.—But *Onesiphorus* and his family appear to have lived at *Ephesus*. For there he had ministered formerly to the *apostle of the gentiles*; as well as lately at *Rome*. [See chap. i. 18.] Accordingly; his family are saluted, chap. iv. 19. which is a strong confirmation of *Timothy's* being at *Ephesus*, when the apostle wrote this *second epistle* to him.

In the *first epistle to Timothy*, there is a great deal said, about his ordaining *bishops* and *deacons*. In this *second epistle*, there is not one word said upon that subject. Now, upon the supposition that *Timothy* was at *Ephesus*, at this time, it is no wonder that there should be nothing said upon that subject. And the reason is very plain and evident. *That is*, the apostle had given *Timothy* full orders and instructions, concerning that affair: and *Timothy* had fully executed the apostle's orders; and had ordained *bishops* and *deacons*, in that church. And, therefore, there could be no occasion for the apostle to say any thing, in *this epistle*, about it.

He doeth, indeed, [chap. ii. 2.] charge *Timothy* “to teach the doctrine, which he had received from him, to faithful men, who should be able to teach others also.” That is, *Timothy* was to instruct their *bishops*, as long as he continued among them; that they might be the better qualified to instruct others, when he should leave them. But he had no occasion to *ordain* them over again.

Hymenæus was one of the *judaizers* at *Ephesus*; of whom the apostle had ordered *Timothy* to beware. [1 Tim. i. 19, 20.] For he had, even then, made shipwreck of faith and a good conscience. In *this epistle*, [chap. ii. 16, 17.] he mentioneth *Hymenæus*; which was, most probably, the same person; as the name and character so exactly agree.

The character of the *judaizers* at *Ephesus*, mentioned, [1 Tim.] answereth to the character of such as are spoken of, in *this epistle*. [Compare 1 Tim. i. 5, 6, 7. with 2 Tim. ii. 22, &c. and iii. 6, 7, 8.] In the first of which places, they are said to “have put away faith and a good conscience, to have turned aside to vane jangling; and to have pretended to teach the law, though they understood neither what they said, nor whereof they affirmed.—In the two last places, they and their disciples are represented as both silly and wicked. And their disciples as ever learning; but never actually coming to the knowledge of the truth. Which was no wonder, when they were taught by masters, who understood neither what they said, nor whereof they affirmed.”

The careful reader will, likewise, find a great similitude in other places. [For instance; compare 1 Tim. i. 5; 19. and iii. 9. and iv. 7; 10. and vi. 20, 21. with 2 Tim. i. 8; 11, 12. and ii. 1, 2; 16; 23.]

Chap. iv. 12. St. Paul saith, that “he had sent *Tychicus* to *Ephesus*,” That is, *Tychicus* had not gone where his own humor, or convenience, led him, (as *Demas* had done;) but had gone where the apostle desired him to go; viz. to *Ephesus*, to release *Timothy*, who was to go to *Rome*, before winter. [See chap. iv. 21.] Just as *Artemas*, or *Tychicus*, had been formerly sent, by the apostle, to *Crete*, to release *Titus*; that he might meet the apostle, at *Niapolis*. [Tit. iii. 12.]

Chap. iv. 13. *Timothy* is desired to “bring, from *Troas*, some things, which St. Paul had left there.”—Which agreeth with the account given; if we suppose that *Timothy* was to take *Troas* in

in his way to *Rome*;—the very rout, which the apostle had taken, when he himself left *Ephesus*. [See Acts xx. 1; 5. 2 Cor. ii. 12.]

Another argument may be drawn from the salutation, sent to *Priscilla* and *Aquila*, [chap. iv. 19.] For they had a large acquaintance at *Ephesus*, and perhaps an house and settlement there.—They went thither with the apostle. [Acts xviii. 18, 19. 1 Cor xvi. 19.] And stayed behind him there. [Acts xviii. 26.] There they instructed *Apollos*, the eloquent *Alexandrian*: and, from thence, recommended him to the christian church at *Corinth*. [Acts xviii. 27.]

Claudius Cæsar had, indeed, banished them, and all other *jews*, from *Rome*. [Acts xviii. 2.] But, as that decree died with *Claudius*, they returned again to *Rome*, after his death. [*Rom.* xvi. 3, 4.] very probably, to look after their effects, or possessions, there: that so, having finished that affair, they might return and settle at *Ephesus*.

But the three arguments of the greatest weight, are, those, which have been taken notice of, concerning *Hymenæus*, and *Onisiphorus*; and that which followeth, concerning *Alexander*, the copper-smith. For I take this to be the *Alexander*, mentioned, Acts xix. 33. and who is joined with *Hymenæus*, 1 Tim. i. 20. [See the *History* before 1 Tim. p. 216; 218.] To which account, I would only add; that, though some have supposed *Alexander* the copper-smith to have done the apostle much harm, at *Rome*; and particularly in this his last confinement there; I can see no foundation for that supposition. For the apostle hath said no such thing; but refereth to what he had done to him, formerly; i, e, most probably, at *Ephesus*. [Compare Acts xix. 33. and 1 Tim. i. 20. with 2 Tim. iv. 14, 15.]

And, if *Alexander* was an *Ephesian*, and *Timothy* now at *Ephesus*;—how just was the apostle's caution; “*Alexander*, the copper-smith, hath (*formerly*) done me much harm, (at *Ephesus*;) of whom do you beware; (i, e, as you are, at present, so near him :) For he greatly resisted my words, [or doctrine,] when I was at *Ephesus*, as you now are. And he is very likely to resist you, also; as long as you preach the same doctrine with me.”

These are the reasons, which induce me to think that *Timothy* was at *Ephesus*, when *St. Paul* wrote this second epistle to him.

And, indeed, I am well satisfied that all these circumstances cannot agree to the supposition of his being in any other place.

If we had had so many and such plain references to the state of the church at *Ephesus*, in the *epistle to the Laodiceans*;—there is hardly any question to be made, but that we should have unanimously concluded it to be an *epistle to the Ephesians*;—as it is commonly called, and thought to be.

IV. We are to inquire into the time when *this epistle* was written, and the grand occasion of writing it?

That St. *Paul* was the author of it;—that he was under confinement at *Rome*, when he wrote it;—and that it was written to *Timothy*;—are things so generally allowed, that we need only just mention them. But, whether St. *Paul* was twice under confinement at *Rome*;—and (supposing him to have been twice confined there,) in which of those two confinements he wrote *this epistle*;—have been matters of dispute among the learned.

It is evident that St. *Paul* expected to be released from his first confinement at *Rome*: [See Philem. ver. 22. Phil. i. 25, 26. and ii. 23, 24.] But, in *this epistle*, (which I suppose to have been written during his second confinement there) he saith, that “ he was ready “ to be poured out, as a libation; and the time of his dissolution was “ at hand.” [2 Tim. iv. 6.]

As the *fathers* lived nearer the time of St. *Paul*’s martyrdom, they had a much better opportunity than we have, for inquiring into the fact. And it was their common opinion, that, “ after he “ had lived two years in his own hired house, (as St. *Luke* hath “ related it, Acts xxviii. 30.) he was set at liberty, and traveled “ about, to visit the christian churches:—but that, towards the “ end of *Nero*’s life, he returned to *Rome*; and was there be- “ headed.”

From what has been said, and shall further be said, I think it very evident that St. *Paul* was twice under confinement at *Rome*. But whoever would see this more minutely considered, may consult *Pearsonii opera posthuma*, p. 80, &c. And, upon the supposition that he was twice a prisoner at *Rome*; there appeareth to be very considerable evidence, that he wrote this his *second epistle* to *Timothy*, in his later confinement.

It may not be amiss to begin here, where we left off, in the *History* præfixed to *Titus*; [see p. 401. of that *history*] that we may the better understand the *series* of events; which, during this period, affected the christian church.

About this time, *Cestius Gallus* was made præfect of *Syria*, and *Gessius Florus* was appointed to succede *Albinus*, as procurator of *Judæa*. His wife, *Cleopatra*, (who was a woman of ill fame) procured this promotion from *Nero*, by her intimacy with *Poppæa*. [Vid. *Joseph. de Antiq. Jud. L. xx. c. xi. § 1. de bell. Jud. L. II. c. 14. § 1, &c.*] An. Christi
64.
Nero. 10.

About this time, also, the horrid persecution of the christians broke out at *Rome*; which is reckoned to have been the first of the ten primitive persecutions^a. The substance of the story, as recorded by several authors, amounteth to this: "As the christians greatly increased at *Rome* and other places^b, and many came over to them, from *idolatry* and *judaism*, they fell under the popular odium. In the mean time, *Nero* (having already perpetrated the most horrid and shocking cruelties) was become capable of any wickedness; and, in a wanton, mischievous humor, he set on fire the city of *Rome*. The flames raged for six or seven days together, consuming a great part of that noble and imperial city. *Nero* beheld the dire conflagration, from the top of *Mæcenas* his tower; and (as he expressed himself) *enjoyed the beauty of the flames*; being dressed in a player's habit, and singing *the destruction of Troy*^c. This incensed the people against that tyrant. And he, to throw the odium off from himself, charged *the christians* with the flagrant crime. But both *Suetonius* and *Tacitus* (though they speak of the christians with an amazing virulence; considering the benevolence of their religion, and the innocence and goodness of their lives^d;—yet they) ascribe the conflagration of the city to the wicked contrivance of *Nero*; and acquit the christians of that crime,

"However; as they were in disgrace with the populace; and the emperor had intimated that he should be pleased to see them persecuted;—they suffered, as if they had been guilty of the worst
" of

^a Vid. *Tertull. Apol. c. 5. Scorpian. c. 15. Lactant. de Mort. persecutor. c. 2. Euseb. Hist. Eccl. l. 2. c. 25.*

^b *Lactant. ibid.*

^c *Sueton. de Nero. c. 38.*

^d Vid. *Sueton. de Nero. c. 16. Tacit. annal. l. 15. c. 38; 44.*

" of crimes. They were insulted, and laughed at, even in the
 " agonies of death. Some of them were dressed up in the skins
 " of wild beasts, that they might be devoured by dogs. Others
 " of them were crucified. And others had their bodies daubed
 " over with pitch, or some oleaginous matter ; and so were fastened
 " to stakes ; and burnt, instead of lamps, in the night. And the
 " cruelty of that worst of *emperors* was carried so far, that it raised
 " the compassion of the people for the christians : though, before
 " that, they seem to have had no very favorable opinion of them."

From *Colosse*, the apostle *Paul* is thought to have gone to *Troas*, in his way to *Philippi* ; and I suppose him there to have parted with *Timothy*, who went to take care of the church at *Ephesus*. There, also, he left his own bag, [or *book-case*,] and in it several of his books and parchments. [chap. iv. 13.] Possibly, they might be the originals of his own *epistles*, and of the *epistles* which he received from the churches. For that he usually sent *transcripts* of his own *epistles* to the churches, and kept the originals himself, may appear probable, from Rom. xvi. 22. 1 Cor. xvi. 21. Col. iv. 18. 2 Thess. iii. 17. compared with Gal. vi. 11. and Philem. ver. 19. [See on 2 Thess. iii. 17. Philem. ver. 19. 2 Pet. iii. 1.]

Perhaps, he writ for them, with such sollicitude, that he might leave those *originals* with his favorite *Timothy*, when he himself was dead and gone.—When St. *Paul* was the third time at *Troas*, (viz. Anno 58. Acts xx. 6.) he would scarce leave any thing behind him ; as he had then so many attendents ; and had hired a ship to carry, to *Jerusalem*, both himself, and his companions ; and the great sum of money, which he had collected, among the *gentile churches*, for the use of the poor christians in *Judæa*.

From *Troas*, I suppose, St. *Paul* to have gone to *Philippi*, according to his promise, *Phil.* i. 25. and ii. 24.

AB. Christi

65.

Nero. 11.

About this time, *Gessius Florus* came into *Judæa*, to take upon him the government of that province^f. He was a most profligate and cruel man, and so greatly harrassed the *jews* ; that, in the second year of his government, the war broke out, which ended in the destruction of the city *Jerusalem*, and the *temple* ; and in the most dreadful slaughter, or captivity, of the *jewish* nation. Thereby

^e Clerici *histor. eccles.* p. 427, &c.

^f *Joseph. Antiq. Jud.* l. 18. c. 1. § 6. & l. 19. ad fin. & c. 11. § 1. *Vit. Joseph.* § 6. *De Bell. Jud.* l. ii. c. 14. § 2, 6. & c. 15. § 2, &c.

by our savior's prophesie, Matt. xxiv. was fully and remarkably accomplished.

From *Philippi*, St. *Paul* went and wintered at *Nicopolis*, in *Epirus*; and was there met, by *Titus*, from *Crete*. [Tit. iii. 12.]

From *Nicopolis*, the apostle, very probably, went to *Corinth*, and there settled and confirmed that church; which he had planted, and watered, and taken so much care of. He now took his final leave of them. And there *Eraſtus* (who was chamberlain, and perhaps, a native, of that city) stayed behind him. [See chap. iv. 20. Rom. xvi. 23.]

An. Christi
66.
Nero. 12.

The following arguments show that the apostle, *Paul*, was twice confined at *Rome*; and that *this epistle* was written during the apostle's second confinement there. For, as *Timothy* was with him, when he was at *Corinth*, before his first confinement, Anno 52.—went along with him from thence,—and was with the apostle at *Rome*, during his first confinement there;—surely, there could be no occasion to inform him, by a letter, that *Eraſtus* abode at *Corinth*, at that time: because *Timothy* was then present, himself; and must have known it, as well as St. *Paul*. Possibly, *Titus* had informed him that the state of the churches required it; and, therefore, the apostle went from *Corinth* to *Crete*, again. And, upon his departure from that island, he left *Trophimus* sick at *Miletus*†. [See chap. iv. 20.] It was not at *Miletus*, in the proconsular *Asia*; nor did he leave *Trophimus*, behind him, any where, either sick or well; when he passed that way, Anno 58. For *Trophimus* did then accompany him to *Jerusalem*. [Acts xxi. 29.] Nay; suppose he had then left him there; he could have had no occasion to have informed *Timothy* of it; because *Timothy* was then, also, one of the apostle's companions, and an eye-witnesse of what happened. From whence we may gather another proof, that *this epistle* was not written during St. *Paul*'s first confinement at *Rome*.

Again: St. *Mark* was with the apostle, at *Rome*, in his first confinement. [Col. iv. 10. Philem. ver. 23.] Whereas; now the apostle desireth *Timothy* to bring him along with him to *Rome*; as a person, who would be very useful to him, in that strict confinement. [chap. iv. 11.] And finally, in his first confinement at *Rome*, *Timothy* was with the apostle, and joined with him in writing to the
Philip-

† There was a city of that name, in *Crete*. See *Homer. Il. B. 647. alias, 154. Strabo. l. 14. p. 941. C. Edit. Amstel. 1707. Plin. Nat. Hist. l. 4. c. 12. p. 213. Ed. Lugdun. Bat. 1669. Oppida ejus insignia,—Heraclæa, Miletos, Ampelos, &c.*

Philippians, Colossians, and Philemon. During his second confinement, the apostle writes to *Timothy*, now absent; greatly desirous to see him again, before he died.

About this time, began the wars of the *Romans* with the *jews*. And the emperor, *Nero*, went from *Rome*, to *Achaia*; where he continued for some time.

From *Crete*, I reckon the apostle to have sailed for *Italy*, (and *Titus* along with him, chap. iv. 10) with a design to confirm the churches of the *west*; and particularly the church of *Rome*, which had lately undergone so dreadful a persecution.

An. Christi 67. Nero. 13. As the fury of the persecution had now ceased, for some time; and *Nero* was gone into *Greece*; the apostle might take encouragement to go to *Rome*, in hopes of repairing the shattered state of that church. For it had hitherto been his constant custom to take a second journey, to water what he had planted, to rectify disorders; and especially to comfort and encourage such as were under persecution, or in danger of it.

In pursuit of this noble, pious, and charitable design, he returned again to *Rome*. And from *Rome* he intended, very probably, to have gone further; and planted, or confirmed, other churches. But God, in the course of his providence, called him out to a different scene. For now he found the face of things quite altered, from what they were, when he was at *Rome* before. The christian religion had fallen under the popular odium; and was looked upon, not only as *a new*, but as *a pestilent and impious, superstition*; and the *christians* as *abominable people, who deserved to be hated of all mankind*^h.

Before *Nero* departed from *Rome*, he had made *Helius Cæsarianus præfect* of the city, and of all *Italy*, with an absolute power over all ranks and orders of men; not only of proscribing and banishing, but even of putting to death, whom he pleasedⁱ. This *Helius Cæsarianus* was as vile a man as *Nero* himself; and was now at *Rome*, though the emperor was absent. From him, therefore, the apostle could not expect any better treatment than from the tyrant himself.

The popular odium against the christians might be owing, not only to their differing from the multitude; but also to the calumnies and misrepresentations, which the *jews* every where spread of them.

^h See *Suetonius and Tacitus, as quoted above.*

ⁱ *Xiphilin. Excerpta ex Dion. l. 63. p. 719, 720.*

them. Possibly the *judaizers*, and particularly that branch of them, that was so very insincere, faithlesse, and wicked, gave too much occasion for various aspersions.

St. *Paul's* first confinement at *Rome*, (which was in his own hired house, and before the persecution broke out) was famous through all *Nero's* palace, [or in all the camp of the *prætorian guards*,] as well as in all the other parts of the city. [Phil. i. 13.] And therefore, upon his return to that imperial city, he was soon known, and apprehended again, as one of the most leading men of the sect of the christians: and not permitted to live in his own hired house, as in his first confinement; when his house was known publicly, and all persons had free access to him; [Acts xxviii. 16, 17; 30, 31.] but shut up in such close custody, that *Onesiphorus* (who was not ashamed of his friend in disgrace, nor afraid to own him in the most eminent danger) had much ado to find him out; though, when he was at *Rome*, he made it his business to find him; and sought after him the more diligently, the closer he was confined; that he might show him as much kindness and friendship as lay in his power. [See chap. i. 16, 17.] One reason of *Onesiphorus* his finding him with such difficulty, might be, because many of the christians had either perished in the late persecution, or fled from it. And therefore, it was not easie to get information of what was become of the apostle.

In his first confinement at *Rome*, many were encouraged, from his sufferings, to preach the christian doctrine boldly. [Phil. i. 14.] But now, after this eminent apostle had lain, for some time, in such close custody; he was called upon, to make a defence [or *apology*] both for himself and the *gospel*. And into such threatening danger was he brought, that it was not safe to adhere to him. Upon which, the christians, who were left in *Rome*; and even his friends and companions, who had accompanied him in so many former dangers and persecutions; did now, in general, forsake him. For so terrible was that *præfekt*, (as well as his master) grown, that they all trembled to appear before him; and so made off; every one shifting for himself:—some of them going; not where the apostle would have had them gone, or where there was the most occasion for them; but where there was the least danger:—*Demas*, particularly, to *Thessalonica*, *Crescens* to *Galatia*, and *Titus* to *Dalmatia*. [See chap. iv. 10.] *Tychicus* did, indeed, go to *Ephesus*, at

the apostle's request; in order to release *Timothy*; as hath been hinted above. [See ver. 14.]

Luke, the *evangelist*, and he alone, of all the apostle's companions, continued at *Rome* with him. But neither he, nor any one else, dared to appear with (or *stand by*) him, when he went to make that first *apology*.—However; (though men in general forsook him) the Lord stood by him, and strengthened him with proper fortitude; that, by his mouth, the true christian doctrine might be fully known, and all the *gentiles* might hear it. And he escaped, with his life, for that once; but so narrowly, that he compareth it to the being delivered *out of the mouth of a lion*. [See chap. iv. 11; 16, 17.]

After he had made the *first apology* for himself; and for that doctrine, which he had now preached above thirty years; and was in some prospect of being summoned to make another appearance before the same tribunal;—he wrote this his *second epistle to Timothy*.—This *epistle* appeareth to have been written some time in the spring, or summer; [see chap. iv. 21.] in the year of our Lord 67, and in the thirteenth year of the reign of the emperor *Nero*.

That it was written the last of all *St. Paul's epistles*, and not long before he himself suffered martyrdom,—was the opinion of the *fathers*. [Vid. *Euseb. H. E. l. 2. c. 22.*] And, indeed, I do not see what plainer proof of this can be desired, than *St. Paul's* own words, in the *epistle* itself. For though, *upon making his first apology*, he had been delivered *out of the mouth of the lion*; yet he expresseth no hopes of any further deliverance, when he came to make his second *apology*; neither doeth he say, “that God would deliver him from his danger and prospect of death;”—though he did not doubt but *he would deliver him from every evil work* (*such as betraying a good conscience; and that faith, which he had preached so long, and for which he had suffered so much*) and that *he would preserve him unto his heavenly kingdom*;—to whom he, therefore, ascribed *everlasting praises*. Amen. [See chap. iv. 18.]

And yet more plainly, [chap. iv. 6.] he acquainted his beloved *Timothy*, that “his blood was as it were already poured out like a libation, and the time of his dissolution was at hand;” i. e. he spoke of it, as a thing already done and past recovery;—intimating, that he was a condemned, or dead, man; whenever his *second apology* came on;—his blood would then be like wine poured out upon the sacrifice, which could not be gathered up again. This he knew,
by

by the posture of affairs, or by *the spirit of prophesie*, or both. However ; he is not discouraged ; but looketh back, with pleasure, upon his life, labors, and sufferings. And, in *this epistle*, doeth, as it were, with his dying hand, subscribe to, and confirm, the truth of all, which he had preached, or wrote, concerning the *christian doctrine* ; for the sake of *Timothy*, of the church at *Ephesus*, and of all the *christian churches*, in all ages and nations whatever.

As he had lived piously and virtuously, labored faithfully, and suffered bravely ; he looked forward, with joy and rapture, to the crown of righteousness ; which the faithful judge had laid up for him, and will bestow upon him, and all the righteous, at the respiration of the just. [See chap. iv. 7, 8.]

As he had so near a prospect of martyrdom ;—as the *judaizers* at *Ephesus* were grown worse ;—and his friends at *Rome* had so generally forsaken him ;—he wrote *this epistle*, to animate *Timothy* to guard the christian church at *Ephesus* against the *judaizers* ; to desire him to dispatch that affair ; and, then, to come to him at *Rome*, and bring *John Mark* along with him ;—but to come with all speed ; for fear his *second apology* should come on, before they arrived, and so prevent their seeing him any more.

If *St. Peter* was at *Rome*, when *St. Paul* wrote this epistle from thence, it is a wonder that he did not send salutations from him, or give some intimation of his being there.

St. Peter seems to have written *his two epistles*, much about this time, to the christians, who had been *devout gentiles*, in several churches, in *Asia minor*, of *St. Paul's* planting : —and *St. Jude* seems, also, about the same time, to have written *his short epistle*, to the jewish christians. [But, of these things, see more in *the history præfixed to those epistles*.]

Though it may seem to go a little beyond our present design ; yet as it will serve to point out the accomplishment of what the apostle foretold ; [chap. iv. 6.] I beg leave to procede to the remaining part of *St. Paul's* story ; and drop a tear over the *martyrdom* of that truly great and good man, that generous friend and lover of mankind.

He had undergone the most amazing labors, dangers, and sufferings, for a course of above thirty years ; purely with a design to make mankind wise and good : and had not been deterred from so glorious a pursuit, by any ungrateful or base treatment whatever.

And, now, he cometh to finish this various and painful life; a life, as well improved to the honor of his great Lord and master, and to the common good of mankind, as perhaps ever any life was.

Instead of going to plant churches, where he had never been; or to revisit the churches, which he had planted; he was now to enter upon another and a very different scene. But, as he had lived piously, he died bravely. And his principal concern was not for himself; but with a truly benevolent and public spirit, he was most concerned to think what would become of the true christian doctrine, after his dissolution.

He had hitherto traveled about to settle the churches; and writ *epistles*, or sent *evangelists*, where he could not attend in person: but, now, he was not permitted to act any more. He, therefore, addresseth *Timothy*, with the air and solemnity of a dying father; injoining him, as ever he expected to meet his great and glorious judge in peace,—to preach the pure christian doctrine, with zeal and frequency; when he himself was laid in the silent dust, and should preach, and direct him, no more.—And, having devolved the work upon one, in whom he could so fully confide, he suffered martyrdom, during the power of *Helius Casarianus*, the vilest *præfect* of the most tyrannical *prince* that ever lived. The manner of which is said to have been by having his head struck off with a sword^k; which might, possibly, be owing, to his being a free-man of *Rome*^l.

About the same time, *St. Peter* also is said to have suffered martyrdom, and that by crucifixion^m: but whether it was at *Rome*; or no; or whether *St. Peter* ever was at that imperial city;—has been disputed. [See the history præfixed to 1 *Peter*, p. 20, &c. The note on 1 *Pet.* v. 13. and *Bower's history of the Popes*, Vol. 1. p. 2.] The time, also, of *St. Peter's* martyrdom, has been disputed. *Clemens Romanus* evidently places his martyrdom before that of *St. Paul's*.

^k *Lactant. de Mort. persecutorum*, c. 2.

^l That this was afterwards the case, appears, from a passage in the letter, sent from the christian churches of *Vienna* and *Lyons*, in *Gaul*, to the christian churches in *Asia* and *Phrygia*, giving an account of the sufferings of their martyrs; where (among other things) they say this of the president, who persecuted them; “As many as appeared to have the freedom of the city of *Rome*, them he beheaded. The rest were cast to the wild beasts, &c.” [*Vid. Euseb. Histor. Eccles.* l. 5. c. 1. *versus fin. edit. Reading.* p. 207.]

^m *Lactant. ibid.*

Paul's. And some have said that it was five years before it. [*Vid. Cotelier. not. in Clem. Rom. ep. ad Cor. § 5.*] Though that, I think, to be highly improbable.

Clemens Romanus saith, that St. PAUL suffered martyrdom, under the præfects. From whence, Bishop *Pearson* concludes, “that it
“was under those præfects, who had the government of the city,
“while *Helius Cæsarianus* was gone into *Greece*, to bring *Nero*
“from thence, on account of an insurrection which then happened
“at *Rome*.” But it may not be amiss to cite the words of *Clemens Romanus*, as they contain a summary and affecting view of St. *Paul's* labors and sufferings. Having related the martyrdom of *Peter*, he goeth on thus. “Through envy, *Paul* received the re-
“ward of his patience, after he had seven times indured bonds, and
“was whiped and stoned; and, after he had been a preacher,
“both in the east and west, he received the just and honorable
“testimony of his faith. For, when he had taught righteousness
“to the whole world, and traveled to the utmost bounds of the
“west, he suffered martyrdom, under the præfects; and so depart-
“ed out of this world, and went into the holy place, having been
“a most eminent example of patience.”

The tyrannical emperor *Nero*, (who was become odious to all Nero. 14.
mankind) murdered himself, about three months after the martyrdom of St. *Paul*.

It doeth not appear, with any certainty, by whom *this epistle* was sent. It is possible, that *Tychicus* might be the bearer; if what is said above, concerning his going to *Ephesus*, to release *Timothy*, be allowed. Others may, perhaps, think that it might be sent by the hands of *Onesiphorus*. And, if we compare chap. i. 16, 17, 18. with chap. iv. 19. it may seem to countenance such a supposition. But, that is far from being evident. And, when we can only conjecture, it becometh us not to be positive.

Imagine a pious father, under sentence of death, for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and imbrace him again, before he left the world;—particularly, that he might leave with him his dying commands; and charge him to live and suffer, as he had done:—And you will have the frame of the apostle's mind, during the writing of this whole epistle.

ⁿ *Ep. ad Cor. § 5.* Μαρτυρήσας ἐν τῶν ἡγμένων. [*Vid. Pearson, in Diff. I. de success. primorum Romæ Episcop. cap. 8. § 9.*]

S Y N O P S I S.

Written
from
Rome,
An. Christi
67.
Nero. 13.
a little be-
fore St.
Paul's
martyr-
dom.

Chap. I.

“ **I**N the introduction, St. *Paul* asserteth his *apostolic* authority,
“ and declareth that he hoped for eternal life, through *Jesus*
“ Christ, and not by the observation of the law of *Moses*. And,
“ having wished *Timothy* all happineſſe, he immediately entereth
“ upon the design of *the epistle*; assuring *Timothy*, that he con-
“ stantly prayed for him, was mindful of his affection and tears,
“ and longed to see him, as the most agreeable thing upon earth;
“ because he was descended from pious ancestors, and was so pious
“ and faithful himself; as well as indued with many spiritual
“ gifts, which he was to improve, more especially in a time of
“ such great danger and common degeneracy; and rather to suf-
“ fer with the truth, than to be ashamed of it, or afraid to suffer
“ for it. For,
“ God did evidently, of old, determine to take in the *gentiles*;
“ and had now reveled it, more planely, by *Jesus Christ*; who
“ had made the most clear discovery of a resurrection, and the
“ everlasting inheritance; and had appointed him to publish these
“ glad tidings. For which he suffered willingly, as fully per-
“ suaded that he should not misse of his reward.
“ He again exciteth *Timothy* to retain and promote the pure
“ christian doctrine, and to improve his spiritual gifts for the sup-
“ port of it. For great numbers in *Asia* were gone off to the *ju-*
“ *daizers*. Though, to his honor, he mentioneth the steddineſſe
“ of *Onesiphorus*; who had visited him lately, in his close confine-
“ ment, at *Rome*; as well as shown him great kindneſſe, formerly,
“ at *Ephesus*: for which the grateful apostle prayeth earnestly that
“ God would plentifully reward him.

" As the apostle himself was in so much danger;—so many in
 " *Asha* had apostatized; and *Timothy* was so well qualified for his
 " work;—he presseth him strenuously to steadfastness; and to
 " teach the doctrine, which he had received from him, to men
 " who would faithfully teach it to others;—to act, and suffer, like
 " one who had devoted himself wholly to the work of an *evangelist*.
 " For he must first labor and suffer, and then expect the reward.
 " So it had been with his great Lord and master, and so with the
 " apostle himself; who was supported with the prospect of his
 " own salvation, and of the salvation of his converts, more espe-
 " cially the *gentile* christians. Suffering for truth and virtue is
 " the way to glory. Whereas; contending about names, and
 " words, and *jewish* fables, could answer no good end, but was
 " of pernicious tendency: as appeared in the case of *Hymenæus*
 " and *Philetus*, who had wrangled so long about words, until
 " they had proceeded to assert *that the resurrection was already*
 " *past*; and thereby subverted some of the christians. Whereas;
 " that fundamental doctrine of christianity, the resurrection from
 " the dead, was sure, and fully confirmed by the true apostles,
 " whom God had planely shown to be sent by him. And, there-
 " fore, all the christians were to depart from that false doctrine
 " of *Hymenæus* and *Philetus*, and from the iniquity which it was
 " calculated to promote.

" All men, indeed, are not equally capable of being useful.
 " But, if *Timothy* kept free from the corruptions, into which
 " others had fallen, he should be accounted useful and honor-
 " able. In order to keep free, he adviseth him to avoid youth-
 " ful lusts, to live in righteousness, and in love with such as re-
 " tained their purity: but to shun, like an infection, the questions
 " and disputes of the *judaizers*; though he was to oppose them
 " with patience and lenity, that (if possible) he might reclaim
 " some of them.

" *Timothy* already knew, that, in the later days, there would
 " be a grand *apostasy*. The apostle had [1 Tim.] described such
 " parts of it, as suited the state of the church of *Ephesus*, at that
 " time. And here, (as I apprehend) he describeth such parti-
 " culars of it, as suited the present state of the same church;
 " and that with a view to show how much the *judaizers* were
 " making way for that *apostasy*.—In the last days, there will
 " arise

“ arise men of the most vile and profligate characters; pretending to *religion*, but without virtue and sincerity. Such, in some measure, the *judaizers* then were, who crept into houses, and led away the weak and vicious, whom they pretended to instruct in the only true christian doctrine, though they always concealed from them what was really such. And they resisted the truth, which the apostle preached, just as the *magicians* of *Egypt* had resisted *Moses*. However; St. *Paul* pulled off their mask, and showed the world what they were; withall, exhorting *Timothy* to copy after the fidelity, patience, and charity, which he had observed in him; and had seen plane evidences of, in the sufferings, which he had undergone, at *Antioch* in *Pisidia*, at *Iconium*, and *Lystra*:—which kind of treatment all must expect, who will be faithful in a time of persecution. But *impossors*, at such a time, grow more degenerate, in order to avoid suffering.

“ He recommended to *Timothy* the study of the scriptures of the *old testament*, with which he had been acquainted from his infancy; and to which he was to add faith in the *christian revelation*. In this method, he might grow wise unto salvation, and be qualified for his present arduous work.

Chap. IV.

“ Having such sufficient helps;—he is charged, by the prospect of the final judgment, to use the greatest care and diligence in promoting the truth, and in opposing present, and preventing future, corruptions. For such would certainly arise. And, therefore, there was a necessity for him to be vigorous, like a faithful *evangelist*; especially, considering that his *father*, and guide, in the gospel, was under so near a prospect of martyrdom. —The mention of this seemed likely to discourage *Timothy*. And, therefore, the apostle acquainteth him that he himself is easie and resigned; not repenting of what he had done, and rejoicing in what he expected at the great day.

“ When *Timothy* had finished his work at *Ephesus*, St. *Paul* begeth of him to hasten to *Rome*; because all his attendants had forsaken him, except *Luke* only.

“ In his passage to *Rome*, *Timothy* was desired to call at *Troas*, and to bring along with him some books, which the apostle had left there. In the mean time, he was to guard against *Alexander*; who had been the apostle's enemy, and was very likely to be his too.

“ St.

“ St. *Paul* informeth *Timothy* that he had made one *apology* ; but
“ with such hazard of his life, that all his friends and companions
“ had forsaken him.—And, though he was, for that once, deliver-
“ ed out of the mouth of the *lion* ; yet he expresseth no hope of
“ being delivered from death, when he came to make *another apo-*
“ *logy* ; but only from betraying the trust committed to him ;—
“ and doubted not but that he should be preserved unto the hea-
“ venly kingdom.

“ He saluteth some of the christians, and informeth *Timothy* of
“ the circumstances of others.

“ And, (after he had mentioned the salutations of several of
“ the christians at *Rome*) he concludeth, as usual, with wishing
“ *Timothy*, and the other true christians of *Ephesus*, the favor of
“ the Lord *Jesus Christ*. *Amen*.”

A
P A R A P H R A S E
A N D
N O T E S

On St. P A U L's second EPISTLE

T O

T I M O T H Y.

S E C T. I.

Chap. i. Ver. 1, 2.

I N T R O D U C T I O N.

C O N T E N T S.

WE have here an introduction (much like that before ^{An. Christi} ^{67.} ^{Nero. 13.} ^{Chap. I.} ^{1 Timothy}) wherein St. Paul asserteth his *apostolic* authority, and declareth that he hoped for eternal life, through Jesus Christ:—in opposition to the *judaizers*, who placed their hopes in the observation of the law of *Moses*. And, then, he directeth the *epistle* to *Timothy*, in the most kind and affectionate manner.

P A R A P H R A S E.

T E X T.

An. Christi 67. Nero. 13. Chap. I. *Paul*, an apostle of Jesus Christ, by the will of God ^a, with respect to the promise of immortal life ^b, which is in Christ Jesus, or by his gospel ^c.
 1 —Unto *Timothy*, my beloved son in
 2 the christian faith ^d.—May favor, mercy, and all happiness, be granted unto you, from God the father, and Christ Jesus our Lord ^e.

Paul an apostle of Jesus Christ, ¹ by the will of God, according to the promise of life, which is in Christ Jesus;

To *Timothy*, my dearly beloved Son: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

N O T E S.

I. ^a See on 1 Tim. i. 1. and Philem. ver. 1.

^b *The promise of eternal life, &c.*] He enlargeth upon the same thought, Tit. i. 1, 2, 3. [See note ^e, Tit. i. 2.] *A long, temporal life*, in the land of *Canaan*, was promised in the fifth commandment, and in other places of the *old testament*, unto such of the *jews* as should keep the law of *Moses*. But the *everlasting inheritance* is here referred to; viz. that which was promised unto *Abraham* and his *spiritual seed*; —to all such as imitate his faith and obedience; whether they be, or be not, his natural descendants.

^c Κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ. *With respect to the promise of that life, which is in Christ Jesus.*] What *that life* is, hath been shown, in the preceding note. We may here observe the method, which the apostle hath pointed out, for the obtaining that happy and durable life. It is [*in Christ Jesus*,] or according to the method revealed in the *gospel*; and not by an observation of the law of *Moses*; as the *judaizers* taught, and directed the *christians* to seek it. [See 1 Tim. i. 1.] *The law of Moses* condemned all offenders (though penitent) to death, without mercy. *The gospel* of Jesus Christ offers (or promises) life, to every penitent offender. [See the *Essay annexed to St. James*.]—This superior excellence of the *gospel* was very properly hinted at, to take the *judaizers* off from their excessive regard to the law of *Moses*, and to lead the well-disposed gentile converts to adhere to the pure and unmixed *gospel* of Christ.—With a peculiar respect to the promise of immortal life, in Christ Jesus, was St. *Paul* constituted an apostle. This life was he to publish, and to point out to mankind the proper way to obtain it.

2. ^d See on 1 Tim. i. 2.

^e See notes ^c and ^f, 1 Thess. i. 1. See, likewise, on 2 Thess. i. 1.

S E C T. II.

Chap. i. 3,—ii. 26.

C O N T E N T S.

IN this section, St. *Paul* seemeth to intimate, that the *judaizers* were not only ashamed of him, in his present sufferings, but gloried over him. So far were they themselves from being willing to suffer for righteousness sake!—And, as the danger, in which the apostle then was, might possibly make too deep an impression upon the mind of *Timothy*, and of other christians; he taketh occasion, frequently, to intimate, that he himself is neither afraid, nor ashamed; notwithstanding his present distresse and danger: and he hoped that *Timothy* would herein imitate him; and persevere in opposing the *judaizers*, even more strenuously than when the apostle was at liberty to assist him.

An. Christi
67.
Nero. 13.
Chap. I.

Many had gone off to the *judaizers*. But labor, and patience under sufferings, was the way to glory and victory; and cowardice, and consulting present ease, was the way for men to miss of the glorious reward of eternal life.—By such arguments he pressed *Timothy* to live piously, to continue in his fidelity, and in charity with all true christians; to preach the pure gospel-doctrine; and to suffer for it with patience and meekness: but not, by any means, to be ashamed of it, or betray it.

T E X T.

P A R A P H R A S E.

3 I thank God, whom I serve
from my forefathers with pure
con-

I thank that God^a, whom mine an-
cestors worshiped before me, and whom
I myself continue to worship^b with a
pure

3

N O T E S.

3,—5. ^a Rom. i. 8,—11. Eph. i. 15, 16. 1 Theff. i. 2, 3. and iii. 9, 10.
2 Theff. i. 3. Philem. ver. 4, 5.

^b 2 Maccab. viii. 19. and xi. 24, 25. Acts xxii. 14. and xxiv. 14. and xxvi.
4,—7. and xxvii. 23. Rom. i. 9. The unbelieving jews, and judaizing christians,
were

P A R A P H R A S E.

T E X T.

An. Christi 67. Nero. 13. Chap. I. pure conscience^c, (as^d I make mention of you in my prayers, constantly, evening conscience, that without ceasing I have remembrance of thee in

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were apt to account St. Paul an *apostate* from the *true God*; because he received the *gentiles* into the church, without their being first circumcised and submitting to the whole law of *Moses*. He, therefore, took care frequently to let them know, that he still worshiped the same God with the *jews*; that very God, who had also entered into covenant with *Abraham*; and who had included the believing *gentiles* in that covenant, long before the law of *Moses* was given.

It doeth not appear, with any certainty, that the *judaizers* in *Asia Minor*, boasted of their progenitors, and *jewish* descent;—in opposition to the *gentile* converts, who were not descended from *Abraham* and *Israel*. The false *apostle*, at *Corinth*, seemeth to have boasted upon that account. And, as the *judaizers*, in distant places, so much resembled one another, it is possible they might do so, at *Ephesus*, at this time.

^c Possibly the *judaizers* might charge the apostle with a wilful and wicked apostasy from *the law*. But he here clears himself from any such charge; and declares, he had always acted uprightly.—He could have boasted of his descent from *jewish* ancestors, as much as any of the *judaizers*. But he gloried in worshipping the God of his pious ancestors *with a pure conscience*.—This mention of a *pure conscience* might, also, be an oblique reflection upon the *judaizers*. [See 1 Tim. i. 5; 19.] St. Paul had always acted according to the dictates of his own conscience, both before, and after, his conversion to christianity: though, when he persecuted the *christians*, he followed an erroneous conscience. [Acts xxii. 3. and xxiii. 1. and xxiv. 16. and xxvi. 9. Gal. i. 14, 15, 16. Phil. iii. 6. 1 Tim. i. 13.] As he was so honest and sincere, he was much more likely to be reclaimed, and to find mercy. But the *judaizers*, who had put away a good conscience, as well as the true faith, were very unlikely to be reclaimed, or accepted. [See on 1 Tim. i. 13.]

^d Commentators have been at a loss what to make of [*ὡς ας*,] here, and how to place this sentence. There are two ways, by which it may be accounted for. *First*, Suppose all from [*ὡς ας*,] in this third verse, to the beginning of ver. 5. to be read in a *parenthesis*. For St. Paul did often let in thoughts, that were suggested by something, which he had been saying just before. And, after he had done with such incidental thoughts, he resumed his main subject, without formally giving notice of his running into such a digression, or returning from it. Or, *Secondly*, We may read without a *parenthesis*, if *ὡς* be put for [*ὅτι that*;] as it appeareth to be, Rom. i. 9. which is almost a parallel place to this in the text. So *Xenophon. Memorab. l. 1.* Πρῶτον μὲν ἐν ὧς ἀκ ἐνόμιζεν, ὅς ἡ πόλις νομίζει θεός, πάλιν πάλιν ἐχρήσαντο περὶ μίαν; The reader will see that, in the paraphrase, I have preferred the former.

TEXT.

PARAPHRASE.

- in my prayers, night and day :
 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy :
 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother

ing and morning every day *, earnestly desiring to see you again : remembering the tears, which you shed at our parting, from the prospect of that danger to which I am always exposed f :—being earnestly desirous, I say, to see you again, that I might be filled with joy.— And I sincerely thank the God of my ancestors) when I call to remembrance the honest and undissembled faith, which is in you g ; which dwelt first in your grandmother *Lois* h, and then in your

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* [See on 1 Thess. v. 17.] The apostle, being under the prospect of martyrdom, and having few, or none, in whom he could confide so much, as in *Timothy*, he constantly prayed for him, *evening and morning* ;—not that *Timothy* might be taken out of the world, but that he might continue in it, be preserved from the evil of it, and be useful after the apostle's decease. Compare, with this, John xvii. 15.

4. f The intense thinking about a son, who had endeared himself to his father in the gospel, by a filial anxiety of heart, and many tears ; and had suffered in all his afflictions, as well as rejoiced in his joy ; must raise the most tender sentiments in the apostle's mind, and make him long to see and imbrace him, though in a prison ; that he might give him his dying charge ; and devolve the work of preaching and defending the gospel, upon him, before he left the world.—One may see, in the very expressions, the tenderness of his sentiments, in those affecting circumstances ; and that he wrote with tears in his eyes, as well as a parental anxiety in his heart.

5. g *Timothy* not only believed right, but he also acted right ; he would not hypocritically conceal, or disguise, his sentiments ; as *Hymenæus*, *Alexander*, and other of the *Judaizers*, plainly appear to have done. [See 1 Tim. i. 5, 6, 7 ; 19, 20.]

h Dwelt, or inhabited.] It was not external profession only, or a transient thing, but an internal principle, *dwelling* in her heart, as in a fixed habitation.

i τῇ μητρὶ σου, in your mother's mother.] This is one internal mark of the genuineness of this epistle. For we find, Acts xvi. 1. that *Timothy* was of *Jewish* descent, by his mother's side ; but not by his father's. This and many other such minute circumstances could not, all of them, have been exactly hit upon ; if the writers of the *new testament* had not been in those very circumstances, in which we suppose them to have been, when they wrote the several books ascribed to them. Perhaps, the apostle, in reckoning up the pious ancestors of the pious *evangelist*, might have some reference to the second commandment. For God will have mercy

PARAPHRASE.

TEXT.

An, Christi^{67.} your mother, *Eunice*¹; and I am well
 Nero. 13. satisfied that you have not degenerated
 Chap. I. from your pious ancestors, but that it
 dwelleth in you, also.

ther *Eunice*; and I am persuaded that in thee also.

6 Wherefore, I once more put you in
 mind to blow up that sacred flame^k,
 and improve the divine gift of *the holy*
spirit;

Wherefore, I put thee in re- 6
 membrance, that thou stir up
 the gift of God, which is in
 thee,

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mercy upon thousands of generations, of them who love him and keep his commandments.

The jewish maxim, was, *Partus sequitur ventrem*, i, e, a man was accounted a *jew*, if his mother was a *jewesse*, though his father was a *gentile*.—And I leave it to be inquired, “whether *Timothy*’s descent is not here mentioned, in order to “show the *judaizers*, that the *evangelist* could boast of a *jewish* descent, as well “as they; if that could have signified any thing under the *christian* dispensation?” [See 2 Cor. xi. 22. Phil. iii. 5. See, also, note^c, ver. 3.]

¹ A learned correspondent (now deceased) made some remarks on the first edition of the paraphrase and notes on this epistle.—Among other things, he said, “I cannot agree that *Timothy* was at *Ephesus*, when *Paul* writ his second epistle to “him.—I own, I rather imagine *Timothy* was at *Derbe*, or *Lystra*, at the time “this epistle was writ to him; his native place; and among his relations, friends, “and acquaintance. Possibly, St. *Paul* left him there, when *Timothy* accompanied him in his last journey from *Jerusalem* towards *Rome*. What inclines me “to think he was at *Derbe*, or *Lystra*, is *Paul*’s mentioning *Timothy*’s mother and “grandmother, in this epistle, for their knowledge and faith in the holy scriptures. “The place, where *Timothy* then was, putting *Paul* in mind of these holy women, “and which would give *Timothy* occasion to show them this apostolical compliment, “makes *Paul* mention them, in this epistle; very early, and very abruptly too, in “any other view, but this; though he had not done it in his former epistle; where “other occasions, however, were not wanting; and a better presented itself, in “this second epistle, chap. iii. 15.”

I lay this, now, before my reader, as thinking it acute and ingenious. But the evidence, of *Timothy*’s being at *Ephesus*, mentioned in the history prefixed to this epistle, is so strong and abundant, that I still incline to that opinion:—and suppose the reasons of St. *Paul*’s mentioning *Timothy*’s mother and grandmother to be the same with those of his mentioning his own forefathers, viz. (1.) To show the *judaizers*, that he and *Timothy* were both of jewish extraction, as well as their adversaries. (2.) That they had not degenerated from their pious ancestors; though the *judaizers* had greatly degenerated. (3.) To excite the apostle himself, and *Timothy*, to persevere, and be animated by such excellent ancestors.

6. ^k *Ἀνακαυρῶν* properly signifieth to blow, or stir, up the fire; when it is almost dead, or doeth not burn sufficiently. [See on 1 Thess. v. 19. and 1 Tim. iv. 14.]
 Possibly,

TEXT.

PARAPHRASE.

- thee, by the putting on of my hands, *spirit*; which was communicated unto you, by the laying on of my hands¹. An. Christi 67. Nero. 13. Chap. I.
- 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. For God hath not given us the slavish spirit of bondage and fear^m; but of strength and fortitudeⁿ, and of love to gentile as well as *jewish* christians, and of discretion^o. 7
- 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou Be not you, therefore, ashamed^p of the doctrine of our Lord^q; no, nor of me neither, who am at present under close 8

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Possibly, there might be some danger, lest the fierce and zealous opposition of the *judaizers*, and the persecution which the apostle and his faithful adherents were then under, should damp *Timothy's* zeal, and cause him to let the *sacred fire* lie under embers, [See ver. 8. chap. ii. 1. compared with chap. iv. 16, 17, 18.]

¹ See the History before 1 Tim. p. 205, and the note on 1 Tim. iv. 14.

7. ^m St. Paul hath frequent references, in his *epistles*, to the terror, which accompanied the giving of the law from mount *Sinai*; and intimateth, that the *judaizing* christians, who were so fond of the *legal dispensation*, were of a *legal* spirit, a slavish spirit of bondage and fear; as if they had had the thunder of mount *Sinai* still in their ears;—men of intimidated and mean spirits, who were afraid of suffering for their religion. But he taketh care to point out the freedom and fortitude of true christians. Rom. viii. 15. Gal. iv. 3; 7. Heb. xii. 18,—24.

ⁿ The spirit—of power.] Isa. xi. 2. Luke xxiv. 49. Acts i. 8. and iv. 33. and ix. 22; 40. and xiv. 3. and xviii. 9, 10. and xxi. 13. Rom. i. 16. and xv. 19. 1 Cor. x. 13. and xii. 9, 10. 2 Cor. i. 9, 10. and iv. 1; 7, &c. and vi. 7. Eph. iii. 16. Col. i. 11. and ii. 9, 10. 1 Thess. i. 5. 2 Tim. iv. 17.

The spirit enabled them to suffer afflictions, as well as to plant the *gospel*. [See ver. 8. 1 Pet. iv. 14. 1 John iv. 16, 17, 18.] By having the *spirit* they could not only work miracles; but, if they rightly improved that extraordinary illumination, it produced the moral virtues, of fortitude, benevolence, and discretion.

^o Christians are not to throw themselves into danger; though they are to suffer with modesty, patience, and resignation, if they unavoidably fall into danger and trouble. In such a case, they ought neither to be fierce, nor rash. *Discretion*, *love*, and *fortitude*, should always go hand in hand.

8. ^p Matt. x. 33. Mark viii. 38. Rom. i. 16.

^q By the testimony of the Lord, seems to be meant (not *Timothy's* bearing testimony to the gospel, by faithfully preaching of it, or patiently suffering for it; but) the gospel itself; and more particularly the freedom of the gentile converts, from all subjection to the law of *Moses*. [See 1 Cor. i. 6. and ii. 2. with which compare Rev. ii. 2; 9.]

P A R A P H R A S E.

T E X T.

An. Christi 67. Nero. 13. Chap. I. close confinement upon that account^r: but patiently suffer with the true gospel doctrine, in proportion to the ability which is given you of God^t;—that

9 God, who hath put us, I mean the *gentile* as well as the *jewish* christians^t, in the sure way to salvation^u, and hath called us into his church with an holy calling^x; not according to our works before conversion, but according to his own gracious purpose, and favor^y, which he had designed and appointed for us^z, in Christ Jesus; or under the christian dispensation; before the secular ages, *i. e.* before the giving of the law

thou partaker of the afflictions of the gospel, according to the power of God;

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began;

But

N O T E S.

^r Christianity had already undergone a most violent persecution at *Rome*. And *St. Paul*, the great apostle of the gentiles, was now in imminent danger of his life. [See the history prefixed to this epistle, p. 509, &c.] In such circumstances, no wonder that the *judaizers*, (who were afraid of being involved in the persecution with the apostle and the faithful christians) should disown him, publicly; and more than ever oppose that doctrine which the apostle had preached. And, from ver. 12. it appeareth to me, that they had objected, to *Timothy*, the sufferings of *St. Paul*, and intimated how scandalous it was to adhere to one, who was so odious to mankind, and treated by them as a malefactor. [See chap. ii. 9.]

The wonderful propriety, with which this apostle mentioneth his bonds and imprisonments, hath been taken notice of, at large, in the note on *Philem*. ver. 13. and the nature of his confinement, in the second dissertation annexed to *Philemon*.

^t *The gospel*.] That doctrine, more particularly, which was preached to the gentiles. For, upon that account, *St. Paul* had suffered most; and *Timothy* was now in the greatest danger. [See chap. ii. 3. and iv. 5. 1 Tim. i. 18.]

9. ^u It appeareth, from ver. 10, 11. that he hath a more particular regard to the *gentile* christians; and he joineth himself with them, as he was the apostle of the gentiles. [See Eph. ii. 3, 4, 5.]

^y Acts xvi. 31. Eph. ii. 5; 8, &c. 1 Thess. v. 9. 1 Tim. i. 1. and ii. 3, 4. and iv. 10. Tit. i. 3. and ii. 10, 11. and iii. 4, 5. Jude, ver. 25.

^z See the doctrine of *prædestination* reviewed, third edition.

^v See note ^k, Tit. iii. 5.

^z *Τὴν ἀποθεῖαν ἡμῖν*, given us,] i. e. which he determined to give us. See John v. 22. and xvii. 24. 1 John v. 11. compared with Eph. i. 4, 5. Tit. i. 2.

^a See

TEXT.

PARAPHRASE.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel :

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

For

law of Moses ^a.—But hath now clearly manifested ^b, by the illustrious appearance ^c of our savior Jesus Christ; who hath, indeed, abolished the power of death ^d; but hath brought to light an incorruptible life, by the gospel ^e. To publish which gospel, I have been constituted an herald, and an apostle, and a teacher of the gentiles ^f.
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 10
 11
 For

N O T E S.

^a See on Tit. i. 2. If it was appointed before the giving of the law of *Moses*, it could not depend upon the observation of that law; as the *judaizers* would have had it.

^b Rom. xvi. 25, 26. Eph. i. 9, &c. and iii. 5. Col. i. 26, &c. Tit. i. 2, 3. 2 Pet. i. 19.

^c See on Tit. ii. 11.

^d See Isa. xxv. 8. compared with 1 Cor. xv. 20,—28; 54, 55. Heb. ii. 14. Rom. v. 21. The apostle's mentioning of *Christ's abolishing death, and bringing to light an incorruptible life*, plainly shows that he is not speaking of the immortality of the soul; but of the resurrection of the dead, and the consequent state of incorruption and immortality;—a state, wherein this corruptible body shall become incorruptible; and *death* so intirely *abolished*, as to have place no more.—Our blessed savior, by dying, or being obedient unto death, did so highly please his father; that he, on the third day, raised him from the dead; and gave him full power and authority to *abolish death* itself, by raising all mankind from the dead. His *bringing this to light*, is, his assuring men that he will raise the dead, and make the righteous incorruptible, and happy for ever;—after he had given clear and indubitable proofs of his extraordinary mission and great character.

^e φωτίσαντος, *hath brought to light*,] answering to [האיר *heir*,] in the conjugation *hiphil*. This is an intimation that it was, at least in some degree, in a state of obscurity and darkness, before.

That the *heathens* expected a future state, of rewards and punishments; [see on 1 Theff. iv. 13.] but then it was that of the separate spirit. They believed not the resurrection of the body—*The jewish law* had for it's sanctions temporal rewards and punishments. *The gospel* is established upon better promises. [Vid. *Spenceri opera*, p. 41,—45.] Indeed, most of the *jews* had expectations of a resurrection,—even before the coming of *our savior*;—deduced, very probably, from God's being called the God of such persons as were dead; [see Matt. xxii. 32.] or from some other hints in the *old testament*, such as Dan. xii. 2. But the most full and clear discovery, of the resurrection, and consequent immortality, is owing to the *christian revelation*. Heb. ii. 14, 15.

11. ^f See on 1 Tim. ii. 7.

P A R A P H R A S E.

T E X T.

An Christi For which cause I, also, suffer this
 67. hard confinement, and am in prospect
 Rom. 13. of a violent death. But I am not
 Chap. I. ashamed of what I have done, or of
 12 what I suffer upon that account^e. For
 I know whom I have trusted. And I
 am fully persuaded that he is able^h, as
 well as faithful, to keep my soul,
 which I have committed unto him,
 as a *depositum*, unto that day; and
 that then he will bring it forth,
 and restore it safe to me againⁱ.
 Do

For the which cause I also¹²
 suffer these things; nevertheless
 I am not ashamed: for I know
 whom I have believed, and I am
 perswaded that he is able to keep
 that which I have committed
 unto him against that day.

Hold

N O T E S.

12. ^e See ver. 8. chap. ii. 10. Eph. iii. 1.

It appeareth to me, from comparing this with the præceding *verse*, that either the *judaizing* christians, or *unbelieving* jews, had, in part at least, occasioned this second confinement of the apostle, in that imperial city.

^h Rom. iv. 21. and xi. 23. and xiv. 4.

ⁱ Παραθήκην μου, *my depositum*.] Some MSS. fathers, and printed copies, read παρακαθήκην, as we read the word, ver. 14. [*Vid. Mill. in loc.*] How it ought to be understood there, will be shown when we come to ver. 14. It is not material which reading we follow. For παραθήκην was common greek; and παρακαθήκην pure, or *attic*, greek. Dr. *Whitby* (on this text) hath plainly shown that the jews used sometimes to call the soul of man, *God's depositum*; and sometimes they so styled the law. Some have understood the apostle, in this text, as speaking of *the gospel*; others, as intending *his own soul*. In favor of the former sense, it may be observed that παρακαθήκην occurs only twice more, in all the new testament, viz. ver. 14. and 1 Tim. vi. 20. and in both those places, it evidently signifies the gospel. And, whereas it is objected "that παραθήκην μου is [*my depositum*]; and does "not signify that which is committed to me; but that which I have committed to "him. And that Christ had committed the gospel, as a *depositum*, unto the apostle; "and therefore the apostle could not commit it back again as a *depositum*, unto "Christ." It may be answered, (1.) That St. *Paul* calls the gospel, which Christ had committed unto him, *my gospel*. And he might, perhaps, in the same sense call it *my depositum*. (2.) The jews called the soul of man *God's depositum*, or what God had committed unto them: and yet they committed it back again, as a *depositum*, unto God, to be forthcoming at the resurrection. And, finally, this sense of the word, *depositum*, would very well suite the connection. For, though the apostle was in near prospect of a violent death, it was his comfort that the gospel would not die with him, but continue in the world, after his decease. For he

com-

TEXT.

PARAPHRASE.

- 13 Hold fast the form of sound words, which thou hast heard of me, Do you hold fast the pure christian doctrine, that perfect model of sound words ^k, which you have received from me ;

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Chap. I.

13

NOTES.

committed it, as a *depositum*, unto God, who was able to preserve it, through all future generations ; and even unto the last day.

On the other hand ; in favor of understanding the apostle as speaking about his own soul ;—it may be observed that, according to the antients, there was *the depositor* ; *the depositary*, [or the person to whom any thing was committed in trust ;] and *the depositum* ; which was commonly money, or some other thing of value. That, in this present case, St. Paul was *the depositor* ; GOD *the depositary* ; and what the apostle calls *my depositum* seems to have been *his own soul*. For *my depositum* cannot mean that which he has committed to me ; but that which I have committed unto him. And it can hardly be thought that the apostle would talk of committing the gospel, as a *depositum*, unto God ; when God had committed it, as a *depositum*, unto him.

By the Roman law, the *depositary* was accountable for his care and fidelity in keeping the *depositum*. But, if by force it was taken from him, then he was not accountable. St. Paul, in the text, has respect to both these. He first intimates the fidelity of God, and saith, *I know whom I have trusted*. And then he intimates that no power, or force, could take it from him. “ For he was *fully able* to keep “ that, which he had committed unto him, unto that day.”—And, finally, this interpretation will not only fall in with the jewish language, of committing the soul, at death, as a *depositum*, unto God ; [see Luke xxiii. 46. Acts vii. 59.] but will very well suite the connection. “ I suffer, and am in near prospect of a violent “ death ; but I am not ashamed. For I know very well whom I have trusted “ with my soul. And I am firmly persuaded that he is able to keep that *depositum* “ of mine, and to restore it safe unto me, in the judgment of the great day.”

13. ^k *ὑποτύπωσις*, sometimes signifieth the same with *τύπος*, i, e, a plan, model, or pattern ; in which sense I would here understand it. [See Rom. vi. 17.] Surely ; none can expresse the mind and will of God, in *founder* words, or more apt phrases, than the apostles, who were under the immediate and extraordinary illumination of the spirit.

Accordingly ; we find, that *the sound words*, which Timothy is here charged to hold fast, were not the words of any uninspired and fallible men ; but the words of the apostle himself. And the *judaizing* christians, and false *apostles*, are obliquely reproved for coining hard words and mysterious phrases ; and for not holding fast the words of the apostle ; as appeareth from chap. ii. 2 ; 14, &c. and iii. 7 ; 13, 14. and iv. 3. 1 Tim. vi. 14 ; 20. Tit. i. 9. 1 John ii. 24 ; 26, 27. 2 John, ver. 6, 7 ; 9, 10. Jude, ver. 3.

Sound words signifie the *pure gospel-doctrine*, delivered in the plane, simple manner of the apostles ; and that, as it leadeth men to a pious, virtuous life ;—and not

PARAPHRASE.

TEXT.

An. Christi me; and retain it with that fidelity and love, which Christianity requireth¹.

67.
Nero 13.

I repete it again: The pure gospel-doctrine, that excellent *depositum*, which is committed unto you^m, do you preserve safely and inviolably, by the holy spirit, which dwelleth both in you and meⁿ.

Chap. I.

14

me, in faith and love which is in Christ Jesus.

That good thing, which was committed unto thee, keep, by the holy Ghost, which dwelleth in us.

This

There

N O T E S.

to lay the chief stresse upon ceremonies, and positive (or external) things. [See chap. iv. 3. 1 Tim. i. 10. and vi. 3. Tit. i. 9; 13. and ii. 1.]

¹ Gal. v. 6. Eph. vi. 23. 1 Tim. i. 14. Compare also, with this, Luke viii. 15. Some think that, in mentioning *faith* and *love*, the apostle doeth here refer to the *urim* and *thummim*, in the breast-plate of the *jewish* high-priest; which are said to have signified *light* and *perfection*. These two virtues were to possesse the breast of the *evangelist*.

Timothy was to hold fast (not his own words, nor the words of any fallible men, but) the words of an apostle only. And it is very remarkable that he was to hold fast even the form of sound words, which he had received from the apostle, not only in *faith*, or with fidelity; but with *love* and *charity* towards all honest minds; though they might not have so much knowlege as he had; or might differ from him in some particulars.

14. ^m Παράκλησθῆκην *depositum*.] Several MSS. and some of them of great note, read *παράθῆκην* here, as well as ver. 12. but that various lection is of no moment. [See on ver. 12.]

The Cambridge MS. readeth *καλὴν παράθῆκην*, *that good depositum*, ver. 12. as well as here, but that is not supported by any other MS. *version*, or *father*.

What the apostle has called [*my depositum*,] ver. 12. seems to be meant of his own soul; which he committed unto God, at death, in trust, to be restored to him safe, at the resurrection. But, by *the depositum*, 1 Tim. vi. 20. and *the excellent depositum*, mentioned in this place, seems planely to be meant the gospel, committed in trust to *Timothy*, which he was to preserve safe and inviolable. [See on ver. 12.]

ⁿ Rom. viii. 11. The *holy spirit* seemeth to have communicated *light* to their understandings, and to have strengthened their memories; that they might firmly retain, and readily apply, the pure christian doctrine.—The *spirit* dwelt both in *Timothy*, and in *St. Paul*; *that is*, they had the miraculous (or extraordinary) gifts. However; I would propose it as a query, “Whether, by *the holy spirit, which dwelt in them*, may not be understood *an holy disposition of mind*; both here, and Rom. viii. 11?” [See on 1 John iv. 13. and note ^f 1 Tim. iv. 12.] There is no article before *πνεύματι*, and the phraseology would agree with that of ver. 5. where the apostle takes notice of the virtue, or sincere and undissembled faith, which dwelt

in

TEXT.

PARAPHRASE.

15 This thou knowest, that all they, which are in *Asia*, be turned away from me; of whom are *Phygellus* and *Hermogenes*.

There is occasion to stir you up (not only from the consideration of my danger and approaching death; but) as you know that they in *Asia* are, in general, gone aside from me, unto the *Judaizers*^o; of whom *Phygellus* and *Hermogenes* are two of the most remarkable^p.

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Chap. I.

15

16 The Lord give mercy unto the house of *Onesiphorus*; for he oft refreshed me, and was

But the faithful ought to be distinguished from the faithless. And, therefore, I heartily pray that the Lord may grant mercy to the family of *Onesiphorus*^q. For he hath often refreshed me, in the heat and violence of my persecutions and other afflictions^r; and was not (like many others)

16

N O T E S.

in *Timothy's* grandmother, and mother, and in *Timothy* himself, also. And Col. iii. 16. the same apostle exhorts christians, “to let the word of Christ dwell richly in them.” By thorough integrity and holiness of heart, *Timothy* would keep the sacred depositum; whilest wickedness led others to betray the faith.

15. ^o Hereby was the prophesy fulfilled, Acts xx. 29, 30.

^p See note ^c, 1 Tim. i. 3.

Some have thought that the apostle is here speaking of such of the *Asiatics*, as had forsaken him, when he made his first apology at *Rome*. But the text plainly intimateth that they were persons who were still in *Asia*. And, accordingly, the apostle mentioneth it, as a thing, which *Timothy* was very well acquainted with; and saith, [“Thou knowest this.”]

Perhaps, the apostle himself had been informed of it, by *Onesiphorus*; since his being taken into custody, the second time, at *Rome*. And he acquainted *Timothy* with his knowing it, that he might, by that motive, stir up the *evangelist* to greater diligence; as well as have an opportunity to commend the family of *Onesiphorus*; and thereby also obliquely reprove the deceivers, and such as had deserted him.

16. ^q See ver. 18. chap. iv. 19. This family was, probably, at *Ephesus*. But the apostle seemeth to have known that *Onesiphorus*, himself, was not there, at that time.

^r Ὅτι πολλάκις με ἀνέψυξε, because he often cooled and refreshed me;] by visiting me in my confinement, and supplying my wants, when I had like to have been scorched to death, by the heat and violence of persecution.—The grateful apostle never

P A R A P H R A S E.

T E X T.

An. Christi 67. But, when he was at *Rome*, he fought
 Nero. 13. after me with greater care and dili-
 Chap. I. gence; because I was in such close
 17 custody: and, at last, he found me
 18 out; and treated me with much kind-
 nesse and friendship. I, therefore,
 earnestly pray that he may find mercy,
 and be rewarded for it, of the Lord^t,
 in the great day^u. And in how many
 things he was kind and serviceable to
 me formerly, at *Ephesus*, you know
 very well^w.

Chap. II. Considering I am in so much danger
 I of my life; and the *judaizers* have
 drawn aside so many in *Asia*, where
 you now are; do you, my son, forti-
 ficate and strengthen yourself in true
 christianity^x; by which God hath ma-
 nifested

was not ashamed of my chain:

But, when he was in *Rome*,¹⁷
 he fought me out very diligently,
 and found *me*.

The Lord grant unto him¹⁸
 that he may find mercy of the
 Lord, in that day: And in how
 many things he ministered unto
 me at *Ephesus*, thou knowest
 very well.

Thou therefore, my son, be¹
 strong in the grace that is in
 Christ Jesus.

And

N O T E S.

never forgot the smallest kindness; especially if it was shown him in a time of distress.

^t See on *Philem. ver. 13. and the second dissertation, in the appendix to Philemon, p. 387.*

^{18.} ¹ *The Lord grant that he may find mercy of the Lord.*] This is a common *hebraism*. See *Gen. i. 26, 27. and ix. 6; 16. and xix. 24. Exod. xxiv. 1, 2. 1 Kings viii. 11. 2 Chron. vii. 2. Isa. viii. 18. Zech. i. 17. 1 Cor. i. 7, 8. 1 Thess. i. 9. 2 Thess. iii. 5.* Some, by *ὁ κύριος*, would understand our Lord Jesus Christ, because the article is prefixed; and, by *κύριος*, *God the father*, whom they take to be usually meant, when the article is not prefixed. And, to confirm this, they allege, that instead of *παρὰ κυρίου of the Lord*, some MSS. read *παρὰ Θεοῦ of God*. But the MSS. that read so, are very few, and those of no great authority. And, as it was so common a phrase with the *hebrews*, whereby to express the sense, which we have given in the *paraphrase*, I prefer the former way of explaining it.

^u See *ver. 12. chap. iv. 8. 2 Thess. i. 10.* See, also, on *1 Thess. iv. 14, 15.*

^w *Heb. vi. 10.*

^x *Chap. i. 6, 7, 8.*

TEXT.

PARAPHRASE.

- 2 And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Thou

nifested his favor to the *gentile*, as well as *jewish*, converts ^γ.

And the things, which you have heard of me ², among many witnesses ^α, the same do you commit to faithful men, who, after your departure, shall be able to teach others also ^β.

An. Christ
67.
Nero 13.
Chap II.

2

And,

N O T E S.

^γ Ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, *in that favor which is in Christ Jesus* ;] i, e., the favor, which God hath shown, in the gospel, to the *gentiles*, as well as to the *jews*. The phrase is of the same import with [*the gospel*,] chap. i. 8.

2. ² The apostles alone had the whole scheme of the christian revelation, from our Lord Jesus Christ. The *prophets*, *evangelists*, and *elders*, as well as other christians, learned it from the apostles. [*See the appendix to 1 Tim.*]

^α Διὰ πολλῶν μαρτύρων, *among many witnesses*.] So διὰ may be understood, 2 Cor. viii. 18. and perhaps, also, Gal. iii. 19.

Whether the apostle, by mentioning *many witnesses*, intended another oblique reflection upon the *judaizers* ; cannot certainly be determined. Perhaps, they might pretend to doubt whether *Timothy* had received, from St. *Paul*, that doctrine which he taught. But I rather think, the apostle here glanceth at the private and clandestine manner of their teaching. They crept into houses ; and acted in so covert a manner, as plainly showed, they were afraid of being discovered, by such, as could expose their doctrines, and their method of propagating them.

^β It plainly appeareth, from chap. i. 14. this place, and the *revelation* of St. *John*, that the apostles expected christianity would continue in the world, after their decease ; and that they desired, and ordered, that there should be a succession of men to teach it.—As they desired the continuation of christianity, in future ages, and knew that it would actually continue, (though they foresaw many would sadly corrupt it) it was reasonable, and in the nature of things fit and requisite, that such an order of men should, from age to age, study what was the pure, simple, christian doctrine, and publicly teach it to others.—The unavoidable ignorance of the bulk of mankind, who are forced to labor daily for their bread, and the corruptions introduced by vicious and artful men, make the gospel-ministry a necessary work, in every age ; as well as in that first age. And *Clemens Romanus*, the companion of St. *Paul*, hath assured us that this was the design, and order, of the apostles. As the passage will throw light upon this text, I will here put it down, and translate it. Καὶ οἱ ἀπόστολοι ἡμῶν ἐγνώσαν, διὰ τῶ κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ, ὅτι ἐπὶ ἐξαι ἐπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς· διὰ ταύτην ἐν τὴν αἰτίαν, προέγνωσαν εὐληφότες τελείαν, κατέστησαν τὰς προεφημένους, καὶ μετὰ ἐξὲν ἐπινομήν δεδόκασιν, ὅπως, εὐὰ κοιμηθῶσιν, διαδέξωσιν ἄλλοι δεδουλασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. “ Our apostles knew, by our Lord “ Jesus Christ, that there would be contention about the name of *bishop*, [or of the “ *episcopate*.] For this cause, therefore, having received a perfect foreknowledge, “ they constituted the aforesaid *officers* ; [i, e., *bishops* and *deacons*.] And then gave

Z z z

“ order,

PARAPHRASE.

TEXT.

An. Christi 67. Nero. 13. And, not only teach the pure christian doctrine ; but bravely indure hardship in defence of it, like an excellent soldier under Jesus Christ, the great captain of our salvation. As such, devote yourself wholly to it. For no faithful soldier intangleth himself in the common affairs of life, like men who have no military employment ; but devoteth himself wholly to war, that he may please his general ^c.

5 And, if any man contend in the Græcian games, yet he is not crowned

Thou therefore endure hardships, as a good soldier of Jesus Christ.

No man that warreth, entangleth himself with the affairs of *this* life ; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned,

N O T E S.

“ order, [or *direction*,] that, when they died, other approved men might succeed them, and execute their office.” [*Ep. ad Cor.* § 44.]

But it is not absolutely necessary that this succession should be perpetual and uninterrupted. Nor do I remember that the apostles have any where directed that it should, or hinted that it would, be so. *Eusebius* (in his *Ecclesiastical history*, b. 3. c. 4.) speaking of the successors of the apostles, and particularly of St. *Peter* and St. *Paul* ; hath these remarkable words ; “Ὅσοι δὲ τούτων, καὶ τίνες, γνώσιοι ζηλωταὶ γεγονότες, τὰς πρὸς αὐτῶν ἰδρυθείσας ἰκανοὶ ποιμαίνειν ἐδοκιμάσθαι ἐκκλησίας, ἡ ῥάδιν ἐπεὶ μὴ ὅτι γε ὅσες αὐτὸς ἐκ τῶν Πάυλου φωνῶν ἀνελέξοιτο. “But how many, and who, of these, were genuine followers of the apostles, and accounted worthy to take the pastoral charge of the churches, founded by them ; is not easie to say : except those whom any one may collect from the words, [or *writings*,] of *Paul*.—And, I suppose, the succession, from *Eusebius* to our days, is not more clear and evident, than it was from the apostles, to the time, in which he wrote his history. Nay ; it is well known that no man can make out the lineal, uninterrupted succession, from the apostles, unto this day. However ; though an uninterrupted succession is not absolutely necessary, it is of great importance that they be *faithful men*, as well as *skilful to teach others*.—The *Judaizers* thought themselves to be more *skilful* than they really were ; but they were *unfaithful* in not teaching the truths which they understood.

4. ^c The *Roman soldiers* were not suffered to be *tutors* to any person ; *curators* of another man's estate ; *proctors* for other men's causes ; or to undertake husbandry, or merchandise. [*See Grotius on this place.*]

TEXT.

PARAPHRASE.

ed, except he strive lawfully.

- 6 The husbandman, that labour-eth, must be first partaker of the fruits.

- 7 Consider what I say; and the Lord give thee understanding in all things.

Re-

ed as victor, unlesse he contend lawfully, or according to the rules prescribed ^d.

So likewise, an husbandman must first labor, and indure great fatigues; and then partake of the fruits of the earth ^e.

Seriously consider the things which I say ^f. For I heartily pray that the Lord Jesus Christ may give you understanding in all things ^g.

Re-

An. Christi
67.
Nero. 13.
Chap. II.

6

7

N O T E S.

5. ^d Ver. 3, 4. The apostle had compared the life of the evangelist to that of a warfare. Here, and frequently elsewhere, he alludes to the Græcian games, which were well known both at Ephesus and Rome.

If they contended according to the rules prescribed, and came off conquerors; then they were honored with a crown of parsley, laurel, or bays: [See Mr. Gilbert West's dissertation on the Olympic games.] In like manner, if Timothy devoted himself of the inordinate love of temporal things, and contended according to the christian rules, he was at last to obtain an incorruptible crown of glory.

6. ^e This verse seems to be elliptical, and may be pointed, and supplied, thus; Τὸν κοπιῶντα γεωργὸν δεῖ μετέχοντα, [καὶ τότε] τῶν καρπῶν μεταλαμβάνειν, The husbandman ought first to labor, [and then] to partake of the fruits. See verses 4, 5.

7. ^f Vid. Hesiod. oper. & dies. B. 305, 306.

^g — Δὲν γὰρ σοι ὁ κύριος, &c. And the Lord give you, &c.] Some antient MSS. and versions of great authority, as well as some of the fathers, read [δώσει γὰρ, &c. "For the Lord will give you understanding in all things."] It is generally thought that γὰρ is, in some places, a mere expletive; and is, in other places, used in various senses. But, taking it in it's usual signification; some may, possibly, prefer the reading [δώσει he will give:] yet then the expression is elliptical, and ought to be supplied, in some such way as this; "Consider what I say. For (if you do so) the Lord will give you understanding in all things."

If γὰρ had been sometimes put for [and,] I should have preferred our common reading and translation. But I have not yet found so much as one instance, where it is certain that γὰρ signifieth [and,] But, as γὰρ is frequently a causal; and we ought to interpret words, where it can be done, in their most usual signification; we may either follow the reading and sense already mentioned; or suppose δέξαι (which is generally joined with an optative) to be supplied before Δέξαι, i. e., "I wish, or pray, that the Lord may grant you understanding in all things."

P A R A P H R A S E.

T E X T.

An. Christi 63. Nero. 17. Chap. II. 8
Remember that Jesus Christ, that great person, who was of the house of *David*^h; —though he first suffered persecution even unto death, yet he afterwards was raised from the deadⁱ; as I declare, in my preaching the gospel^k.
For

Remember that Jesus Christ, 8
of the seed of David, was raised from the dead, according to my gospel:

Wherein

N O T E S.

8. ^h In the *greek*, here is a trajection. But the phrase, [*of the seed of David*,] ought to be placed next to [*Jesus Christ*.] Such trajections are not unusual.—St. Paul's doctrine contained both these articles; viz. *that Christ was of the seed of David*, and *that he was raised from the dead*.

By saying "that *Jesus Christ* was of the seed of *David*," the apostle planely refereth to the prophecies in the *old testament*, which foretold the *Messiah's* descending from *King David*; such as Isa. xi. 1. And to this there are frequent references, in the *new testament*. [See Matt. i. 1; 6. Acts ii. 30. and xiii. 22, 23. Rom. i. 3.]

ⁱ There was a sect called Δοκῆται [*Docetæ*,] in the primitive church, who held "that our Lord was man, and suffered, and rose again, only in appearance, and not in reality." [See on 1 John iv. 3.] If there were any of this opinion among the *Asiatics*, at this time, I should think the apostle here glanced at them.

But, perhaps, he rather obviated the false doctrine of *Hymenæus* and *Philetus*; who are said, ver. 14. idly to have contended about words; and, ver. 18. to have asserted *that the resurrection was already past*; insinuating, very probably, that it was only *metaphorical*, and the same with *regeneration*, or *being borne of God*; and that it was past, as long ago as from the time of their baptism; and no other *resurrection* was to be expected.

In opposition to such, the apostle might very justly argue, as he did, 1 Cor. xv. viz. that the resurrection of Christ was a real resurrection from the dead, and the christians might expect as real a resurrection, at the last day; provided they resisted the *judaizers*, and remained steady to truth and righteousness. For *Jesus Christ* was rewarded for his steady adherence to truth and righteousness, against all opposition, or temptation to the contrary; and is now exalted to the right-hand of God.—Besides the main view, [which was to encourage *Timothy* to suffer, in prospect of the glorious reward,] his mentioning so particularly, "Christ's being of the house of *David*, and rising again, according to that *gospel*, which he preached," induceth me to think that he had his eye upon the disputatious *judaizers*, who seem to have pleaded for a *figurative resurrection*.

^k *My gospel*.] Some of the antients thought that St. Paul, in this expression, referred to what is commonly called the *gospel according to St. Luke*; and that the apostle called it, *his gospel*. [Vid. Euseb. E. H. l. iii. c. 4.] But he could not mean St. Luke's *gospel*, in every place, where he used that expression. For he used it, Rom.

TEXT.

PARAPHRASE.

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.

For the preaching of which I myself am now suffering, as a malefactor, *even* unto bonds¹. But it is my comfort that the word of God is not imprisoned and bound along with me.

An. Christi
67.
Nero. 13.
Chap. II.

9

10 Therefore I endure all things for the elects sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory.

As therefore the gospel is at liberty, I patiently suffer all manner of indignities, for the sake of those who are chosen to enjoy the christian privileges, especially from among the *gentiles*^m; that they, also, as well as the faithful *jewish* christians, may obtain the salvation and eternal glory, which the christian revelation hath discovered.

10

It

NOTES.

Rom. ii. 16. and xvi. 25. And the *epistle to the Romans* was written long before the *gospel according to St. Luke*.

In this text, he might refer to *St. Luke's gospel*, if we regard only the time. For *this epistle* was written after *that gospel*. And, if we could suppose him to have any such reference, he might recommend *St. Luke's gospel*, in opposition to the gospel of the *Ebionites*, or *Nazarenes*, which is said to have been received, and highly applauded, by the *judaizing christians*.

But, as the phrase, [*my gospel*,] was common with *St. Paul*, and is frequently used, where it could have no such reference; I confesse, I am for understanding it to mean *that gospel*, which he preached.

St. Paul seems to me to say [*my gospel*,] by way of emphasis, in opposition to the gospel, preached by *Hymenæus* and *Philetus*, ver. 18. who perhaps were of the opinion of the *Docetæ*; as if Christ had not risen in reality, but in appearance only. *St. Paul*, in his preaching the gospel, asserted that the resurrection of Christ was a real resurrection; and so would the future resurrection of all mankind be. Acts xvii. 31.

9. ¹ See the second dissertation annexed to *Philemon*, p. 387.

10. ^m By the *elect*, I suppose, that *St. Paul* doeth here more particularly mean the *gentile converts*. [See chap. i. 11, 12. and note ^a, Tit. i. 1.] For he suffered as *apostle of the gentiles*. [Eph. iii. 1. and vi. 19, 20. Col. i. 23, &c. and iv. 3. See *Mr. Hallett's notes and discourses*, p. 142, &c.] And the apostle often intimateth that, unless he had so labored and suffered, and they persevered in virtue and piety, both he and they would have missed of salvation and eternal glory: [See 1 *Thess.* iii. 5. compared with 1 *Thess.* i. 4.]

PARAPHRASE.

TEXT.

An.Christi 67. Nero.13. Chap. II. It is undoubtedly true, as well as a matter of great importance, that, if ⁿ we die martyrs for the truth, as Christ did, we shall also live hereafter with him, ¹¹ in perfect glory and felicity°. If we ¹² suffer with him, we shall also reign with him. But, if we deny him, and betray the truth rather than suffer for it, he will also deny us ^p. For, suppose we should be unfaithful ^q, yet he always continueth steddy and faithful ^r, and cannot so far deny himself as to save apostates.

¹⁴ Put the *judaizers*, and such as are ready to hearken to them, in mind of these things; charging them, as they expect to appear before their Lord and judge, not to contend merely about words;—a thing, which can answer no good

It is a faithful saying; for, 11 if we be dead with *him*, we shall also live with *him*:

If we suffer, we shall also ¹² reign with *him*: if we deny *him*, he also will deny us:

If we believe not, yet he abid- ¹³ eth faithful; he cannot deny himself.

Of these things put *them* in ¹⁴ remembrance, charging *them* before the Lord, that they strive not about words to no profit, *but*

N O T E S.

11. ⁿ Πιστὶς ὁ λόγος. *It is a faithful saying.* [See on 1 Tim. iv. 9.] Τὰς after αἱ seems to be merely *incobative*, or *inceptive*; as [*jam*] is sometimes used in *Latin*, and [*now*] in *English*. So the servant, in *Aristophanes*, having promised to give a complete narration how *Plutus* gained his sight, begins thus, *ὡς γὰρ τάχιστα ἀφικόμεθα πρὸς τὸν θεόν*. [*Plut. ver. 653.*] Thus, also, one of the officers in *Xenophon*, begins a speech, *ἡ γὰρ οἷος, ἔφη, ἔκ Κῦρε, τέτυς ἀληθῆ λέλεον ταῦτα*; [*Cyropæd. l. ii. p. 125. edit. 4to. a Tho. Hutchinson.*]

° Rom. vi. 5; 8. and viii. 17. 2 Cor. i. 5. and iv. 10. 1 Pet. iv. 13.

12. ^p Matt. x. 33. Mark viii. 38. Luke ix. 26. and xii. 8, 9. Rev. xxi. 8.

13. ^q Ἐι ἀπιστοῦμεν ought to have been rendered, [*if we be unfaithful*], in order to expresse the sense and antithesis. [See note ², Tit. i. 15.]

A man may be *unfaithful*, by denying the christian religion, or rejecting it; by corrupting it, or mingling another doctrine with it; or by living unworthy of it.—If we should prove *unfaithful*, any of these ways, yet *Christ is faithful*, and must disown us, as none of his disciples.—*The unfaithfulness*, here spoken of, seems to have been denying the christian religion, in the time of persecution, in order to avoid suffering.

^r Numb. xxiii. 19. Rom. iii. 3, 4. and ix. 6. 2 Cor. i. 20.

TEXT.

PARAPHRASE.

but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings; for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some.

Never-

good purpose, but which hath a tendency to pervert such as hear them.

Make it your study to present yourself approved unto God; a workman that need not to be ashamed, rightly dividing the word of truth^t.

But reject, and (as much as you can) hinder the spread of^t, such words and phrases as are empty and profane. For, unless

there is a stop put to them, they will lead men into greater degrees of impiety. And the discourse of such persons will eat like a gangrene. Of the

number of whom are particularly *Hymenæus* and *Philetus*^u; Who, concerning

the true christian doctrine, have widely erred; asserting that the resurrection is already past^w.

And so they overthrow the faith of some, who once professed the christian religion.

Never-

An. Christj
67.

Nero, 13.
Chap. II.

15

16

17

18

NOTES.

15. ^t ὀρθομενῶμεν τὸν λόγον τῆς ἀληθείας *rightly dividing the word of truth.*] This seemeth to be an allusion, either, to the *jewish* priests cutting up, and dividing, a sacrifice, into it's proper parts; or to their *Scribes* dividing the *law* into *sections*, in order to it's being read in the synagogue. The former seemeth to be the allusion. [See *Ainsworth* on Lev. i. 6.] In such cases, there was a necessity to use care and diligence, that the divisions might be just and exact. And St. Paul doeth here recommend like care and exactness, to the *evangelist*, *Timothy*, in preaching the gospel of our Lord Jesus Christ.

16. ^t See on Titus iii. 9.

17. ^u See note ^c, 1 Tim. i. 3. and the history prefixed to this epistle, p. 506, &c.

18. ^w Among the various conjectures, concerning the opinion of *Hymenæus* and *Philetus*, it seemeth to me most probable, that they had so far contended about words, as to assert that the *resurrection* was to be understood in a *spiritual*, or *figurative*, sense; or that it was the same with *regeneration*, *being borne of God*, or *proselytism*; and so past at *baptism*.—I do not suppose that *Marcion*, or the *Gnostics*, were so early as this. But, perhaps, they received their opinions from the *Judaizers*. And, therefore, it may illustrate what is here said, to mention what is ascribed to them.

PARAPHRASE.

TEXT.

An. Christi 67. Nero. 13. Chap. II. 19

Nevertheless the covenant of God standeth firm, having this seal*, or confirm- of God standeth sure, having this seal,

NOTES.

them. *Marcion's* opinion was, “*Non carnis, sed animæ, resurrectionem esse credendam.*” We must not believe a resurrection of the flesh, but of the soul.” [*Epiph. Hæres. 42.*]

I am, indeed, dubious whether *Marcion* might not refer to the separate existence of the soul. But the opinion of the *Gnostics* is directly to our purpose. For *Irenæus*, [*l. 2. c. 56.*] relateth it thus, “*Esse resurrectionem a mortuis, agnitionem ejus, quæ ab ipsis dicitur, veritatis.*” That the resurrection from the dead, is only the acknowledging the truth which they deliver.” *Tertullian*, [*de resurrect. carnis, c. 19.*] confirms this. For he represents them as understanding both death and the resurrection, in the spiritual, or figurative, sense.

19. * The word [עֵקֶר *bikar*,] which originally signifies a foundation, the *hebrews* have sometimes applied to an article of faith; [*Vid. Schindler. Lexicon. Pentaglotton; Buxtorf. Lexicon. Chald. Talmud. & Rabbin.*] sometimes to a covenant, bill of contract, bond, or obligation. [*Vid. Sam. Petit. var. lect. c. 10. Mr. Joseph Mede's works, p. 82.*] *St. Paul* has, more than once, used *greek* words in the same latitude with the *hebrew*. So ἐξέστια is used like [רָדִיד *radid*,] to signify a veil, 1 Cor. xi. 10. [See on 1 Tim. ii. 8.] And, because [כָּבֵד *cabad*] signifies to be heavy, and to be glorious, *St. Paul* has joined them, and saith [weight of glory.] See *Mr. Locke* on 2 Cor. iv. 17.

In this text, the apostle (who was an *hebrew* of the *hebrews*) seems to have used the word θεμέλιον in the same latitude, in which the *hebrews* used [עֵקֶר *bikar*.] I should have been for understanding the apostle, as intending thereby an article of faith; and particularly that article “of the resurrection from the dead;” if he had not immediately represented it as having a seal to it.

Indeed, *Grotius*, who took θεμέλιον for the foundation of a building, interprets the seal, of an inscription upon the foundation-stones; and refers us to Zach. iii. 9. and iv. 10. Upon which, *Dr. Tillotson* has very justly observed, “that, in the words of this text, the apostle declares to us the terms of the covenant between God and man. For the word θεμέλιον, which is here translated foundation, according to the usual signification,—is likewise (as learned men have observed) sometimes used for an instrument of contract, whereby two parties do oblige themselves mutually to each other. And this notion of the word agrees very well with what follows, concerning the seal affixed to it, which is very suitable to a covenant; but not at all, to a foundation. It is true, indeed, as the learned *Grotius* hath observed, “there used antiently to be inscriptions on foundation-stones: and the word σφραγίς, which we render a seal, may likewise signify an inscription: and then the sense will be very current, thus, The foundation of God standeth sure, having this inscription.” But it is to be considered that, though σφραγίς may signify an inscription, yet it is only an inscription upon a seal, which has no relation to a foundation; but is very proper to a covenant, or
“mutual

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“ mutual obligation ; and, accordingly, *the seal*, affixed to this instrument, or co- An.Christi
 “ venant, between God and man, is, in allusion to the custom of those countries, 67.
 “ said to have an inscription on both sides, agreeable to the condition of the persons Nero.13.
 “ contracting. On *God’s* part, there is this *impresse*, or inscription, *The Lord* }
 “ *knoweth them that are his* : that is, God will own and reward those that are Chap. II.
 “ faithful to him. And, on *our* part, *Let every one, that nameth the name of Christ*,
 “ *depart from iniquity.*” [See Tillotson’s works, Folio, Vol. I. Sermon 7. at the
 beginning.]

To confirm this clear and excellent account of *the Archbishop’s*, it may be observed, that the apostle’s very manner of speaking implies that the foundation, or covenant, of God was rendered *sure and firm*, by having a seal annexed to it. That to confirm the foundation of a building, by a *seal*, was (I believe) a thing never in use. But it was an ancient custom to confirm a covenant, or written contract, by a *seal*, [See Neh. ix. 38. Jer. xxxii. 10, &c. Tobit vii. 14.] as it is a custom among us at this day. And to this there are frequent allusions. [See John vi. 27. 1 Cor. ix. 2. 2 Cor. i. 22. Eph. i. 13. and iv. 30.]

Hymenæus and *Philetus* would have set aside the *gospel-covenant*, in which a resurrection to eternal life is promised to all preavillingly holy persons. But nevertheless the covenant of God stood firm, and had the seal still hanging to it, to show that it was genuine, and in full force and obligation. On the one side of the seal, there was an inscription denoting what *God* will do. On the other, an inscription denoting what christians ought to do. And, as long as the covenant stood firm, and had the seal hanging to it, all was secure and well, and their attempts to subvert it were idle, and would end in their own ruine.

Perhaps the *bible-hebrew* may illustrate this text, as much as the *rabbinical-hebrew*. For [תְּסֻבֹּת *bashtaboth*,] rendered [foundations,] Psal. xi. 3. [purposes,] Isa. xix. 10. comes from [שָׁבַת *shubh*,] to appoint, constitute. Gen. iv. 25. Exod. xxiii. 31. 1 Sam. ii. 8. Job xiv. 13. [יָסַד *yusad*,] (the root, from which cometh the word, that we commonly translate *foundation*, θεμέλιος,) signifies to establish, constitute, ordain. 1 Chron. ix. 22. Esther i. 8. Psal. viii. 2. [See Psal. lxxxvii. 1. Isa. xxviii. 16. *Jesus Christ is that sure foundation*. Rom. ix. 33. and x. 11. 1 Pet. ii. 6, &c.] Job xxii. 16. Prov. x. 25. Isa. xiv. 32. Lam. iv. 11. θεμέλιος, or θεμελιον, is, in some of these places, in the 70. And in all these places, [foundation] may signify establishment, or constitution.—In like manner, the word θεμέλιος may here signify the *gospel-constitution*, or covenant, which is confirmed by the proper *seal*.

From what is here said, we may, perhaps, have the most satisfactory interpretation of 1 Tim. vi. 19. For, if θεμέλιος there signifies a bond, or article of security, for some future, and glorious, possession ; then *treasuring it up* will be easily understood. For men lay up bonds, and other articles of security, among their choicest treasures. But *treasuring up a foundation* is a way of speaking that sounds oddly, and is not easy to be understood. [See Mede’s works, p. 82.]

P A R A P H R A S E.

T E X T.

An. Christi confirmation, *The Lord hath borne sufficient testimony unto us*, who assert, and defend the resurrection of the dead; Nero. 13. and hath planely shown that we are his true apostles, and faithful servants.
Chap. II. And,

seal, The Lord knoweth them that are his. And, let every one that

N O T E S.

γ ἔγνω κύριος τοὺς ὄντας αὐτοῦ. *The Lord knoweth, or hath known, them that are his:]* i, e, *he beareth sufficient testimony unto them, whom he sendeth by an extraordinary mission.* The place, to which the apostle doeth evidently refer, is, Numb. xvi. 5. where the 70 have the words here used by the apostle. Only, instead of *the Lord*, they read ὁ Θεός *God*,—which makes no difference in the sense.

In our english translation it is, *The Lord will shew who are his.* But, in the greek, the quotation from the 70 leads us to the place referred to.—And nothing could have been more pertinent to the apostle's present purpose than this allusion. For *Korah* and his wicked accomplices are there said to have resisted *Moses*, whom God had sent, and to whom he had evidently borne testimony, by many signs, wonders, and miracles. And, when *Moses* perceived the wickedness of his opposers, he spoke unto *Korah*, and unto all his company, saying, “Even to morrow will the “Lord show, who are his, and who is holy.” And accordingly, the next day, God did bear his testimony, in a signal manner, unto *Moses*, his faithful servant, and miraculously destroyed his wicked opposers; *the earth opening her mouth, and swallowing them up, with all that belonged to them. And they went down alive into the pit. And all Israel, that were round about them, fled at the cry of them. For they were afraid lest the earth should swallow them up, also. And there came out a fire from the Lord, and consumed the two hundred and fifty men, who had joined with Korah, Dathan, and Abiram, in that wicked opposition to Moses, whom the Lord had shown to be his true and faithful servant.* Now, just as *Korah, Dathan, and Abiram* resisted *Moses*; the judaizing christians, and particularly *Alexander, Hymenæus, and Philetus*, resisted *St. Paul*, whom God had already signally owned as *his*, and planely shown him to be *the apostle of the gentiles*, by many miraculous and extraordinary powers. Nay; *Hymenæus, and Alexander*, had, by him, been already delivered over to *Satan*, that they might learn not to blaspheme; that is, not to rail at, nor wilfully misrepresent, the true christian doctrine. Nevertheless, they still persisted in their wickedness; and (among other voluntary corruptions) *Hymenæus and Philetus* came at length to assert that *the resurrection was already past*; and, consequently, no future resurrection to be expected; by which means, they subverted the faith of some, who had once professed the christian religion.

But, notwithstanding their false assertions, the resurrection of the dead, that important doctrine of the christian covenant, continued firm, with the proper seal still affixed; and the Lord had planely shown who were *his* true apostles, and who were not. And, therefore, the christians were very justly warned to depart from that doctrine of the false apostles, and the iniquity which it tended to promote.

It

TEXT.

PARAPHRASE.

that nameth the name of Christ,
depart from iniquity.

But,

And, therefore, let every one, who professeth christianity⁶⁷, depart from the false doctrine of those wicked men, and from the iniquity⁶⁷, which they would promote, by asserting that the resurrection is already past, and no future resurrection to be expected.

An. Christi
Nero. 13.
Chap. II.

In

N O T E S.

It would not have been like St. Paul's soft and modest way of speaking, to have said, in so many words, "The Lord hath plainly shown me to be a true apostle. And, consequently, the doctrine, which I preach, must be true; and the contrary doctrine of my opposers must be groundlesse and false." But, in saying, "The Lord knoweth, or hath made known, those that are his;" it is evident he meant so, though he hath designedly expressed himself in a modest and somewhat obscure manner. But, though his modesty would not permit him to speak in planer terms; yet, in writing against the judaizing impostors, he could not, in a more lively and emphatical manner, have pointed out their wickedness and danger, in opposing him, who had such clear evidences of a divine mission; than by comparing them to wicked Korah and his accomplices, who had so daringly opposed Moses, the great jewish lawgiver; and perished, in an exemplary manner, for that high act of wickedness.

⁶⁷ By naming the name of Christ, is meant professing the christian religion. [See Gen. iv. 26. Exod. xxiii. 13. Psal. lxxx. 18. Isa. xxvi. 13. and xliii. 7. and lxiii. 19. Acts ix. 21.]

^a Ἀπὸ ἀδικίας from iniquity, or falsehood,] in opposition to ἀλήθειαν [the truth,] in the preceding verse. So ἀδικία signifieth, John vii. 18. "He is true, and there is no iniquity, or falsehood in him." Rom. ii. 8. All such shall finally be condemned, who obey not the truth, but obey τῇ ἀδικίᾳ iniquity, or falsehood. 1 Cor. xiii. 6. Charity rejoiceth not in iniquity, or falsehood, but in the truth, ἡ ἐπὶ τῇ ἀδικίᾳ, &c. And 2 Thess. ii. 12. they are said to be justly "condemned, who have not believed the truth, but have taken pleasure in falsehood;" ἐν τῇ ἀδικίᾳ.

Ἀλήθεια truth, is, in the same sense, opposed to ἀδικία iniquity. Joseph. Antiq. Jud. L. xv. c. 5. § 3. versus finem.

To oppose a truth, asserted by those, to whose mission God had given such full attestation, was a great degree of [ἀδικίας or ἀσεβείας, wickedness, or ungodliness.] But to do it, in order to minister to, or support them in, their vices, was a great aggravation of that crime.

There seems to be an allusion to Numb. xvi. in the later part of this verse, as well as in the former; which is introduced by the copulative [καὶ and.] When Moses had said to the Israelites, ver. 5. The Lord knoweth who are his, &c. they were ordered to separate themselves from Korah and his company. And, ver. 27. it is said, ἀπέστησαν ἀπὸ τῆς σκηνῆς, &c. They departed from the tabernacle of Korah,

A a a a 2

Dathan,

PARAPHRASE.

TEXT.

An. Christi 67. In a great man's spacious house, there
 Nero. 13. are not only vessels of gold and of silver; but some also of wood, and others
 Chap. II. of potter's clay; and some for honorable
 20 uses; but others for dishonorable^b.

But, in a great house, there 20
 are not only vessels of gold and
 of silver, but also of wood and of
 earth; and some to honor, and
 some to dishonor.

If

If,

NOTES.

Dathan, and Abiram, on every side. To this, I apprehend, the apostle here alludes, by the words, ἀποστήτω ἀπὸ ἀδικίας. "Let every one, that nameth the name of Christ, depart from iniquity." Now he had said before to Timothy, ver. 16. that these prophane and vane babblings would increase, ἐπὶ πλεονάζουσιν ἀσεβείας unto more ungodliness, which idea, we should, perhaps, retain, in the word ἀδικίας, iniquity; in which the analogy holds, as to the fact of Korah.

So that the two allusions, here made by the apostle, are, to the proof, which God gave to the mission of Moses; and the warning given to the Israelites [to depart, or] separate themselves, from wicked Korah and his accomplices.—In like manner, the christians were to depart from the tents of Hymenæus and Philetus. They were to avoid their errors and vices. They were to depart from their sins; otherwise they might justly expect to partake in their plagues. [See Dr. Whitby on this text.]

20. ^b Σκεύη—ὀστέα κινῶν, signifieth [vessels of shell, or of potter's clay,] but more commonly the former. It is not very material of which we here understand it, provided we remember that it is to be understood of coarse, or mean, vessels; which were rarely made of shells, but frequently of clay.

"Commentators in general suppose that the vessels to honor are such as are to be applied to the more decent and cleanly uses of men, such as vessels designed for eating and drinking: while the vessels to dishonor are such as are reserved for meaner and baser purposes. But perhaps it is much more agreeable to the context, to suppose, that, in a great house, where there are servants, besides a master and his children, the vessels to dishonor, are those vessels of wood and of earth, which are appointed for the uses of the servants: while the vessels to honor are those made of gold and silver, which are appropriated to the use of the master. Their being appropriated for the master's use is the circumstance that chiefly makes them vessels to honor. In this manner, the apostle seems plainly to direct us to understand his expressions, by saying, ver. 21.—he shall be a vessel unto honor, sanctified and meet for the master's use. In this clause, the apostle has, in the plainest manner, spoke out his meaning, that a vessel to honor, is a vessel appropriated and fit for the use of the master. There does not then appear to be any reason to think, that the apostle spoke of any other vessels but such as are used in eating and drinking. The servants in a great family (especially when those servants were slaves, as was the common case in the apostles days; and who were in a dishonorable relation compared with their master) eat and drank out of vessels made of wood and earth: while the master, who was a more honorable

"able

TEXT.

PARAPHRASE.

- 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

If, therefore, any man keep himself pure and clean from these corrupt teachers^c, he shall be a vessel unto honor; sanctified, and meet for the use of the great master of the family^d; prepared for every good work.

An. Christi
67.
Nero. 13.
Chap. II.

21.

- 22 Flee also youthful lusts: but follow righteousness, faith, charity,

Flee from youthful lusts; but pursue justice, fidelity, love, and peace^e, (though

22.

N O T E S.

“able person than they, eat and drank out of vessels made of more precious and more honorable materials, even *silver and gold*.” [See Mr. Hallett's notes and discourses, &c. Vol. 2. p. 147, &c.]

So far as to the *vessels* themselves. Let us now consider what persons were intended thereby.—Some, by *the vessels to honor*, have understood the apostle Paul, Timothy, and other faithful preachers of the gospel. And, by *the vessels to dishonor*, the judaizing teachers, who wickedly corrupted the christian doctrine.—Accordingly; St. Paul saith to Timothy, ver. 21. “If a man purge himself from these, he shall be a vessel unto honor, &c.” [Compare, with this, Rom. ix. 21, 22, 23.] Whereas; others suppose that they are both spoken of good men, who are more or less honorable, as they take care to avoid what is evil, and to excel in the practice of what is good. Accordingly; Dr. Clarke saith,—“By *dishonor* meaning, not uselessness and being wholly rejected (as some understand it) but only a less degree of value and esteem (as the nature and design of this similitude plainly requires; which, though they be indeed within the house, and not wholly excluded;) yet no man, who has a worthy sense of religion, can long content himself, with being of their number, without desiring further improvement.” [See Dr. Clarke's sermons, vol. 10. Sermon 4. p. 92.] According to this interpretation, Timothy, and other christians, were carefully to avoid the faults of the judaizers, and to exert themselves in promoting and practising the true gospel of Christ. And, then, instead of being vessels merely useful, in some capacity, they would be *vessels unto honor*, fited for the use of the master of the family, the greatest and most honorable person there.

21. ^c Isa. lii. 11.

^d See on the preceding verse. God is the great master of this large house; and good men, that exert themselves, like the consecrated vessels in the temple, are vessels unto honor, fited for his use and service;—of more dignity than the vessels of gold, made use of, in the temple-worship, after the most solemn sanctification, or consecration, of them.

22. ^e The former δ seems to stand for $\mu\epsilon\tau$, and the latter δ to be the reditive to it.

PARAPHRASE.

TEXT.

An. Christi^{67.} (though not with such as remain
Nero. 13. treacherous and incorrigible; yet) with
Chap. II. all such as invoke the Lord Jesus
Christ^f, from a pure heart^g.

23 But foolish and unlearned questions
reject, as knowing that they create con-
tention^h.

24 Whereas; the servant of the Lord,
who would preach the gospel as he
ought to do, must not contend and
quarrel; but be gentle towards all
men, studying how to teach to the
best advantage, and bearing discour-
agements with patienceⁱ. Nay; with

25 meekness and lenity, instructing even
such as oppose him; to see whether^k,
perhaps, God may not grant them re-
pentance, to the acknowledging of the
truth: And that they may awake out
26 of this intoxicated sleep, which would
other-

rity, peace, with them that call
on the Lord out of a pure heart.

But foolish and unlearned ques- 23
tions avoid, knowing that they
do gender strifes.

And the servant of the Lord 24
must not strive; but be gentle
unto all men, apt to teach, pa-
tient,

In meekness instructing those 25
that oppose themselves; if God
peradventure will give them re-
pentance to the acknowledging
of the truth;

And that they may recover 26
them-

N O T E S.

See 1 Tim. vi. 11. From these, compared with several other hints in St. Paul's
epistles, it appeareth abundantly that the *judaizers* were men of immoral lives.
They laid such a stress upon traditions, ceremonies, and positive institutions, as to
neglect justice, fidelity, mercy, temperance, and true piety.

^f 1 Cor. i. 2.

^g See on 1 Tim. i. 19.

23. ^h The apostle kept his eye perpetually upon the corrupt *judaizers*. And the
whole current of his discourse ought to be understood, as one continued caution
against them, their notions, and practices. [See ver. 16. 1 Tim. i. 4. and iv. 7.
Tit. i. 14. and iii. 9. See, also, on 1 Tim. i. 4.]

24. ⁱ See ver. 25. This was according to the most amiable example of our bless-
ed Lord, when he came down from heaven to teach the ignorant, and reform the
wicked. Matt. xii. 19, 20. Compare, with this text, 1 Cor. ix. 19,—23. Gal.
vi. 1. 1 Tim. ii. 1,—4. and iii. 15. and vi. 11. Tit. i. 7, 8.

25. ^k Vid. Gataker, *M. Anton. p. 111. Adv. Miscellan. p. 761. & Beza. in loc.*

TEXT.

PARAPHRASE.

themselves out of the snare of the devil, otherwise end in death¹; being taken alive out of the snare of the devil^m, by An. Christi
67.
Nero. 13.
Chap. 11.

N O T E S.

26. ¹ Our being used to read according to the common way of pointing, doeth, by it's long possession, plead a sort of præscription; and rendereth it hard to get over the prejudice, so far as to suppose that a sentence may be read, and pointed, otherwise.—But, if we take away the comma after *παυρίδω*, and put one after *ἀνανήλωσιν*, and another after *ἀλλ'*; or read all, from *ἀνανήλωσιν* to *ἐς*, in a parenthesis; I believe it will be the right way of pointing, which will greatly help us to settle the true sense of the whole verse.

Since my writing what is above, I find that *H. Stevens* was for making a stop after *ἀνανήλωσιν*. [*Vid. Millii prolegom.* 1264, 1265.] And he must be acknowledged to have been an excellent judge of the propriety of the greek language.

Ανανήλωσιν doeth properly signifie to grow sober again, after a fit of drunkenness. It is here, by a strong and beautiful figure of speech, used of such as had been intoxicated with an excessive regard to fables, traditions, genealogies, and ritual observations, to the neglect of true virtue and piety.—If the snare of the devil has a reference to the snare of the fowler; [see *Psal.* xci. 3.] then *ἀνανήλωσιν* may refer to one method of infaring birds, and catching them alive, viz. by making them drunk; which is no late invention. [*Vid. Geoponic. Lib.* 14. c. 21. edit. *Cantab.* per *Needham.*]

The apostle planely supposes that the intoxicated sleep, into which the devil had lulled them, would end in death; if the faithful servant of the Lord had not brought them to life again.

^m *Ἑζωγρημένους taken captive.*] That is not the proper translation of the word. The word was originally taken from *fishing, fewling, or hunting*; and signified to catch the prey alive; by way of opposition to *killing* it, in catching it, or in order to catch it. Hence it was transferred to other things.

I find antient greek authors using the word in three different senses; viz. (1.) In the sense which has been mentioned; that is, “to take alive; by way of opposition to *killing* any thing, in taking it, or in order to take it.” *Phavorin. Lexicon.* p. 344. col. 3. edit. *Venet.* 1712. *ζωρεῖ, ζῶσα λαμβάνει. Herodot.* edit. *Gale.* p. 26. *ἔσι αὐτίων ἐζωγρήθησαν as many of them as were taken alive.* p. 35. init. *κὶ ἐχέοις Κροίσῳ ζωγρηθεῖς and Cræsus, being taken alive, was detained.* p. 36. *κὶ αὐτὸν Κροίσον ἐζωγρήσαν and they took Cræsus alive.* p. 55. *κὶ αὐτὸς τε Ἀσυάγης ἐζωγρήθη and Astyages himself was taken alive.* p. 88. the Persians, coming upon their enemies, slew many of them, πολλὰ δ' ἔτι πλεονας ἐζωγρήσαν but many more they took alive.

The word is used only in one place more, besides our text, in all the new testament, viz. *Luke* v. 20. where our Lord (alluding to the miraculous draught of fishes, which the disciples had just taken alive, in a net) said unto *Peter*, “Be not surprized, ἀπὸ τῶ νῦν ἀνθρώπους ἔσσι ζωγρῶν hereafter you shall catch men.” If it be objected “that the fishes were not caught, to be kept alive;” it may justly be answered, that similitudes do not correspond in all points; and that our Lord planely designed

PARAPHRASE.

TEXT.

An. Christi by him; [*that is, by the faithful* devil, who are taken captive by
 67. *servant of the Lord*"]; that for him at his will.
 Nero. 13. the
 Chap. II.

N O T E S.

designed to guard against carrying the similitude any further than merely *catching them alive*. He let *Peter* know that he was to catch men, in the net of the gospel, for a nobler purpose than he had ever caught fishes; viz. not to put them to death afterwards; but to preserve them from death and destruction. (2.) The word *ζωγρεῖν* does very frequently signify to *preserve alive* what is taken as a prey, and might have been put to death.—See the 70. Numb. xxxv. 15; 18. Deut. xx. 16. Josh. ii. 13. and vi. 24. [*according to the english, 25.*] and ix. 20. 2 Sam. viii. 21. The word is used in the same sense by other authors. *Hom. Il. K. 378. Schol. Ζωγρεῖτε,*] ζῶντα μὲ φυλάττετε. *Il. Z. 46. Schol. Ζώγρει,*] ζῶντα ἀγε. So *Il. A. 131. (3.) Ζωγρεῖν* sometimes signifies to *revive*, or *bring to life*, a person fainting, or in a swoon, or that was thought to be dead. So *Homer. Il. E. 698. Schol. Ζώγρει,*] ἀνεζωπύρει, εἰς τὸ ζῆν ἤγεν.—*Εξώγρει, αὐτοὶ τῷ ἀνεζωπύρει, ἀγέμεσα τὴν ζωὴν.*

As I look upon the first of these to be the primary sense of the word, and apprehend that it exactly suits this place, I should choose to translate it, here, *being taken alive*. For I think all words should be understood in their primary meaning, unless the sense and connection of the whole sentence evidently require another interpretation.

THE DEVIL is *Samael*, the angel of death, Heb. ii. 14. He goes about, as a roaring lion, seeking whom he may devour, 1 Pet. v. 8. He is a murderer, John viii. 44. *Abaddon, Appollyon, the destroyer*, Rev. ix. 11. And they, who are in the snare of the devil, are dead in trespasses and sins, Eph. ii. 1. Col. ii. 13. In a lethargic sleep, Eph. v. 14. Natural brute-beasts, made, by their ignorance, lust, and wickedness, to be taken and destroyed, 2 Pet. ii. 12.—The devil's snare can have no relation to *life*, but to *death* and destruction.—On the other hand; the design of the gospel-ministry is to preach the word of life, in order to revive those who are dead in sins; and to bring them to the obedience of God. And, unless they be taken alive out of the snare of the devil, and brought to obey the will of God, they must die and utterly perish. [See *Mr. Taylor on original sin*, p. 155.]

“τῷ αὐτῷ by him;] that is, by the faithful servant of the Lord.

“That *he*, or *him*, does sometimes refer to a remote antecedent, and that without any confusion, take a few instances out of many. Mark iii. 2. “they watched *him*”; that is, not the man, but the son of man, chap. ii. 28. Luke ii. 22. “they brought *him* to Jerusalem; that is, not *Moses*, nor the angel, but the child *Jesus*. See ver. 21. Luke iv. 29. “they thrust *him* out of the city;” that is, not *Naaman*, nor *Elisha*, ver. 27. nor *Elijah*, ver. 26. but the son of *Joseph*, ver. 22. or *Jesus*, ver. 14. Luke xxiii. 15.—“is done unto *him*”; that is, not unto *Herod*, but unto *this man*, meaning *Jesus*, ver. 14.—Hence it is plain, that, when two or more persons are mentioned, the nature of the action must determine, to which of them the particles, [*he*, or *him*,] do belong. Accordingly; the nature of the action, here, shows that it does not belong to the devil, but to the servant of the Lord. For *ζωγρεῖν* always has immediate relation to

“life,

TEXT.

PARAPHRASE.

the future they may do the will of An. Christi
God °.

67.
Nero. 13.
Chap. II.

N O T E S.

“*life*, in opposition to *death*.” And, when the devil insnared men in vice, with a view to their destruction, the servant of the Lord took them alive out of the snare, in order to preserve them from destruction. [See Mr. Taylor, *ibid.* p. 154. and the note on 1 John v. 20.]

° *Εἰς τὸ ἐκένω θάλημα* unto his will.] So *αἱ* is translated in the præceding *verse*, and ought to have been so rendered in this *verse*.

Αὐτὸς and *ἐκεῖνος* generally refer to two different antecedents, as *hic* and *ille*, in Latin. *Ἐκεῖνος* must here refer to God, mentioned ver. 25, as *αὐτὸς* doeth to the servant of the Lord, mentioned ver. 24. “For who was it that was to instruct such “as opposed themselves, and to take them alive out of the snare of the devil?” “The servant of the Lord.” “And to what end was he to do this?” “That they might see their error; and know, and do, the will of God.” Acts xxvi. 18. Rom. vi. 17, 18. Col. i. 13. Heb. xiii. 21. 1 Pet. iv. 2.

The consequence of their doing the will of God would be *life*; in opposition to that *death*, to which they would have been exposed, if they had continued in the snare of the devil.

S E C T. III.

Chap. iii. 1,—9.

C O N T E N T S.

I TAKE this *section* to contain part of the *prophecy* concerning the *grand apostasy*, which was to happen in the latter times.

If we keep our eye too closely upon this place, and consider what is here said, alone, and without comparing it with what St. Paul had said, and written to *Timothy*, before;—we shall, perhaps, doubt whether this *section* refereth to any other time, than that, in which the apostle wrote; or (at the furthest) to the time which was immediately to succede.—But, if we enlarge our view, and take in the whole compass of what he hath said, about the *great apostasy*, and endeavor to put ourselves in the situation, in which the apostle and *evangelist* then were,—we shall (I am persuaded) see things in a very different light.

B b b b

Timothy

An. Christi
67.
Nero. 13.
Chap. III.

Timothy was St. Paul's great companion and favorite: and, therefore, must have heard this *prophecy*, at large, from the apostle's own mouth, once and again.—He had also joined with the apostle, in writing the *second epistle to the Thessalonians*; in which this *prophecy* is mentioned more expressly, than in any other of St. Paul's writings. [Compare 2 Theff. i. 1. with 2 Theff. ii. 3,—12.]

1 Tim. iv. 1,—11. the apostle did again repete several parts of this *prophecy*; that he might, as much as possible, prevent the *judaizers*, and the other christians, from making way for that *grand apostasie*. And here, also, (as I apprehend) he mentioneth such parts of it, as the *judaizers* at *Ephesus* were either guilty of, or in great danger of falling into.

He acquainteth us, 2 Theff. ii. 7. that *the mystery of iniquity was then working*; but that it was not to grow to it's height, 'till the *obstructing power* was taken out of the way. And, 1 Tim. iv. 1. he speaketh of it as a thing then future, "that some professed christians would apostatise from the faith." And yet, ver. 6, 7. he bideth *Timothy* put the brethren in mind of these things, and shun profane and old wives fables; i, e, every tendency to *that future apostasie*.

Exactly in the same manner, doeth he argue, in this place. For, ver. 1, &c. he *prophecieth* of the dreadful times, as at a distance; and speaketh of things, which were to happen, *in the latter days*; when men would be exceeding wicked. And yet, ver. 5, &c. he intimateth that the *judaizers* were then guilty of some of those crimes; of which, in the præceding verses, he had been *propheying*.

From all which places compared, it appeareth to me that he is here *propheying* of the *grand apostasie*; and mentioneth his corrupt opposers as making way for it; and the very persons, among whom *the mystery of iniquity was then working*:—though he mentioneth no more of *that prophecy*, than what concerned the present case of the *judaizers*, or of the church at *Ephesus*;—that *Timothy* might warn them of their present guilt, and the danger there was of their proceeding, and perishing in their wickedness.

What seemeth further to confirm this, is, that the *second chapter* concludeth with an account of persons, who were then, or had lately been, caught in the snare of the devil; whom *Timothy* was to endeavor to take out alive, and to reclame with great gentleness. And then he beginneth *this chapter*, with a *prophecy* of dreadful times
still

still to come; i, e. *in the last days*, when the character of the *apostates* would be even worse than the present character of the *judaeizers*; though they were bad enough.

An. Christi
67.
Nero. 13.
Chap. III.

Again: He never saith that this *prophecy*, concerning the dreadful times, which were to come, in the last days, was then fulfilled. But, on the contrary, ver. 13. he sheweth that *the mystery of iniquity* was then only begining to work; and that "wicked men and "impostors would grow still worse; deceiving others, as well as "themselves." And, chap. iv. 3, 4. after he had bid *Timothy* use his utmost diligence, he intimateth, that there was still a future time, when men would not indure sound doctrine; and chargeth *Timothy* to do what he could to prevent any steps towards that amazing scene of wickedness.

These are the reasons, which have induced me to look upon this as a *prophecy* of the *grand apostasie*. And I leave them with my readers to imbrace, or reject, as they shall appear to them, upon a careful considering all the proofs and evidences taken together.

T E X T.

P A R A P H R A S E.

- | | | |
|--|---|---|
| <p>1 This know also, that in the last days perilous times shall come.</p> <p>2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,</p> <p>3 Without natural affection, truce-</p> | <p>Be not surprized that the gospel meets with opposition. But know this, that, in the last days, dreadful times shall come^a. For, then, will men be remarkably selfish, sordidly covetous, boasters, proud and arrogant, blasphemers, disobedient to their parents, ungrateful, unholy; devesting themselves of natural affection^b, false to all</p> | <p>i</p> <p>2</p> <p>3</p> <p>cove-</p> |
|--|---|---|

N O T E S.

1. ^a See on 1 Tim. iv. 1. and the second dissertation annexed to 2 Thess.

3. ^b "Ἀσέβητοι without natural affection.] Σεβέην is that natural affection, which even the brute creatures (as well as men) manifest, in cherishing, feeding, and taking care of their young ones. And ἀσέβητοι signifieth persons devested of that (σεβέην, or) natural tenderness and affection.

The apostle doeth not mean, that God would not implant such a principle in those *apostates*, as well as in other men; but that they would, by their cruelty and other wickedness, do all they could to root out such a good disposition, though

P A R A P H R A S E.

T E X T.

An. Christi covenants and engagements, slanderers,
 67. incontinent, brutishly fierce, averse to
 Nero. 13. every thing that is good, treacherous,
 Chap. III. rash and precipitant, bloated with pride,
 4 lovers of sensual pleasures more than
 5 lovers of God; having the outward
 shew and profession of piety, but re-
 fusing to come under the power and
 influence of it ^c.

6 As to such as at present bear this
 character, or approach towards it, I
 desire you would avoid their compa-
 ny^d. For (whatever they may pre-
 tend) they are undoubtedly of this
 sort, who silyly creep into houses^e, and
 captivate silly women, who are easily
 capti-

truce-breakers, false-accusers, in-
 continent, fierce, despisers of
 those that are good,
 Traitors, heady, high-mind- 4
 ed, lovers of pleasures more than
 lovers of God;

Having a form of godliness,⁵
 but denying the power thereof:
 from such turn away.

For of this sort are they,⁶
 which creep into houses, and
 lead captive silly women, laden
 with

N O T E S.

natural, and implanted in them; or, at least, they would refuse to act as such a principle would dictate.

5. ^c Compare, with this, Rom. ii. 17, &c.

6. ^d From such turn away.] This ought, I think, to have been joined to the beginning of ver. 6. For, in the præceding sentence, he hath done with the prophetic description of the *apostates*, that would come in the last days, &c. And then he goeth on, ver. 6. to warn *Timothy* to avoid the *judaizers*, as persons, who were then making way for that great *apostasy*.

^e Οἱ ἐνδύοντες, &c. who creep, or slide in, like snakes.] *Homer. Il. γ.* Ἐδὺν (laudat. a *Pricæo* in loc.) where the old *Scholiast* has this remark, Ὅτι περὶ τῶν ἐν τῷ φιλῶν καὶ ἀδυνάτων ἐπετῶν. And ἐνδύων is an allusion to the same thing.

This and the next *verse* contain a most lively description of the practices of the *monks*, *friers*, and other religious orders, in the church of *Rome*; who creep into houses; and, by auricular confession, and many other wicked arts, not only dive into the secrets of families; but, (under the form and pretence of extraordinary sanctity) delude, and corrupt, their votaries.

The *judaizers*, their ancestors, introduced this *mystery of iniquity*; and their *anti-christian* off-spring do, at this day, in many of their features and lineaments, resemble their progenitors; and imitate their bad example.

TEXT.

PARAPHRASE.

- with sins, led away with divers lusts ;
- 7 Ever learning, and never able to come to the knowledge of the truth.
- 8 Now, as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith.
- 9 But they shall proceed no further :
- captivated by false teachers, because they are burthened with a load of sins, and led away with a variety of wicked lusts. And, as long as they are such themselves, and instructed by such masters, they may be ever learning, but never able to come to know and own the true christian doctrine^f. For, just as *Jannes* and *Jambres*, two of the magicians of *Egypt*^g, opposed *Moses*, the prophet and faithful servant of God, so do these *judaizers* oppose the true gospel-doctrine, and us that preach it. For they are men of corrupt minds^h; and, as to the true christian faith, sophistical and dishonestⁱ.
- But, though they have been permitted to go such a length, they shall not procede much further, without being

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67.
Nero. 13.

Chap. III.

7.

8.

9.

N O T E S.

7. ^f Compare, with this, 1 Tim. i. 7.

8. ^g *Jannes* and *Jambres* are not mentioned, Exod. vii. 11. nor any where else in the *old testament*. But their names are said to be mentioned, though with some variety as to the spelling, in both the *Talmuds*; and in the *Targum of Jonathan on Exod. vii. 11.* By *Numenius*, the *Pythagorean*, [*apud Origen. contra Celsum, edit. Gantab. a Spencer. 2to. p. 198, 199. & apud Euseb. Præparation: Evangel. l. viii. c. 8.*] by *Artapanus*, [*apud eund. l. ix. c. 27.*] and by *Pliny*, [*Nat. Hist. l. 30. c. i. p. 297.*] whose words are, *Est & alia Magices factio, a Mose, & Jamne, & Jotape, judæis, pendens, &c.* The jews affirm them to have been *princes of Pharaoh's* magicians, and greatly to have resisted *Moses*.

^h This exactly agreeth with the character of those taken notice of, 1 Tim. i. 5, 6; 19, 20. and vi. 5.

ⁱ *Ἀδόκιμοι* they are not proof;] a metaphor taken from metals, which are rejected, if they be not pure, and according to the standard. The word is used, Rom. i. 28. 1 Cor. ix. 27. Tit. i. 16.

P A R A P H R A S E.

T E X T.

An. Christi^{67.} being laid open to the world^{k.} For
 Nero. 13. their madnesse shall be made as mani-
 Chap. III. fest, to all that will attend; as the jug-
 ling tricks of those magicians of *Egypt*,
 wrought in support of idolatry and
 wickednesse, were of old made ma-
 nifest by *Moses*.

ther: for their folly shall be ma-
 nifest unto all *men*, as theirs also
 was.

N O T E S.

9. ^{k.} 'Ου—ἐπὶ πλέον *no further.*] Some MSS. and printed copies read ἐ—ἐπὶ πλέον, *not very much further, or, not to the furthest.*] The common reading is best supported.

The *Magicians of Egypt* went a great length, and proceeded against *Moses*, until he brought the plague of lice upon the land. But, then, they could *proceed no further.* That detected them, and showed *Moses* to be superior.—What method *St. Paul* designed to take to blast the attempts of the *judaizers*, besides laying open their wickednesse, and spreading the true gospel doctrine, doeth not appear;—if he designed to use any other method, which does not seem very probable. [*See ver. 13.*]

S E C T. IV.

Chap. iii. Ver. 10,—17.

C O N T E N T S.

HAVING, in the foregoing section, described the *apostates* of the last days, and shown how much the wicked *judaizers* made way for that *apostasie*; the apostle, here, by way of opposition, proposeth his own example and doctrine; that *Timothy* might observe and follow them. To incite him to which, he appealeth to his many and great sufferings, as proofs of his sincerity.

And he not only intimateth that *Timothy* had been instructed by one, who had sufficient attestations to his *apostolic* character; but that the *true christian revelation* was agreeable to the *scriptures* of
 the

the old testament, with which *Timothy* had been acquainted from his infancy, and which might still be profitably read, if carefully compared with, and made subservient to, *the true christian revelation*.—In this view, the study of them would not lead him aside, as it did the *judaizers*; but would help to make him a more proper and perfect instructor of mankind in the *christian religion*.

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Nero. 10.
Chap. III.

TEXT.

PARAPHRASE.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience;

11 Persecutions, afflictions, which came unto me, at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all, that will live godlily

The madnesse of the judaizing teachers shall be laid open to all the world. But you have been fully acquainted with my doctrine, and manner of life, my settled and uniform purpose, my fidelity, great forbearance, love, and patience.—You have been fully acquainted, also, with the persecutions, and sufferings, which I have endured; particularly, those which happened to me, at *Antioch* in *Pisidia*, at *Iconium*, and at *Lystra*; what grievous persecutions I there endured; and how the Lord delivered me out of them all ^a.

Moreover, all ^b (especially in this age) who will live piously, and according to the pure christian revelation,

N O T E S.


10, 11. ^a See the history before 1 Tim. p. 202. and Acts xiii. 14; 45; 50. and xiv. 1, 2; 5, 6; 19, 20. The apostle here proposed his own example for the evangelist's imitation. See ver. 14.

^b Καὶ πάντες δὲ, &c. Moreover all, &c. So Acts v. 32.—καὶ τὸ πνεῦμα δὲ τὸ ἄγιον. And Xenophon Cyropæd. p. 82. καὶ οἱ νόμοι δὲ οἱ πολλοί, &c. There is an elegance in thus putting καὶ after καὶ, in the beginning of a sentence; when an author is going to add something more, or greater, than he had said already. [Vid. Hutchin-son, ad loc. modò citat.]

PARAPHRASE.

TEXT.

An. Christion, must expect to suffer persecu-
 67. tion °.

Nero. 13.  Whereas wicked men and impos-
 Chap. III. tors ° will grow worse and worse; de-
 13 ceiving others, and willingly imbracing
 error themselves °.

14 But do you adhere stedfastly to what
 things you have learned, and have been
 fully convinced of °; as remembring
 also

godlily in Christ Jesus, shall suff-
 er persecution.

But evil men, and seducers 13
 shall wax worse and worse; de-
 ceiving, and being deceived.

But continue thou in the things 14
 which thou hast learned, and
 hast been assured of, knowing
 of

N O T E S.

12. ° This is too commonly true in all ages and places. Psal. xxxiv. 19. Ecclesi. ii. 1, &c. Matt. v. 10, 11, 12. and xvi. 24, 25, 26. John xvii. 14. Acts xiv. 22. 1 Thess. iii. 3, 4. The apostle seems to have had a more immediate reference to that age: though I do not know (as the expression is so general) but that he might have some view to the case of good men, under the *grand apostasy*.

The *unbelieving jews* raised most of the persecutions against the christians, in the *apostolic* age; and the *judaizers* saved themselves, by living ungodlily, and not according to the pure christian doctrine. So have too many, since the coming of the *man of sin*. They have fallen in with the views and corruptions of the *apostates*; nay, have even joined with them, in persecuting others, who were more righteous than themselves.

13. ° [*Tôles, Seducers, or impostors.*] The word properly signifieth *sorcerers, magicians, jugglers, witches, or incanters*. So it is used by *Herodotus, Æschines, and Plato*. [*Vid. Steph. Thesaur.*] *Jannes and Jambres* were evidently such;—*impostors*, who endeavored to vend a false religion for a true one; and to support it by their incantations.—Doeth not this confirm Dr. *Clarke's* account of the *sorcery and witchcraft*, mentioned in the scripture, viz. that they signifie “the subtil-
 “tuting unrighteous tricks, and counterfeited goodness, instead of real virtue and
 “true piety?” [*See his Sermons, Vol. 6. p. 352. and Vol. 9. p. 178.*]

° Ver. 6.—9. He speaks of their clandestine arts, which he would lay open. But here he insinuates, that they would continue as wicked as before; nay, and grow more audacious; like those, who, as the poet speaks, *Animos a crimine sumunt*. Juvenal. Sat. 6.

14. ° [Continue thou, in the things, which thou hast learned, and hast been assured of.] Fierce controversies, and warm disputes, create contentions among christians, and divide them into parties and factions. They, also, tend to the subversion of the hearers. If once you unhinge some persons, and cause them to doubt of the truth of what they learned in their younger life, they are ready to doubt of every thing, and throw off all religion, as a fallacy.—But, notwithstanding this, what mistakes have been imbibed in education, ought to be rooted out; though gradually, and with a gentle hand. And disputes and controversies are so far from being of dangerous

TEXT.

PARAPHRASE.

of whom thou hast learned them :

- 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

All

also that you learned them of me, who have given abundantly sufficient proofs of my apostolic character ^{67.} ^{Nero 13.} — And, likewise, that they are agreeable to the holy scriptures of the *old testament*, with which you have been acquainted from your infancy ^h, and which are able to make you wise ⁱ for your own salvation ; if you join, to that knowledge in the *scriptures of the old testament*, a steady faith in the *christian revelation* ^k.

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67.
Nero 13.
Chap. III.

15

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dangerous tendency, that they are the very things which preserve knowledge in the world, and rouse men to attention. Let human authority take away the liberty of free debate, and thick darkness will soon follow.—Had *Timothy* been taught by the judaizers, and trained up from his infancy in wrong principles, *St. Paul* would not have exhorted him to have continued in the things which he had learned, and been assured of. But he was to continue in them ; because he knew of whom he had learned them ; viz. of a true apostle ; and that they were agreeable to the scriptures of the old testament, with which he had been acquainted from his infancy.

^g Παρά τίνος of whom.] I think he meaneth himself, but modestly declineth saying so, in direct terms. But, suppose we should (with some MSS.) read τίνων, in the plural number, we may, with *Grotius*, interpret it of *Paul* and *Barnabas*. For they two were the apostles of the gentiles. And it is not unlikely that *Timothy* should meet with *Barnabas*, in some of his many travels, and hear from him a confirmation of the gospel, which *Paul* preached.—It was the gospel, which they preached to the gentiles, that the judaizers opposed ; and to which *Timothy* is here exhorted to adhere.

15. ^h *Timothy* had been instructed, from his infancy, in the scriptures of the old testament, by his grandmother and mother, who were both jewesses. [See on chap. i. 5.]

ⁱ Σοφίαν hath here the force of the *hebrew* conjugation *hiphil*.

^k There is no doubt, but that God hath given to all men the means of knowledge, necessary to salvation ; in what time, or place, soever they have lived. But, where he hath given a larger capacity, or additional light and knowledge, men are accountable for those greater privileges.—The revelations of the mind and will of God, under the *old testament*, were to be attended to, by them who had an opportunity to be acquainted with them ; as well as the knowledge, to which they could attain by the light of nature. And so, also, was the still greater light of the *christian revelation* to be added to their knowledge ; when God vouchsafed to

C c c c

make

P A R A P H R A S E.

T E X T.

An. Christi

67.

Nero. 13.

Chap. III

16

All divinely inspired scripture is profitable¹, either for teaching the ignorant;

All scripture is given by inspiration of God, and is profitable

N O T E S.

make such a glorious discovery. This St. Paul hath here intimated to *Timothy*, and that with great justness and propriety.

There are, indeed, some *prophecies* in the *old testament*, of God's design to grant men the christian revelation. But how ridiculous is it in any man to assert, "that the *gospel* was as fully reveled in the *old testament* as it is in the *new*, and that the *old testament* is the only canon of scripture."—Doeth not St. Paul here evidently charge *Timothy* to join faith in the christian revelation to his knowledge in the *old testament*? Nay; for what was the *spirit* given, and a *new revelation* made, if nothing was added to former discoveries?

The comparing the *new testament* with the *old*, will show us how unjust such a representation is; and that the author of it hath made himself ridiculous, and not the christian revelation.

The old testament revelations were not final, but præparatory to the new testament. And, therefore, the scriptures of the old testament are here represented as able to make *Timothy* wise unto salvation, through faith which is in Christ Jesus. John v. 39, 40; 46. Acts xiii. 32. Rom. x. 4.

16. ¹ Πᾶσα γραφή θεϊπνευστοῦ ἐφέστιμῃ. All scripture divinely inspired is profitable, &c. The word, [*x* and,] is not found in the MS. called *Barb.* 1. nor in *Clemens of Alexandria*, nor in the vulgar, *syriac*, and *arabic* versions, nor in *Ambrose*; nor in the *scholiast*, which goes under the name of *Jerome*; nor in *Theodorus Mopsuensis*, nor in *Pelagius* and others. Dr. Mill [*prolegom.* 493.] thinks that [*x* and] was put into the text, by some transcriber, to take away the ambiguity; that it might be understood, from this place, not only that all inspired scripture is profitable for instruction, &c. which the words at first view intimate; but also "that every part" of scripture, separately considered, is divinely inspired; and that the same is "moreover profitable for doctrine, &c." Now, if this reading be approved, then the apostle does not determine what books are inspired, and what not; but only asserts that all inspired scripture may be profitable to some religious purpose, or other.

I have, as well as I am able, given an account of the inspiration of the books of the new testament, in the appendix to 1 *Timothy*.—As to the inspiration of the books of the old testament I find two opinions, viz. (1.) That the writers of the several books had all the thoughts, and even the very words, suggested to them by the spirit of God: and that they were the pen-men of the spirit, to commit to writing just what he dictated. (2.) Others think with more latitude; and allow, indeed, that *Moses* received the law from God; and that the prophets were inspired, by the spirit, to foretell future events, which lay out of the reach of human foresight; but that they were left to express themselves in their own words and phrases; in which they give a faithful account of what the spirit dictated to them. [See 2 Pet. i. 20, 21.] But as to what was handed down by authentic tradition;

or

able for doctrine, for reproof, for correction, for instruction in righteousness.

norant; convicting such as pervert the christian doctrine, correcting such as profess christianity, and do not live according to it; or instructing such in righteousness, as are willing to walk in the paths thereof.

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Nero. 13.
Chap. III.

17 That the man of God may be perfect, thoroughly furnished unto all good works.

That he, who is sent of God to teach the christian doctrine^m, may be perfectly instructed in the knowledge of what he is to teach; and thoroughly furnished for every good and beneficial workⁿ.

17

NOTES.

or the facts, with which they themselves were thoroughly acquainted; they could, as faithful historians, commit them to writing, and that without any extraordinary inspiration. And their account, as far as our present copies are exact, may be depended upon, as satisfactory and authentic.

Indeed, if the spirit presided, strengthened their memories, and preserved them from mistakes, this last opinion may not be much amiss.

The sacred scriptures, with which *Timothy* had been acquainted from his infancy, were evidently those of the old testament; for none of the books of the new testament were then committed to writing. The same thing seems plainly to be intended here, by *all scripture*, which, in the preceding verse, is called *the sacred scriptures*.—From hence we may conclude that the scriptures of the old testament only are here said to be *inspired*: though it is true of the scriptures of the new testament, in an equal, if not in an higher, degree.

17. ^m *Man of God.*] See on 2 Pet. i. 21.

ⁿ *Matt. xiii. 52.* All this, I take to have been said, in opposition to the *judaizers*; who did not make the *old testament* subservient to the christian revelation; but would have magnified the *law above the gospel*; and represented the *gospel*, as deficient, unless the observation of the *law* was added to it. This their false knowledge, accompanied with an ungoverned zeal, led them off from good works; and turned their attention, chiefly, to ceremonies, traditions, and genealogies, to the neglect of virtue and true piety. Their study, therefore, of the *old testament* did not qualify them to be preachers of the *gospel*; no, nor of the *law* neither; for *they knew neither what they said, nor whereof they affirmed*; when they would have extended the *law* to all christians, whether formerly *jews* or *gentiles*.

It is evident, *St. Paul* supposed that a faithful preacher of the gospel ought to be well acquainted with *the christian revelation*, as well as with the *old testament*;—otherwise, he would not have said, “that the study of the *scripture* was able to make *Timothy* (who is called a *man of God*, not only here, but also,

N O T E S.

An. Christi 67. “ 1 Tim. vi. 11.) perfect in knowledge, and thoroughly furnished, with skill, in “ the christian doctrine, for his own practice, and the instruction of others.”
 Nero. 13. And accordingly, *ver.* 15. he hath expressly mentioned, *faith in Christ Jesus*, as necessary to be added to the study of the *old testament*. [See the note there.]
 Chap. III.

S E C T. V.

Chap. iv. 1, —8.

C O N T E N T S.

IN the last *section*, the apostle had been comparing his own life, doctrine, labors, and sufferings, with those of the *judaizers*, and putting *Timothy* in mind what advantages he had had, to qualify him for the work of an *evangelist*.—In this *section*, he chargeth him to be faithful, in proportion to his opportunities and abilities; as he hoped for mercy at the great day; as he would do his utmost to prevent all approaches towards *the grand apostasie*; and because the apostle himself was in so near a prospect of martyrdom.

As to this last argument, *St. Paul* enlargeth upon it; and sheweth, that he neither repented of what he had done, nor was he afraid of what was to come; but looked back with pleasure upon his past labors; and looked forward, with joy and triumph, to the reward, which he expected from his gracious and faithful judge.

TEXT.

PARAPHRASE.

1 I charge *thee*, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom :

As you know my life and doctrine, as well as that of the *judaizers*, and are so fully instructed yourself to perform what is required of you ; — I charge you, as in the presence of the great God, and as you hope to stand with comfort before the tribunal of our Lord Jesus Christ ^a, who will be judge both of the generation then living, and of the dead, whom he will raise again ^b, when he shall appear in his kingdom of glory ^c.

Ang. Ch. 11.
67.
Numb. 13.
Chap. IV.

1

2 Preach the word, be instant in season, out of season ; reprove,

By the prospect of that great day, I charge you to preach the pure gospel-doctrine ; and be diligent therein, at all times and seasons ^d. As you see occasion, confute the erroneous, ^e, reprove

2

NOTES.

1. ^a See chap. ii. 14, 15. 1 Tim. v. 21. and vi. 13. See the notes on these places.

^b John v. 22 ; 27, 28, 29. Acts x. 42. and xvii. 31. Rom. xiv. 9. 1 Thess. iv. 16, 17.

^c Though Christ shall, in the great day, deliver up the kingdom to God, even the father ; yet he will reign in glory together with the saints, who will for-ever be kings and priests unto God and the lamb.

The kingdom of our Lord Jesus Christ does, in effect, consist of two parts : (1.) *His mediatorial kingdom*, or, present government ; by which he is bringing all things into subjection to his father. (2.) *His kingdom of glory*, when all things shall be reduced into subjection to God, his father.

The former commenced at his ascension ; and will continue unto the day of judgment. For then will he deliver up this kingdom unto God ; when all the ends of it shall be fully answered. [See 1 Cor. xv. 24,—28.] The other, which is *the kingdom of glory*, will commence at the day of judgment ; (as is plainly intimated, here, in this text ;) but will never have an end. And, therefore, it is called *his everlasting kingdom*. [See 2 Pet. i. 11.]

2. ^d *Ἐν καιρῷ, ἀναιρῶς*, in season, out of season.] when you can do it safely, and even when it will expose you to danger ; in private, as well as in public ; on Lord's days, and on other days.

^e Tit. i. 9 ; 11 ; 13. and ii. 15. Compare, with this, chap. ii. 16.

! It

PARAPHRASE.

TEXT.

An. Christi 67.
Nero. 13.
Chap. IV. prove the wicked, exhort the well-disposed, with all patience, and purity of doctrine ^f.

prove, rebuke, exhort, with all long-suffering and doctrine.

3 And do it speedily, and whilest you may be heard. For the time will come, when many will not indure sound doctrine; but will have itching ears, and multiply teachers according to their own wicked hearts ^g.

For the time will come when 3 they will not endure sound doctrine; but, after their own lusts, shall they heap to themselves teachers, having itching ears.

4 And they will turn away their ears from the true christian doctrine, and will hearken to mere fables and delusions.

And they shall turn away *their* 4 ears from the truth, and shall be turned unto fables.

5 * But do you be vigilant in all things that may promote true christianity; patiently suffer persecution ^h; do the work

But watch thou in all things, 5 endure afflictions, do the work of

N O T E S.

^f It is observable that the apostle never mentioneth *patience* and *lenity*, when he puteth *Titus* upon reproving. Whereas; he frequently recommendeth them to *Timothy*; as chap. ii. 24, 25. and iii. 10. and here again. Whether *Timothy's* being of a warmer temper than *Titus*; or the obstinacy of the persons, with whom *Titus* had to do; might occasion this difference in the apostle's exhortations;—doeth not now plainly appear; though I suspect the latter to be the true reason.

It would, unquestionably, add a great deal of beauty and lustre to St. *Paul's* writings, to have a particular *history* of the temper and circumstances of the persons mentioned, or referred to, in any of his *epistles*.

3. ^g This is another hint of the introduction of the *grand apostasy*; and it hath been verified to an amazing degree.

That is *sound doctrine*, which promotes a holy life. And it is *the love of vice*, which renders men averse to *sound doctrine*; and puts them upon following such teachers, as will gratifie their humors and inclinations; and please their ears, or phantasies; without attacking, and condemning, their opinions, or their vices.

5. ^h *The heathens* ascribed the patience and stedfastness of *the christians*, in the midst of persecution, to mere obstinacy. But none of mankind ever had stronger reasons for what they did; or better principles to go upon, when they encountered danger and death, with such fortitude and intrepidity of mind. [*Vid. Gataker. in Marc. Antonin. p. 319.*]

TEXT.

PARAPHRASE.

of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

Hence.

work of an *evangelist* faithfully; fully execute your ministry.

For my blood is ready to be poured out, like a libation upon the head of the victimⁱ; and the time of my dissolution is at hand.

Not that I am discouraged at the prospect. For I have fought the good fight, I have finished the course assigned me, and have faithfully and steadfastly maintained my post, and done the duty of my high station^k.

As

NOTES.

6. ⁱ Ἐγὼ γὰρ ἤδη σπένδομαι. For I am already poured out as a libation.] So St. Peter foresaw his own approaching martyrdom, 2 Pet. i. 14. St. Paul useth the word σπένδομαι in the same sense, Phil. ii. 17. It is (I think) an allusion to the custom of pouring wine upon the head of the victim, just before it was offered up unto God; and that wine, so poured out, they usually called a *libation*. [Vid. *Gatiker adversus*. p. 322.] The apostle here intimateth that his blood was, as it were, already, like one of those libations; which, when it was poured out, could not be gathered up again; i. e. he speaketh of his approaching martyrdom, as of a thing sure, or already done, and past recalling; intimating, that it would certainly happen, whenever he should come to make his *second apology*.—His ministry was a sacrifice; and, when the wine was poured out, the sacrifice was finished. In this manner, he intimated that his ministry was just come to an end; and he could no more assist Timothy, in spreading and supporting the true gospel of Christ.

7. ^k The apostle alludeth to the *agonistic games*, 1 Cor. ix. 24, &c. Phil. iii. 14. 1 Tim. vi. 12. 2 Tim. ii. 5. [See Mr. Gilbert West's dissertation on the Olympic games.]

Two of the three expressions, in this place, are *agonistic* terms; and the third is, perhaps, an allusion to the citizen, who was faithful, as a *magistrate*, or in any public station; upon whom the greeks used to bestow a crown, for his fidelity and public usefulness. Καὶ μὴν ὅτι πολλὰς μὲν ἐσερανόκαλε ἤδη τῶν πεπολιτευμένων, ἀπαύστε ἰσασί. [Demosthen. *Oration. de Corona*, c. xζ.] Unless this be admitted, the apostle starteth from his figurative and beautiful representation, in that expression, [*I have kept the faith*]; to which, nevertheless, he returneth, ver. 8. and carrieth it on, through all that long verse.

Nor can [τὴν πίσιν τετήρηκα I have kept the faith,] be properly interpreted, to signify the apostle's observing the rules prescribed to such as contended in the *agonistic games*; as [νομίμως, lawfully] signifieth, chap. ii. 5. But it may properly signify, [*I have kept faith*]; or been faithful, in my high and public station.

In

An. Christi
67.

Nero. 13.

Chap. IV.

6

7

P A R A P H R A S E.

T E X T.

An. Christi 67.
Nero. 13.
Chap. IV. 8
As to what remaineth ;—there is laid up for me, as my reward, a crown of righteousness: which the Lord Jesus, the faithful judge, will bestow upon me, in the great day¹: and not upon me only, but upon all them that are præpared for, and love, his glorious appearance.

Henceforth there is laid up for 8 me a crown of righteousness; which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

N O T E S.

In this sense, it is said of *Iphicrates*, the *Atheñian general*, that he was *bonus civis, fideque magnâ, a good citizen, and of great fidelity*. [*Vid Cornel. Nep. in Vit. Iphicrat. c. 3.*] And, when *Commodus*, the emperor, came to *Rome*, he thanked the senate, and the soldiers, who had remained in *Rome*, for the keeping faith, or preserving their fidelity to him.—*Χαρισίβρια ὁμολογήσας τῆς φυλαχθείσης πίστεως.*] *Herodian. L. 1. edit. Oxon. p. 16. Boecler. p. 21.*

And, if the sense, which we plead for, be admitted; ver. 8. followeth with great propriety. For, then, the apostle doeth in effect say, “that he expected a crown upon both accounts; i. e. as victor in the *agonistic* games, or as a citizen, who had been faithful in a public station; and eminently useful to mankind.”

8. ¹ He here representeth the *great judge*, who had been witness to all his behavior, with a crown in his hand, which he will bestow upon him, as the reward of his *faithfulness*, and of his coming off *victor*:—and that the time of bestowing it will be, in *that day*, i. e. the great day of judgment, when he will reward all the faithful and *victorious*. For so the phrase [*that day*] doeth generally signify, throughout the *new testament*. [See note ^k, 1 Thess. iv. 14.]

S E C T. VI.

Chap. iv. 9,—15.

C O N T E N T S.

AFTER *Timothy* had settled affairs where he was, the apostle orders him to repair to him with all speed. For all his other companions (except *Luke*) were gone away from him.

An. Christi
67.
Nero. 13.
Chap. IV.

Timothy was to take *Troas*, in his way to *Rome*; and to receive, from *Carpus*, several things, which the apostle had left behind him. And, he was to beware of *Alexander*, as one of the most dangerous judaizers.

T E X T.

P A R A P H R A S E.

<p>9 Do thy diligence to come shortly unto me.</p> <p>10 For Demas hath forsaken me, having loved this present world, and</p>	<p>Do your utmost to come unto me with all speed. For <i>Demas</i> hath for- saken me, in my present danger and extremity; because he hath overloved this world, and is afraid of persecution^a; and</p>	<p>9 10</p>
---	--	-----------------

N O T E S.

10. ^a *Ἀὐτὸν τῷ* does, in the new testament, sometimes signify *the present age*, or jewish dispensation; by way of opposition to the future kingdom of the *Messiah*, which the *jews* of that age called *αἰὼν μέλλον* *the world, or age, to come*. But *αἰὼν τῷ* does often signify *the present world*, or state of things; by way of opposition to the future, invisible, and eternal, world of perfection and happiness. [See Matt. xiii. 32. Mark iv. 19. Luke xvi. 8. and xx. 34, 35. Eph. i. 21. and vi. 12. with which compare Gal. i. 4.] And *ὁ νῦν αἰὼν* signifies the same thing, 1 Tim. vi. 17. Tit. ii. 12.

If we consider St. *Paul's* present situation, we shall perhaps be inclined to think, that *Demas* was not influenced by the judaizers, or had so much regard for the *jewish* state and constitution, as thereupon to forsake the apostle: but that it was out of love to the present life, or world; a dread of persecution, and the fear of a violent death;—such as the apostle himself was in danger of, and such as he shortly after actually suffered.—So eminent was the danger, of standing by the apostle, or appearing with and for him; that, when he made his first apology, all the christians forsook him. [See ver. 16, 17.] About that time, it was, that *Demas*, out of a

PARAPHRASE.

TEXT.

An. Christi ^{67.} and he is gone to *Theſſalonica*; *Crefcens*
 Nero. 13. is gone to *Galatia*; and *Titus* to *Dal-*
 matia.

Chap. IV. *Luke* is the only companion that is
 11 now with me ^b.

and is departed unto *Theſſalo-*
nica: *Crefcens* to *Galatia*, *Titus*
 unto *Dalmatia*.

Only *Luke* is with me. Take 11
 Mark

Do

NOTE S.

ſenſe of the impending danger, and an exceſſive love of this preſent life, or from an unwillingneſſe to die a martyr with the apoſtle, made off, left *Rome*, and went to *Theſſalonica*, where he might be out of danger; when the apoſtle thought he ſhould have gone elſewhere; or rather, perhaps, have ſtayed; and run all hazards with him, in defence of the glorious goſpel of Chriſt.

However; though *Demas* forſook the apoſtle, out of love to this preſent life, or world; yet it does not appear that he forſook the *chriſtian religion*. We muſt remember the danger, to which his ſtaying with the apoſtle would have expoſed him; and that almoſt all the reſt of the chriſtians deſerted the apoſtle, in that ſituation. Perhaps *Crefcens* his going to *Galatia*; and *Titus*, to *Dalmatia*; was not altogether agreeable to the apoſtle's mind, or to what he thought to be their duty. The præceding and following context ſeem to favor that conjecture. [See particularly, ver. 11, 12.] It is, indeed, poſſible that they might go to thoſe places, to promote the goſpel. But the apoſtle ſeems to have thought that there was then more occaſion for them at *Rome*, or in ſome other place. [See the *hiſtory præfix'd to this epiſtle*, p. 513.]

11. ^b See note ⁱ, below, ver. 21. As to *St. Luke*; ſee the *Hiſtory of the firſt planting the chriſtian religion*, Vol. II. p. 295, &c.

If this *Luke* was the perſon, who wrote one of the *goſpels*, and the *Acts of the Apoſtles*, and was with *St. Paul* now, in the year 67, it may be inquired, “How came it to paſſe, that he did not carry down the hiſtory of *St. Paul*, lower than “to that apoſtle's releaſe from his firſt confinement in *Rome*, i, e, only to the beginning of the year 63?”

To this it may juſtly be answered, that he might have many reaſons, with which we, at this diſtance, cannot come acquainted—Probably, the *goſpel*, and *Acts of the Apoſtles*, were publiſhed, ſome years before the martyrdom of *St. Paul*; and *St. Luke* ſo much ſtudied brevity, as that he thought it improper to add any thing to what he had ſaid already. For, in truth, I look upon the ſecond part of *St. Luke's hiſtory* (which is commonly called the *Acts of the Apoſtles*) to have been only deſigned as a *compendious account*, of what the apoſtles preached, firſt to the *jews*, then to the *devout*, and afterwards to the *idolatrours, gentiles*:—and that the *author* reckoned, when he had given a ſpecimen of the doctrine, which the apoſtles preached, and the method they took; and had intimated ſomewhat of the ſucceſſe, which they met with, among each of theſe three ſorts of perſons; he had finiſhed his deſign, and had no occaſion to continue the *hiſtory*; becauſe that could only have been to have repeted more inſtances of the ſame kind; after he had given inſtances enow, and ſufficient to the great view which he had in writing.

^c This

TEXT.

PARAPHRASE.

Mark and bring him with thee :
for he is profitable to me for the
ministry.

Do you, therefore, take *John Mark*,
and bring him along with you. For
he is of very great service in ministering
to me in the gospel ^c.

An. Chriti
67.
Nero. 13.
Chap. IV.

12 And Tychicus have I sent to
Ephesus.

But I have sent *Tychicus* to *Ephesus*,
to release you ^d.

12

13 The cloke, that I left at *Troas*,
with *Carpus*, when thou comest,
bring *with thee*; and the books,
but especially the parchments.

Alex-

When you come, bring along with
you the bag, [or *book-case* ^e,] which I
left, at *Troas*, with *Carpus*; and the
books; but especially the parchments ^f.

13

Alex-

N O T E S.

^c This is another proof that *St. Paul* and *St. Mark* were reconciled again;
though his behavior had formerly occasioned the separation of the two apostles of
the gentiles. *Acts* xv. 39. [See on *Philem.* ver. 24.]

The great value, which *St. Paul* retained for *St. Mark*, even to the last, is here
expressed in clear and strong terms. For this was written not long before the
apostle's martyrdom; when almost all his companions had forsaken him. And yet
he speaks most affectionately of *St. Mark*; as one who would not desert him, but
be peculiarly serviceable to him, in the present situation; and greatly promote the
gospel.

12. ^d There is no reason to suppose (as some have done) that this was when *Ty-*
chicus went with the *epistles* to the *Colossians* and *Laodiceans*. [See the history before
Philemon, p. 339. See, also, the history prefixed to this epistle, p. 502, &c.]

13. ^e Τὸν ὀστέον the cloak.] This word is variously spelled, and hath various
meanings. *Gataker* looked upon it to be a latin word. [Vid. *Gataker. oper. vol. 2.*
p. 34. fol. edit. *Wits.*] It should, I apprehend, be then writ *καυνὸν* *pænula*; which
is one of the ways of spelling the word.

It is sometimes used in the sense given in the *paraphrase*; and the joining *books*
and *parchments*, with it, maketh it probable, that this was the sense, in which *St.*
Paul here used it. To confirm this, it may be observed, that the *Syriac* (which is
accounted one of the most antient versions) hath rendered this word [*an house*, or
repository for writings;] meaning that it was either a *box*, *bag*, or *portmanteau*;
wherein *books* and *writings* were repositied and kept safely.

^f Βιβλία is a diminutive, and may denote *lesser books*. [*Μεμειράνας*] is a latin
word, and signifieth *parchments*, as we have rendered it. The books of the anti-
ents were of two forms. One sort they rolled up, and called [*volumina*, *volumes*,
a *volvendo*.] These were usually, perhaps, of *parchment*. The other sort do not
appear to have been rolled up. For they sometimes use the word [*paginæ*, *pages*,]
in the plural number; when they speak of one writing. Perhaps, they were made
of *papyrus*, or the great *Ægyptian rush*.

P A R A P H R A S E.

T E X T.

An. Christi 67. Nero. 13. Chap. IV. Alexander, the copper-smith, did me a great deal of harm^e. And (as he is an impenitent, incorrigible, offender) the Lord will reward him according to his works^b.

Alexander, the copper-smith, 14 did me much evil: the Lord reward him according to his works.

15 I mention this that you may beware of him. For he hath very much opposed the pure christian doctrine, which we preached. And he is very likely, publicly or privately, to oppose youⁱ.

Of whom be thou ware also; 15 for he hath greatly withstood our words.

N O T E S.

St. Paul seems, here, to prefer the *parchments*; though chiefly, I suppose, upon the account of what was writ in them.

What those *books* and *parchments* might (probably) be, hath been conjectured in the *History before this epistle*, p. 510.

14. ^e AÆts xix. 33. 1 Tim. i. 20. See the *history before 1 Tim.* p. 216; 218. the note on 1 Tim. i. 20. and the *history before this epistle*, p. 507.

^b Dr. Lightfoot observes, that *delivering a person over to satan* was a phrase well known among the jews; and that it meant more than *excommunication*; even the *delivering men over, by miracle, to diseases, or death*. [See *Lightfoot's works*, vol. 2. p. 622, 623.] The apostle had, some years before this, delivered *Alexander* unto *Satan*. [See 1 Tim. i. 20.] But the disease, so inflicted, had not reclaimed him. And, if *Alexander* was incorrigible, the apostle might justly denounce some greater curse upon him, or rather foretel his future and final punishment. The *Alexandrian* MS. readeth [*ἀποδώσει* will reward him:] which reading is, very probably, genuine; as it is confirmed by six other MSS. the *vulgate*, and some of the *fathers*. [Vid. *Mill. in loc.*] So reads the *syriac*, also. [Vid. *Schaaf & Polyglott.*] Compare with this, 2 Sam. iii. 39. Psal. xxviii. 4. and cix. 1, &c. and cxxxviii. 7. Lam. iii. 64, &c. 2 Cor. xi. 15.

Theophylact saith “that ἀποδόν is put for ἀποδῶσει. For it is rather a prophesie “than an imprecation.” But, whether this be considered as a prædiction, or petition, there is not in it the least degree of revenge. For the apostle leaves it to the great searcher of hearts, to determine, what *Alexander's* works had been; and what the principle was, from which they had proceeded. And then he foretold, or petitioned, that God would reward him, according as *God himself knew* his works had been. Which was really no other than foretelling that the God and judge of the earth will do right, or praying to him to do so. [See below, on ver. 16. *Mr. Morris* his volume of *sermons*. Sermon I; IV; and VII. *Mr. Hallett's notes and discourses*, vol. 2. p. 267. *Crellii oper. exeget. Tom. 2.* p. 292.]

15. ⁱ There is no intimation, in the text, that *Alexander* was now at *Rome*; or had, at any time, done the Apostle any harm there. But, at *Ephesus*, *Timothy* was to avoid this wicked man. *Hic niger est, hunc tu, mi gnate, caveto.*

S E C T. VII.

Chap. iv. 16, 17, 18.

C O N T E N T S.

THE apostle here acquainteth *Timothy* that he had made one apology, (probably, before *Nero*, or his *præfect*,) and was in prospect of a second.—That, when he made his first apology, all his companions had forsaken him; but that he, neverthelesse, undauntedly made known what he had so long preached, and escaped with his life, for that time:—though he did not expect to escape, when he should be called to make another apology. However; he was persuaded that he should do nothing unbecoming his character.

An. Christi
67.
Nero. 13.
Chap. IV.

T E X T.

P A R A P H R A S E.

16 At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.

Not-

When I made my first apology^a, 16 none of my companions appeared with me; but they all forsook me. (God grant that their cowardice may not be imputed to them as a crime^b!) But

N O T E S.

16. ^a I can see no reason for supposing that this apology was made, during the apostle's first confinement at *Rome*. But, from verses 6, 7, 8; 17, 18. there appear to me sufficient grounds to suppose the contrary.

^b See note ⁱ, below; ver. 21.

Upon our Lord's being apprehended, all the disciples forsook him and fled. And yet he kindly apologized for them to his father, and easily forgave them. When *St. Paul* became a christian, he put off his fierce, persecuting spirit. And, after that, the charitable and benign spirit of our Lord manifested itself in him to the very last; as appeareth (among other things) from this benevolent prayer.

We may also further observe, that this apostle had, upon some occasions, *the gift of discerning the spirits of men*; and could, perhaps, thereby know that what *Alexander* did, was out of malice; but that, which his companions had done, was out of fear of suffering, (rather than aversion to the truth;) a thing to which human frailty often hath exposed, and may again expose, good men. He, therefore, speaketh

P A R A P H R A S E.

T E X T.

An. Christi 67. Nero. 13. Chap. IV. 17 But the Lord was present with me, and gave me fortitude; that, by me, the true christian doctrine might be fully known; and that all the *gentiles* might hear it^c. And I was for that once delivered as out of the mouth of a ravenous lion^d.

18 I do not, indeed, expect to be delivered, when I am called upon to make my second apology. But I am persuaded the Lord will deliver me from every evil work; such as betraying faith and a good conscience, in this my present, extreme danger;—and that he will bring me safe unto his heavenly kingdom. Unto him, therefore, be glory for-ever and ever. *Amen*.

Notwithstanding, the Lord 17 stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the gentiles might hear: and I was delivered out of the mouth of the lion.

And the Lord shall deliver me 18 from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. *Amen*.

N O T E S.

speaketh very differently of them.—But this will not warrant any man, who is destitute of *apostolic* authority, and of the *gift of discerning spirits*, to denounce, or foretel, the like evil to any man whatever.

17. ^c The *judaizers*, at *Rome*, and elsewhere, had, very probably, obscured, or misrepresented, the true christian doctrine. And, therefore, *St. Paul* was glad of an opportunity to make it known, though with the hazard of his life. Compare, with this, *Luke* xxi. 12,—15.

^d Very likely it was *Helius Cæsarianus*. [See the history before this epistle, p. 512.]

S E C T. VIII.

Chap. iv. 19,—22.

C O N C L U S I O N.

C O N T E N T S.

THE apostle sendeth salutations; repeteth his injunctions to *Timothy* to come to him with all speed; and, then, concludeth with his usual benediction.

An. Christi
67.
Nero. 13.
Chap. IV.

T E X T.

P A R A P H R A S E.

19 Salute *Prisca* and *Aquila*, and the household of *Onesiphorus*.
Eraſtus *Aquila*, and the family of *Onesiphorus* ^b.

Eraſtus

N O T E S.

19. ^a She is called *Priscilla*, Acts xviii. 2; 26. Rom. xvi. 3.

“ Seeing in a calendar, upon the twelfth of the calends of *November*, [*Undecimilla, virgo & martyr*. i, e, *Undecimilla, a virgin and martyr*.] Some blunderer read [*Undecem mille*, which signifies *eleven thousand*.] And then, of course, the words following must be changed to [*virgines & martyres*; i, e, *virgins and martyrs*.] And so has been raised the story of the eleven-thousand virgins and martyrs. *Undecimilla*, a diminutive of [*undecima, the eleventh*.] was a woman’s name; because, I suppose, she was the *eleventh* child of her parents. But “ I will not say the same of *Priscilla*, Acts xviii. 2; 26. Rom. xvi. 3. For the true reading thereof is *Prisca*, 2 Tim. iv. 19.” [See Mr. David Casley’s preface to the catalogue of the MSS. of the King’s library, &c.] Dr. Mill informs us, that seven MSS. the *syriac* and *arabic* versions, and two of the fathers read *Priscilla*, in this place. And I am still inclined to think that *Priscilla* is a diminutive of *Prisca*. The former of which is the true reading, Acts xviii. 2; 26.

^b Because St. Paul doeth not here salute *Onesiphorus* himself, the *Papists* conclude that he was dead. And, as the apostle hath prayed for him, chap. i. 18. they would, from these two places compared, argue for the lawfulness of praying for the dead.—But, surely, they must be at a great losse for arguments, that would build any thing of importance upon so slender a foundation. For, *Onesiphorus* might be gone from *Rome*, and yet not be at *Ephesus*, when the apostle wrote this epistle. Or *Onesiphorus* might possibly be the bearer of this letter. [See the history præfixed to this epistle, p. 517.]

And,

PARAPHRASE.

TEXT.

An. Christi 67. *Erastus* abode at *Corinth*^c, but I left *Trophimus* sick at *Miletus*^d.

Nero. 13. Do your utmost to come to me before winter^e.

Chap. IV. 20 *Eubulus* saluteth you, and so do

21 *Pudens*^f, and *Linus*^g, and *Claudia*^h, and

Erastus abode at *Corinth*: but *Trophimus* have I left at *Miletum* sick.

Do thy diligence to come before winter. *Eubulus* greeteth thee, and *Pudens*, and *Linus*, and

N O T E S.

And, if the apostle knew this (as he easily might) what more natural and proper than to salute his family only, when he wrote to *Ephesus*;—though he prayed also for him, out of affection and gratitude for his late kindnesse?

The apostle prayed, not only for the family of *Onesiphorus*, chap. i. 16. But for *Onesiphorus* himself, chap. i. 18. which is the strongest proof that *Onesiphorus* was still alive. For there are no instances, any where, of any of the apostles praying for the dead.

20. ^c See the history præfixed to this epistle, p. 511.

^d See the history præfixed to this epistle, p. 511. and the note on 1 Tim. v. 23.

21. ^e From hence we may conclude that this epistle was written some time in the spring, or summer.

^f It may be thought, perhaps, as the apostle hath here sent salutations from so many persons, that he was not so closely confined, as we have all along supposed. But, as he hath intimated, ver. 11. “that *Luke* only was with him, of all his companions, who had formerly traveled with him, and assisted him to spread the gospel, in divers countries: And, ver. 16. that, when he made his first apology, none stood by him, but all forsook him: And, ver. 17. that he was delivered, as out of the mouth of a lion: And, ver. 6. that he expected not to come off with his life:”—it is not unreasonable to suppose that he was now in much closer custody, than in his first confinement.—And, accordingly, he intimateth, chap. i. 17. that *Onesiphorus* had found him out, with some difficulty.

But, though he had been, even under the very sentence of death, and all the christians could not have had free access to him; yet *St. Luke*, or some one of them, might be permitted to visit him, sometimes; and might inform him, that the other christians desired he would, in their name, salute *Timothy*, when he wrote to him.—As to *Pudens*, see note ^h, below.

^g This *Linus* is said, by the antients, to have been afterwards the first bishop of *Rome*.

^h What some have said, concerning *Pudens* his being of the *Senatorial order*; and *Claudia*’s being a *British lady*; who was converted by *St. Paul*, and sent the gospel, first, into *England*;—is not, (as I apprehend) sufficiently supported. Nor will it fute as to time. For, *Martial*, l. 14. ep. 13. speaks of them as young persons, then.

TEXT.

PARAPHRASE.

and Claudia, and all the brethren.
 22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

and all the christian brethrenⁱ.

An. Christi
 67.

The Lord Jesus Christ be with your spirit! May the divine favor be with all you that are true christians^k. Amen^l.

Nero. 13.
 Chap. IV.

22

N O T E S.

ⁱ Ver. 11. The apostle saith “that *Luke* alone was with him.” That must be understood of his companions and fellow-laborers in the gospel. For here is an intimation that there were *christian brethren* still at *Rome*, and that the whole church there was not intirely dispersed and broke up.

And, ver. 16. when he saith, “that, at his first apology,—they all forsook him:” we are not to suppose, that all the christians then left the city; but that none of them stood by him; or appeared, before *the præfect*, along with him.

22. ^k This appeareth to be the apostle's sense of the words, and said in his *apostolic* character; in which character, it would not have become him to have encouraged the *judaizers*, whilst they persisted in their impenitence and opposition to the gospel. [See on Tit. iii. 15.] What he saith of *Alexander*, ver. 14. is a sufficient proof of this.

^l See on 2 Pet. iii. 18.

In our common *English bibles*, it is said, at the end of the *epistle* to *Titus*, “It was written to *Titus*, ordained the first *bishop* of the church of the *Cretians*; from *Nicopolis* of *Macedonia*.” And, at the end of this *epistle*, it is added, “The *second epistle* unto *Timotheus*, ordained the first *bishop* of the church of the *Ephe-sians*; was written from *Rome*, when *Paul* was brought before *Nero*, the second time.”

But these *Epigraphes*, or *Postscripts*, which are commonly added to *St. Paul's epistles*, in our *printed bibles*, are evidently spurious; and not found in the antient MSS. and *versions*. Nor are those in the antient MSS. and *versions* to be, always, depended upon.

The *syriac* version hath, here, “The end of the second *epistle* to *Timothy*, which was written from *Rome*.” Against which *postscript*, there lies no just exception.

The End of the second epistle to *Timothy*.

A N
E S S A Y
I N
T W O P A R T S.

PART I. Concerning the first settlement of the christian churches.

PART II. Concerning the *public worship* of the christians, whilst the spiritual gifts continued.

I N T R O D U C T I O N.

THE two things, after which we are to inquire, are,

- I. The various ranks and orders of persons, who were employed in planting, and governing, the *primitive christian churches*. And,
- II. The *public worship* of the *christians*, whilst the *spiritual gifts* continued.

P A R T I.

Concerning the planting and settling of the christian churches.

C H A P. I.

Of the extraordinary persons, employed in founding and regulating the primitive churches.

THE persons, concerned in the settlement of the *primitive churches*, were, either,

- I. *Extraordinary*, and such as were employed in *planting*, and first *modelling*, them. Or,
- II. *Ordinary*, and such as were to continue, after the *churches* were *settled*.

The *extraordinary persons* may, again, be divided, into such as had the care of many, or all the churches; and such as were stately fixed in one single church.

The *extraordinary persons*, who had the care of many, or all the churches, were,

1. *Apostles*.
2. The highest order of *prophets*.
3. *Evangelists*.

1. The *Apostles* were the prime ministers in *Christ's kingdom*. They were well acquainted with him, during his ministry here upon earth; fully convinced that he was dead; and eye-witnesses of his being *alive again*, after his crucifixion.

They had, by the *illumination of the spirit*, the whole scheme of the *christian doctrine*, and could not only bear witness to *Christ's resurrection*; but declare, with certainty, his mind and will; and

show (as a confirmation) how the *old testament* revelation made way for, or supported, that of the *new*,

The apostles of our Lord had the spirit of prophesie; by which they were inabled to foretell many *mysterie*s; or grand events, relating to the spreading, corrupting, and restoring, the christian religion; the casting off the jews, the taking them in again; the adding to them the fulness of the gentiles; and other very remarkable events, which could not have been known by any human foresight.

They could declare, with certainty, the terms of eternal salvation, and point out the sure way to final acceptance with God.—They had the power of *binding* and *loosing*.—*Binding* and *loosing* referred to *things*, and not to *persons*.—By *binding*, the *antient jews* understood a declaration that any thing was prohibited, or unlawful to be done; and, by *loosing*, a declaration that any thing was permitted, or might be lawfully done. [See Wotton's *Misna*, Vol. 1. p. 309, &c. Lightfoot's works, Vol. 1. p. 238.] What, therefore, they bound, was prohibited of God: and what they loosed, was lawful and right to be done.

The apostles of our Lord had, in some cases, the power of *discerning the spirits* of men; so that they could tell who were true, or false, prophets; who were friends to christianity, and who were enemies; and who were fit for particular stations, or offices, in the christian church.

The apostles had the *gift of tongues*, and of the *interpretation of tongues*. They had, also, *courage* to appear, and speak, before the greatest personages and assemblies; and to suffer, with patience and bravery, rather than conceal the important *revelation*, which they had received from *heaven*.

They could work amazing and beneficent *miracles*; and they could confer the *gifts of the holy spirit*, by the *laying on of their hands*;—though not what *gifts* they themselves pleased, but what *the spirit* pleased; who knew best what would be wise and proper, and what the state of the *church* did most require.

Men, so qualified, could not fail of success among the virtuous and well-disposed. For they wanted nothing, that could furnish them for so uncommon and great an undertaking, as that of planting the *true religion*, in the midst of a prejudiced, idolatrous, and wicked world.

[For a larger account of the *spiritual gifts*, and *miraculous powers*, of the *apostles*; see the *history of the first planting the christian religion*, vol. 1. p. 40, &c.]

2. The highest order of *prophets*, were some of the *extraordinary persons*, to whom belonged the care of many, or all the *churches*.

I do not suppose them to have had the *word of wisdom*; or “the whole scheme of the *christian doctrine*, communicated to them, by the *illumination of the spirit*: neither do I suppose them to have been acquainted, by *immediate revelation*, with the *mysteries*, or grand *prophecies* relating to the future state of the *christian church*.” For I take this, also, to have been included in the *word of wisdom*, and to have been peculiar to *apostles*.

What of these things, the *superior prophets* were acquainted with, they learned of the *apostles*, who were the only persons, that received such *illumination*, from the *spirit*; and communicated it, to the *christians*, as they saw proper. But, as St. Paul, [1 Cor. xii. 28, 29. Eph. iv. 11.] placeth *prophets* next to *apostles*, in the order of persons who had *spiritual gifts*; and, 1 Cor. xii. 8. mentioneth the *word of knowledge*, in the second place, when he reckoneth up the *gifts* themselves; I am apt to think that the *superior prophets* had the *word of knowledge*: by which, I understand, “a full and clear comprehension of the scope and design of the *law* and the *prophets*, and of their subserviency to the *christian revelation*.”

St. Stephen's speech, Acts vii. is (I think) a remarkable proof, and instance, that the *superior prophets* had the *word of knowledge*.

Though they were not equal to the *apostles*; yet men, so qualified, might be very useful, in teaching what they had learned of the *apostles*; in confirming it, from the *old testament*; in working miracles; and in communicating what *particular revelations* God was pleased to communicate to them, for the use and edification of the *christian church*.

3. Among the *extraordinary persons*, to whom belonged the care of many, or all the *churches*, I would place *evangelists*.

The *superior prophets* were most, or all, of them, *evangelists*. And Philip, in particular, who planted the gospel in *Samaria*, [Acts viii.] is expressly called the *evangelist*. Acts xxi. 8.

The same person's being generally, if not always, both a *superior prophet*, and an *evangelist*, might, perhaps, be one reason why St.

St. Paul hath not mentioned *evangelists*, 1 Cor. xii. 28, 29. though other probable reasons may be assigned, viz. that there might not be then any person at *Corinth*, who pretended to be an *evangelist*; or that the *Corinthians* might have no contention about that office, or it's rank and order in the church.—But, as all *evangelists* were not *superior prophets*, the apostle might properly make a distinction; as he doeth, Eph. iv. 11. where he placeth *evangelists*, after both apostles and *prophets*. And, therefore, we here mention them distinctly, and follow the order, in which he hath ranked them.

Evangelists were not the apostles of our Lord Jesus Christ, but only *assistants of the apostles*. For they had neither the *apostolic illumination*, nor the *apostolic power and authority*. They, sometimes, went along with the apostles; and assisted them, in planting, or watering, the churches. At other times, the apostles left them behind them, or sent them to distant churches; to set in order the things that were irregular, or perfect what was deficient; to carry letters, or messages; and to bring back an account of the state of the churches. And they, sometimes, *planted churches* themselves. For it is evident, that several churches were planted, where the apostles had never been.

But the *evangelists* received their doctrine from the apostles; and *planted churches*, according to the model, which they had delivered unto them. In this sense, I take *Philip* to have done the work of an *evangelist*; when he converted the *Samaritanes*, and the *Ethiopian Eunuch*; and *planted churches*, in all the towns, between *Azotus* and *Cæsarea*.

[For a more particular account of *superior prophets and evangelists*; see the history of the first planting the christian religion, vol. 1. p. 66, &c. And “that the *evangelists* were not the fixed pastors, or “bishops, of particular churches, or diocesses;” see Dr. *Whitby's* preface to *Titus*, p. 2.]

C. H. A. P. II.

Of the State of the christian churches upon their being first planted.

IT appeareth to me that the *christian churches*, upon their being *planted*, were not immediately *settled*, according to that *model*, which was to continue.

The apostles collected a number of converts, from among the *jews* and *beathens*, in the several towns and countries where they travelled;—baptized them, themselves; or (which seems to have been more common with them) ordered others to do it. And, after baptism, laid their hands upon the adult, and imparted unto them some of the *gifts of the holy spirit*.—They also taught them the more plain and important doctrines of christianity; so as (in some measure) to form their faith, their morals, and their worship. And then, they left them, without ordaining any *fixed officers* among them.

How long they remained in that infant and imperfect state, is uncertain. Very probably, some churches remained so, a longer time; and others, a shorter: according to the progress they made; or according to the opportunities, which the apostles, or *evangelists*, had, of going to them again, and settling them into a more perfect form. But, until that was done, we may reasonably presume, that the apostles, or *evangelists*, formed them into as much order, as the state of their case would bear. And that was to commit them to the care of some of the *elders*; i. e. of some of the *first converts*, who were most faithful, prudent, men; and who, besides a superior capacity, and greater knowlege in *christianity*, had (very probably) *spiritual gifts*, to inable them to manage the affairs of such raw and unformed assemblies. [See on 1 Tim. v. 17.]

In such a primitive and imperfect state were the churches of *Lystra*, *Iconium*, and *Antioch*, before *Paul* and *Barnabas* returned, and ordained their *elders*, to be (as I suppose) their *bishops* and *deacons*. [Acts xiii. 14, &c. and xiv. 1,—23.] And in this first state, I take all the churches to have been, to which St. *Paul* wrote his *epistles*;—except the church at *Philippi*, which was governed by *bishops* and *deacons*. [Phil. i. 1.] and that church of the *hebrews*, to
which

which he wrote ; which might, possibly, be then governed, by one, or more, of the *apostles of the circumcision*. Heb. xiii. 17.

Of those *elders*, to whom the care of a church was at first committed, I take St. *Paul* to be speaking, 1 *Theff.* v. 12, 13. where he describeth them, as “ laboring among the *Theffalonians*, *præ-* siding over them in the Lord, and admonishing them ; and he “ desireth that christian church to know and reverence them, to “ love and highly esteem them, for their work’s sake ; and to be “ at peace among themselves.” And I apprehend that, ver. 14. he addresses himself to those *elders*, exhorting them to manage the affairs of that church with prudence and diligence. [See on 1 *Theff.* v. 12, 13, 14.]

“ The *elders*, who ruled well,” [1 *Tim.* v. 17.] were, very likely, the same sort of persons. And, [1 *Cor.* xvi. 15, 16.] St. *Paul* saith to the christian church at *Corinth*, “ Ye know the family of *Stephanas*, to be the *first-fruits of Achaia*, and to have devoted themselves to serve the christians ; — I beseech you, therefore, that you submit yourselves to such, &c.”

C H A P. III.

Of that Settlement of the primitive churches, which was to continue.

S E C T. I.

The Collecting of churches, and who presided in them.

JESUS CHRIST was sent by HIS FATHER, to be the great apostle and high-priest of the *jews*. Accordingly ; he spent his life among them, and was the *minister of the circumcision*. Upon his resurrection and ascension, all power was committed unto him, both in heaven and upon earth. And then he sent out his apostles to *all the nations* ; as his Father had sent him to the *jews*. — What the qualifications of the apostles were, hath been taken notice

notice of already. Their duty and business was to *spread the gospel-doctrine* in the world, and to *plant christian churches*.

But, though Jesus Christ had sent out his apostles, they could not send out such as were apostles of *the Lord Jesus Christ*, in the highest and proper sense of the word: No! what they taught, the *superior prophets* and *evangelists* repeated and confirmed; and either *planted churches*, themselves; or assisted the apostles in *planting* and *watering* the churches. The twelve apostles of *the circumcision*; and *Paul* and *Barnabas*, the two apostles of the *uncircumcision*; together with their numerous assistants; spread the *christian doctrine* apace. And, as they understood the *languages* of the persons, to whom they preached; had *spiritual gifts* and *miraculous powers*, in so great plenty, themselves; and the apostles had a *power* of imparting them, to their converts, by the laying on of their hands; they had, within twenty or thirty years from Christ's ascension, planted churches, in most of the towns, or countries, within the *Roman empire*; and in many places beyond the bounds of it.

When they had collected a number of *converts*, in any one city, town, or country; they formed them into a society; who should meet, and converse, and worship, together; who should instruct one another in the *christian doctrine*; exhort one another to virtue and piety; and comfort one another under difficulties and discouragements. *This society* was properly called *a christian church*.

These churches were *voluntary societies*, and without any coercive power. Now, in all voluntary societies, where there is any order or *decorum*, some *præside*, and others submit to the *regulation*. When any of the apostles were present, they *præsided*. In their absence, a *superior prophet*, or *evangelist*, *præsided*. But, when apostles, *superior prophets*, and *evangelists*, were all absent, then some of the *elders* of that *particular church* *præsided*.

C H A P. III. S E C T. II.

An Account of the Elders in the primitive church.

WE have already had occasion, once and again, to mention *the elders* in the *primitive church*. It will, now, be proper to give a larger account of them.

There is a remarkable passage in *Clemens Romanus* his most excellent *epistle* to the *Corinthians*, [c. 42.] which may serve as a clue to what followeth, concerning them. "They, [the apostles,] "preaching, through countries and cities, appointed *the first-fruits* "of *their conversion* to be *bishops and deacons*, over such as should "afterwards believe; having first tryed [or *proved*] them, by the "spirit."

What *Clemens Romanus* calleth [the *first-fruits of their conversion*] I take to have been the *elders* in the *primitive churches*.

But, to clear up this matter more particularly, we may divide the *elders*, in the *primitive church*, into three sorts:

I. The [*ἀποδείκται* *eye-witnesses*,] mentioned, Luke i. 2. such as had seen our Lord Jesus Christ in the flesh, and conversed with him, in the time of his personal ministry, here, upon earth; and who had also seen him, after his resurrection; and had been *eye-witnesses* of his being alive again after his crucifixion; that grand fact, with which *christianity* must stand, or fall.

Those were *elders* of the first rank, and generally honored above all other christians whatever. The twelve *apostles of the circumcision* were of the first rank of *elders*. And, out of such, was the place to be supplied, from which *Judas* the traitor fell. The hundred and twenty, upon whom *the holy spirit* was poured down, immediately from heaven, on the ever-memorable day of *pentecost*, were of that number. And so were the five hundred, mentioned by St. Paul, [1 Cor. xv. 6.] who met Jesus, all together, by appointment, after his *resurrection*.

Out of that number, very probably, were chosen *the seven deacons* at *Jerusalem*; to manage the public, charitable fund: whilst the numerous converts, from distant countries, tarried together, at that city, to learn the *scheme of christianity* from the apostles; not
only

only for their own edification, but to carry it into their several dispersions.—And (I think) most, or all, of the *superior prophets*, and some of the *evangelists*, were of that number.

Such of the *elders*, of this first rank, as were not apostles, were next in honor and dignity to apostles. And, therefore, *presided* in the churches, in the absence of the apostles. With some of them, *Barnabas* and *Saul* deposited *the alms*, which the christian church at *Antioch* had sent to the christian church at *Jerusalem*; [*Acts* xi. 30.] because, it is very probable, there was no apostle, then, in that city. For, when there were any apostles there, the charitable contributions were laid at their feet. [*Acts* iv. 37.]

And, when there is occasion to speak of them both, the *elders* are mentioned next to the apostles; as being the second in honor and dignity. [*Acts* xv. 2; 4; 6; 22, 23. and xvi. 4. and xxi. 18.] Nay; the apostles styled themselves *elders*; as accounting it an honor and dignity even to them. Thus *St. Peter*, a little before his martyrdom, glorieth in it, that he was “*a fellow-elder with the elders to whom he wrote*; and a *witnesse* of the sufferings of Christ, and a partaker of the glory which was to be reveled.” [*1 Pet.* v. 1.] And *St. John*, upon the same account, calleth himself *an elder*. [*2 John*, ver. 1. *3 John*, ver. 1.] And glorieth in it, that he had heard, and seen, and handled of the word of life. [*1 John* i. 1.]

In comparison of the *elders* of this first rank, *the great apostle of the gentiles* speaketh diminutively of himself, as [*an abortive*, or] *one borne cut of due time*. [*1 Cor.* xv. 8.] Nay; *Philem.* ver. 9. where, according to our translation, he calleth himself [*Paul the aged*,] ought (I think) to have been translated [*Paul, the ambassador*;] as I have endeavored to show, in the note on that place. And, if so, he never once appealeth, either to his age, or long standing in the christian church, to give himself weight and credit; even in writing to the churches, where he had so many and such fierce opposers;—though he did not fail to urge every thing, that was proper, to support the great dignity of his *apostolic* character.

II. Next to the [*αὐτοῖσι* *eye-witnesses*,] were “the [*ἀπαρχαί* *first-fruits*, or *first converts*,] in any particular town, or country.”

Such as were converted at *Jerusalem*, soon after our Lord's ascension, were the *first-fruits* of the *jews*, and of the whole world. And *St. Peter* mentioneth it, as a peculiar favor, that,

“ unto them first (though his persecutors and murtherers) God, having raised up his son Jesus, sent him to bless them, by turning away every one of them from their iniquities,” [Acts iii. 26.]

St. James, one of the apostles of the *circumcision*, writing to the *christians* of the *twelve tribes*, saith, “ Of his own will did he [*i. e.* God] beget us, by the word of truth, [the *gospel*,] that we should be a kind of *first-fruits* of his *new creatures*, or *new creation*.” [James i. 18.]

Cornelius, and his company, at *Cæsarea*, were the *first-fruits* of the *devout gentiles*. And the church at *Antioch*, in *Pisidia*, were the *first-fruits* of the *idolatrous gentiles*. And were, accordingly, distinguished by a *fulnesse of the spirit*. It was this, that gave the church at *Antioch*, in *Syria*, such a sort of dignity among the *gentile churches*. And the church at *Jerusalem* was in high esteem, for being the first church of the *jewish*, and of *all the churches*.

But the *first converts* of any particular place were the *first-fruits*, or *elders*, of that place: and were deservedly esteemed and honored, for the probity of their minds, and their excellent disposition; which was so planely manifested, in their so readily yielding to conviction, and so chearfully imbracing a religion, from which they could promise themselves no temporal advantage; but which would, very probably, expose them to contempt and persecution.—St. Paul did, therefore, very justly mention it to the honor of *Epænetus*, and of the family of *Stephanas*, that they were the *first-fruits of Achaia unto Christ*, [Rom. xvi. 5. 1 Cor. xvi. 15, 16.] and of his kinsmen, *Andronicus* and *Junias*, that they were *christians before him*, [Rom. xvi. 7.] *Mnason* is, out of respect, called [an old disciple, [Acts xxi. 16.] And there is an allusion to them, [Rev. xiv. 4.] which is greatly to their honor.

III. The [*διαδοχαι*] successors of the [*ἀπαρχαι*] *first-fruits*.

When the first sort of *elders*, in *particular churches*, [I mean the *first converts*,] were dead, the wisest and gravest men (men of age, experience, and authority) were chosen to succede them in their work and office. And they, sometimes, went by the venerable name of *elders*.

CHAP. III. S E C T. III.

The Apostles chose bishops and deacons from among the elders, and generally from among the elders of the second sort.

I HAVE already observed, that the apostles did not intirely settle the churches, upon their first *planting* them; but left them to the care of the *elders*, or *first converts*: and that, after some time, they, or the *evangelists*, their assistants, returned; and settled them, according to that *model*, which was to continue.—I would here add, that they seem to me to have chosen, out of those *elders*, or *first converts*, the *stated officers* of the church;—in the following manner.

I. Such of the *elders*, or *first converts*, as had made the greatest progress in the knowlege of *christianity*; and had, in private life, and especially since they became *christians*, approved themselves to be prudent, pious, and virtuous men; and who withal appeared *apt to teach*, or able to expresse what they understood, of the *christian doctrine*, in an easie, clear, and intelligible manner:—Out of the *elders*, or *first converts*, I say, a certain number, who had the above-mentioned qualifications, were (I apprehend) chosen to be *bishops*; and set apart for such; or recommended to the divine blessing, by *fasting*, *prayer*, and *laying on of hands*, i. e. the hands of *apostles*, or *evangelists*, and of some, or all, of the *elders* of that church.

These were, sometimes, called *pastors*, from their feeding and guiding the flock; *doctors* and *teachers*, from their instructing and informing them, and *rulers* or *præsidents*, from their directing most of their public affairs; and especially, from their *præsiding* in the public worship; and *elders*, in honor to their early conversion.

There is no question to be made, but that the primitive *præsidents*, *bishops*, *pastors*, or *teachers*, had the *gifts of the spirit*; to qualifie them, in that age, for the work, which they undertook. But there were reasons sufficient for the continuance of that office,
in

in succeeding ages; when they came by their knowledge and qualifications in a more common and ordinary way.

The *bishops* of the *churches* were chosen (as hath been observed) out of the *elders*, or *first-converts*. So the *elders* of *Israel*, [mentioned, *Exod. iii. 16*; *18.*] were, very probably, no officers: or, if they were officers, they were chosen out of such of the heads of the families, whose *age* was attended with experience and wisdom. And, out of such, *Moses* (at the advice of *Jethro*, his father in law) appointed rulers of thousands, and hundreds, fifties, and tens. [*Exod. xviii. 19, &c.*] But the seventy *elders* were such, by office, as well as by age and experience. [*Numb. xi. 16.*]

The apostles, and most (if not all) of the *superior prophets*, were chosen out of the [*ἀντίστοιχοι*] *elders* of the first rank. And, after the *bishops*, that had been [*ἀπαύστοι*] *first converts*, died, their *successors* were chosen out of the *elder men*; who were more grave, knowing, and pious.

II. After the *bishops* were chosen; then, out of the remaining part of the *elders*, or *first converts*, of any particular church, a number of such as had approved themselves prudent, pious, and faithful, in private life, and especially since their conversion to christianity;—but who did not, as yet, appear apt to teach;—were chosen to be *deacons*; or to take care of the *church's treasure*. And they were set apart, in the same manner, as the *bishops*; i, e, by *fasting, prayer, and imposition of hands*.

They were, out of the common stock, to relieve the poor, the fatherless, and the widow; and especially such strangers as travelled about, to propagate christianity: to see that none wanted; and to prevent any from wronging the church, by pretending they wanted, when they really did not.

In numerous churches, and among men unaccustomed to such public affairs, it was highly requisite, in the beginnings of christianity, to choose not only honest men, but *men full of the holy spirit and of wisdom*, to look after that branch of the church's concerns. [*Acts vi. 3.*]

When an *apostle, superior prophet, or evangelist*, was present, they seem generally to have *pointed* out the persons, who should take such *offices* upon them; but always *with the consent and approbation of the church*. [See on *Tit. i. 6.*]

But,

But, after the decease of such *extraordinary persons*; nay, in one instance, whilst the apostles were alive, and present; and even by their direction; the *church*, or people themselves, appear to have chosen *their own officers*. Acts vi. 1,—6. And, who, indeed, could so well know their characters? Or who could have an equal right to choose the persons, who should *præside* over them, or manage their public affairs?

Besides *bishops* and *deacons*, in the primitive church, they had, also, *deaconesses*; who were chosen, from among the poor widows, of above sixty years of age. [See on 1 Tim. iii. 11. and v. 3,—16.] They were the servants of the christian church. [Rom. xvi. 1.] Their advanced age was proper to prevent scandal. And persons of such an age might be expected to be more grave, sober, and prudent.

The churches, in some places, seem to have kept houses of entertainment, for the christians, who travelled about, to propagate christianity. The office of the *deaconesses*, was, to attend at such houses; to instruct the younger women in private; to wash the saints feet; to relieve the sick and afflicted; to look to the poor; to dress meat for the strangers, to take care of their lodgings; and to be diligent to do every good work, that could either recommend christianity to the world, or be of service to the christians. [Vid. Clem. Alexand. Stromat. L. 3. edit. Potter. p. 536.]

What number were appointed to be *bishops*, *deacons*, or *deaconesses*, in any particular church, is uncertain. That depended upon the church's being numerous, or small; or upon the plenty, or scarcity, of persons so qualified; or upon the prospect, which they had, of making more converts. And, as to the *bishops* and *deacons*, I suppose they were commonly men of *age*, as well as *wisdom*. But, if they had *wisdom*, an advanced age was not looked upon, as absolutely necessary: as may appear from the instance of *Timothy*, who was admitted to be an *evangelist*, when he was *very young*; i. e. to an office, superior to that of a *bishop*, or *pastor*, of a particular church. Though, I think, it is also evident, from St. Paul's charging him so to behave as that *no man might despise his youth*; and from his apologizing for his *laying his hands* upon him, and imparting to him the *holy spirit*, when he was so *very young*, and alleging that it was done *according to prophesie*; [1 Tim. iv. 12,—16.] From these things, I say, it appeareth evident to me, that *Timothy's* was an uncommon instance; and that men were not usually admitted, *so young*, to the public offices of the christian church.

C H A P. III. S E C T. IV.

Several texts of Scripture considered, where the words, elders, bishops, &c. occur.

I Suppose it is evident, from what hath been said already, that I look upon the *primitive elders* of any particular church to have been no *fixed officers*; but only the *first converts* of that town, or province: and that, out of them, the *two orders of fixed officers* were chosen, *viz. bishops and deacons*. And it appeareth to me that all the *texts of Scripture* will co-incide, and confirm this account.

The *elders*, mentioned *Acts* xi. 30. and xv. 2; 4; 6; 22, 23. and xvi. 4. and xxi. 18. I take to have been [*ἀντιπάλαι*] *elders* of the first rank; who come not under the present consideration. But (as I have already intimated) I look upon *Acts* xiv. 21, 22, 23. to relate to the *elders* of those particular churches, whom the apostles, upon their visiting them a second time, ordained *bishops* and *deacons*. I own, it is not so expressed; but it will bear that interpretation. And, as other *texts* intimate that there were two, and only *two, orders* of men, that were *fixed officers*, in any particular church, we are led so to understand and interpret this place.—They, that hold *elders*, or presbyters, to be the same with *bishops*, must say, “that they ordained *bishops* in every church, but no *deacons*.” And they, that hold *bishops, elders*, (or presbyters) and *deacons*, to be three orders, or three distinct sorts, of officers, in the christian church, must conclude, from *St. Luke’s* words, “that, in every church, the apostles ordained *elders* (or presbyters;) but neither *bishops* nor *deacons*.”—The improbability of these two last mentioned interpretations seems to confirm that for which we contend.

Acts xx. 17. it is said that *St. Paul* sent for the *elders* of the church of *Ephesus*, to *Miletus*; and speaking to them, ver. 28. he telleth them, that “the *holy spirit* had made them *bishops*,” [*τὸς ἐπισκόπος.*] Now, here is a case exactly in point. A number of *elders* of the christian church at *Ephesus* are expressly said to have been *made bishops*, and that *by the holy spirit*. Can any thing come nearer the spirit and meaning of the words, already quoted from *Clement Romanus*? “They, [*the apostles,*] preaching through countries
“and

“ and cities, appointed the first-fruits of their conversion to be bishops and deacons,—having first proved them by the spirit.” If we understand by the elders, mentioned by St. Luke, those whom Clemens has called the first-fruits of their conversion, the passages come as near in sense, as may be. And here seems to be sufficient warrant for understanding elders and first-fruits to mean the same thing.

The elders of the christian church of Ephesus, who met St. Paul at Miletus, were, I suppose, some of the very persons, whom the evangelist Timothy had ordained at Ephesus. For, as the riot, which was raised by Demetrius and the company of silversmiths, had driven the apostle from thence, in an hurry, and before he had fully settled that church; (even though he had been there above two years; Acts xix. 8; 10.) he desired Timothy to stay behind him at Ephesus: and (not only to oppose the judaizers; but) to ordain bishops and deacons. [1 Tim. i. 3. compared with chap. iii. 1, —13.] And, when the apostle giveth the character of the persons, whom Timothy was to ordain, he never once mentioneth his choosing, or ordaining, any to be elders. (No! unless they were so, by their early conversion, they could not attain to be elders at all.) But he expressly ordered that such as he chose, and ordained, bishops, should not be novices, or men lately ingrafted into the christian church: [1 Tim. iii. 6.] i, e, they were to be of the number of elders, or of the first-fruits of their conversion. And he hath given a like hint, as to the deacons; [1 Tim. iii. 10.] to prevent Timothy's choosing novices into that office.

The order given, [1 Tim. iii. 6.] will help us to account for St. Paul's saying that the elders of the church of Ephesus, (i, e, such of them as met him at Miletus) were made bishops. For he had expressly enjoined Timothy not to advance a novice to the episcopate.

Perhaps, some may object, [from Acts xx. 17; 28.] “ that all the elders of the church of Ephesus seem to have been made bishops; because the elders of that church are there mentioned indefinitely, and there is no intimation that some of them only were present.”

To which I would answer, How often is it said, in the gospels, “ that the disciples said so and so to our Lord;” when perhaps, only one, or two, of them spoke? And, in many other places of the new testament, persons, or things, are spoken of indefinitely, and in general terms, when only some part is meant, and some-

times a small part. 1 John ii. 20. *Christians* are said to “have had an unction from the holy one, and to have known *all things*.” Whereas; no body understandeth that expression (though much stronger than this which we are now considering) in it’s utmost extent and latitude. Reason and experience taught them to limit St. *John*’s words. And St. *Paul* hath (I think) very planely limited that general expression, [*the elders of the church of Ephesus*, Acts xx. 17. by intimating, [ver. 28.] that they were only the *bishops* of that church, and not all the *elders*. The words are evidently capable of this limitation; and (abstracting from their being so commonly interpreted otherwise) I think this sense, if compared with the current of *scripture*, to be, at least, equally probable.

Again; *Titus* was left in *Crete*, that he might ordain the *elders* of the christian church, in every city, or town, as the apostle had commanded him. [Tit. i. 5.] And then it followeth, “If any man [*i, e, any one of the elders, or first-converts, among the christians,*] be blamelesse, &c. then you may ordain him. For a *bishop* must be blamelesse:” *i, e,* Choose such, from among the *elders*, as have the following particulars in their character, and ordain them *bishops*. For *bishops* ought to be virtuous, prudent, and pious men.

The elders of the church, [mentioned, James v. 14] I take to have been those, whom *Tertullian* [apolog. c. 39.] calls *probati seniores*, the *approved elders*; or the *bishops*, of the several *jewish churches*; and not the [*ἀρχιερεῖς*] *elders* of the first rank; because St. *James* wrote to the christians of the twelve tribes of *Israel*, in their several dispersions.—And, he calleth them *elders*, as implying their rank and dignity; just as the word *bishop* doeth, in other places, imply their work and office.

St. *Peter* hath used the very same language with St. *James*, and St. *Paul*. [1 Pet. v. 1, 2.] “The *elders*, who are among you, I exhort; even I, who am, also, myself a *fellow-elder*; and an [*eye-*] *witnesse* of the sufferings of Christ, and a partaker of [*the holy spirit*, that pledge and earnest of] the glory which is to be revealed:—feed ye the flock of God, which is among you, discharging the office of *bishops* over it, &c.” As St. *Peter* wrote to the *christians*, who had been *dévout gentiles*, in the churches of St. *Paul*’s planting, and that some considerable time after those churches had been planted; we may very reasonably suppose them

to have been settled with *fixed officers*; and that a number of their *elders* had been ordained *bishops*, long before St. *Peter* sent his *epistles* to them.

If testimonies were of any authority, I could produce that of *Epiphanius*, among the antients; and Dr. *Hammond*, among the moderns. *Epiphanius* (*Hæres.* 75. § 5.) saith, "That, at the *begining*,—the apostles ordained only *bishops* and *deacons*." And he addeth, That "he took this account from the most antient histories of the church." Dr. *Hammond* (in his annotations on Acts xi. 30. Phil. i. 1. and Tit. ii. 2.) saith, that this was the case in all the churches, viz. "That the apostles, and *apostolical men*, ordained only *bishops* and *deacons* at the first, and no [*presbyters*, or no such office as] *elders* at all." And he quoteth the above-mentioned passage of *Clemens Romanus* to prove it.

But I rely more upon the *scriptural representation*, than upon any *human testimonies* whatever. And, therefore, if any should hesitate concerning what hath been advanced, I would only desire them to give a clear account why St. *Peter* and St. *John* (who were not the *fixed officers* of any particular church) should call themselves *elders*: and St. *Paul*, in his longer and more numerous *epistles*, should never assume to himself that dignity: though his enemies forced him to say so much to his own honor, and concerning the dignity of his office and character? Or, why do we read of a person's desiring to be a *bishop*; [1 Tim. iii. 1.] but never read of any one's desiring to be an *elder*? nor of a *deacon's* being ordained to be an *elder*? though it is intimated, that such of the *deacons*, as behaved well, obtained unto themselves a good [*step*, or] degree; i, e, not towards being *presbyters*, or *elders*; but towards being *bishops*, the only superior office mentioned in that chapter. [See on 1 Tim. iii. 13.] Or, finally; how can it be accounted for, that St. *Paul* should mention, and give directions about, only the two orders of *fixed officers*, i, e, *bishops* and *deacons*, [1 Tim. iii. 1, &c.] but, upon the supposition that he designed there should be only these two orders?

I have intimated, once and again, that the *bishops* of particular churches; and the apostles, who were not the fixed officers of any particular church; were frequently called by the primitive name of *elders*;—a name, that carried honor and dignity along with it; and stood in opposition to that of *novice*, which carried along with it the idea of diminution and inferiority. I would

now add, that, though all the *bishops* and *deacons* were chosen from among the *elders*; yet it appeareth to me that, in many churches, there might be several *elders*, or *first-converts*, who were neither *bishops* nor *deacons*. For instance. If one hundred men had been all converted, the first month, that St. Paul preached at *Ephesus*; it is not to be supposed that they would have been all made *bishops* and *deacons*; though that church had increased to one thousand, by the apostle's laboring among them, for two, or three, years. No! if all the *elders*, without distinction, had been *bishops*, or *deacons*; then St. Paul could have had no occasion to have pointed out to *Timothy*, so very particularly, the character of such as he should ordain. It would, then, have been sufficient to have cautioned him only against *novices*. Whereas; he hath actually directed him, whom, or what sort of persons, to choose, out of them who were not *novices*; i, e, such of the *elders*, and such only, as were grave, pious, prudent, and virtuous men;—men, who could manage the affairs of the church, with discretion, and to advantage; and who had a good character among them that were not christians.

To the same purpose, again. After he had spoken of such of the *elders* as ruled well, and of others who deserved to be re-proved; he chargeth *Timothy*, [1 Tim. v. 22.] “Lay hands suddenly on no man, neither partake of other men's sins; keep “yourself pure.” *q. d.* You are to ordain only such to be *bishops* and *deacons*, as are men of approved characters, and fit for the work. For you yourself will, in some measure, be answerable for their behavior.

In what sense the *holy spirit* is said to have made some of the *elders* of *Ephesus*, *bishops*; will be considered hereafter.

C H A P. III. S E C T. V.

In the apostolic age, there were commonly more bishops, and deacons, than one, in particular churches.

THE particular number is not specified in scripture; but there appear to have been several *bishops*, as well as *deacons*, in one particular church, or congregation.

As *Philippi* was a church (and the only church of the *gentiles*) that had *fixed officers*, before St. *Paul's* writing to them; the *epistle* is directed "To the saints, [or *christians*,] there; together with the "*bishops* and *deacons*." [Phil. i. 1.] So, likewise, we read, [Acts xx. 28.] of the *bishops* of *Ephesus*.

Some have endeavored to elude the force of this last proof, by alleging, "that they were either the *bishops* of *Asia*; or that there "was one church of *jewish*, and another of *gentile*, christians, in "that, and most of the cities, where christianity was planted." But the *new testament* hath said neither of these things; nor given us any grounds (as far as I can find) to say so.

A third proof may be taken from *Tit. i. 5.* where the apostle ordered that *evangelist* to ordain *elders*; i, e, more than one, in every city, or town, where there was a christian church. And, when other churches came to be settled, they appear to have been formed according to one and the same model.

I do not suppose, that more than one *bishop* was absolutely necessary, in a small church, as considered in and by itself. But there was a necessity for more, upon the two following accounts. 1. Their infidel neighbors were to be converted. And, therefore, *Clemens Romanus* saith, "That the apostles ordained the *first-fruits* of their "conversion, to be *bishops* and *deacons*, over them that should afterwards believe." 2. They had no *schools*, *academies*, or *colleges*, (as we now have) for training up youth. And, therefore, *pastors* were trained up, in their churches; and a number ordained *bishops*, in the churches already planted; that they might go and settle in other churches, when more were planted.

Upon

Upon these two accounts, the case is very much altered; and one *bishop*, or *pastor*, may now be as able to perform the duty of that office; as a great many could, in that primitive age.

No *bishop* appeareth to me to have had any power, or authority, over any church, except that over which he was a *bishop*;—unless it was with the consent and approbation of that other church. Nor had he *any power* over his own church, but in order to their instruction and benefit: a *power* of doing good, but not of *lording it over God's heritage*!

Nor doeth any church appear to have been superior, or subordinate, to any other: if we except the regard, which the churches, that were later planted, paid to those of a longer standing; and particularly to that at *Antioch* in *Syria*, among the *gentile churches*; and to that *Jerusalem*, as the first *church* of the *jewish*, or of all the christian, churches.

C H A P. III. S E C T. VI.

One of the bishops, in every particular church, was the præfident of that church; and, from the second century, he alone was called the bishop. An inquiry, how that custom was introduced.

WE must advance one step further, in order to lay before the reader the *full and final settlement* of the *primitive churches*; viz. “That one of the *bishops* was the stated *præfident*, “among the *bishops* themselves; as well as over the whole church, “or congregation, where he was fixed.”

How this custom was introduced, is the subject of the present inquiry.

It hath often been alleged “that, in the *apostolic age*, all the “*bishops*, in any particular church, appear to have been equal in “power and dignity; and to have been appointed jointly to *præside* “over, govern, and instruct, that one particular congregation.” And further, “That, throughout the *new testament*, and in the “*apostolic fathers* of the *first century*, there is no intimation of
“ the

“ the superiority of one of those *bishops*, to any other ; unless
 “ that obscure, figurative, and disputed, expression of *the angel of*
 “ *the church*, &c. Rev. ii. 1 ; 8 ; 18, &c.” And I cannot find
 but that this observation is, in general, well grounded.

It may then be inquired, “ If this was the state of the church,
 “ during the *first century*, how came so great a change to be made
 “ so suddenly^a ? For, in the *epistles of Ignatius*, (which are reck-
 “ oned to have been written in the beginning of the *second century*,
 “ and but a few years after the death of St. *John*) *one man is set*
 “ *up, in every church*, there mentioned, above all the other *officers*
 “ of *that church* ; and called [*the bishop* ;] and represented, as
 “ having *elders*, and *deacons*, as well as the whole church, in sub-
 “ jection to him.—And that is supposed to have been, at that
 “ time, the *constitution of the christian churches*, every where.”

Answer. Suppose we allow the *smaller epistles of Ignatius* to be genuine, and not interpolated ; (For, as to the *larger epistles*, I think, they are now commonly given up ;) yet it will be granted, that they differ upon this head, not only from the *language of scripture*, and of the other *apostolic fathers* ; but speak even in stronger terms, concerning this matter, than the confessedly genuine *fathers* of the second, and a great part of the third, century.

However ; it doeth plainly appear, from the other *christian writers* of the second and third century, “ that one of the *bishops* was the *stated præfident of a church* ;” though he did not, for some time, ingross to himself the name of *bishop*.

The custom appeareth to me to have risen thus.—*Reason* directed all regular assemblies to a *moderator, chairman, or præfident* ; and the *christian churches* were to be regular and orderly assemblies. As long, therefore, as the apostles themselves lived, I take them to have been, of course, the *præfidents*, in whatever church they appeared ; and that, as long as they resided in that place. Where there was no apostle, if there was a *superior prophet, or evangelist* ; he,

^a Bishop Pearson [*oper. posthum. p. 82, &c.*] supposes that a *bishop* was, by St. Paul, set over the presbyters, in the several churches, between that apostle's leaving Rome, the first time ; and his going thither a second time. But my objection to that, is, that neither the scriptures, nor the apostolic fathers of the first century, afford any clear proofs of such an appointment. I should rather conjecture that this alteration took place between the death of St. *John*, the last of the apostles of our Lord, and the time that *Ignatius* wrote his epistles.

he, likewise, *præsided*, of course; as long as he stayed with that church.

But, as neither apostle, *superior prophet*, nor *evangelist*, were the *fixed præsidents* of any particular churches; one of the *bishops* of that particular church was chosen the *stated præsident*, and had the title of [*πρόεδρος*, *senior probatus*, &c. i. e. the *præsident*, or *approved elder*.] And, in the *second century*, they began to give him the name of *bishop*; calling the other *bishops*, [*presbyters*, or *elders*,] to distinguish them from the *stated præsident*.

And why might not this custom be introduced gradually, as well as that of choosing some from among the *elders* to be *bishops* and *deacons*? There was, at least, equal reason to wait, for some time, in order to see how the *bishops* behaved; and which of them seemed most worthy to be so advanced above the rest: as there was to wait, and see how the *elders*, or *first-converts*, behaved, that they might choose the *most approved of them* to be *bishops* and *deacons*.

In most or all societies, one man is preferred to another; either upon the account of his age, prudence, learning, piety, or integrity, &c. And few societies, if any, are governed by an intire parity. The apostles knew this. For they so far knew mankind; were acquainted with the customs of the *synagogue*; and had an uncommon and supernatural *illumination*.—And that they appointed *that there should be such a præsident* (though the custom was to be introduced gradually, and not 'till a long time after the *churches* were planted) appeareth probable to me; upon these two accounts.

1. “I cannot, otherwise, conceive how that custom should be so universal, so soon after the death of the apostles.” If one, or two, or a few, *churches* had innovated; surely the majority would scarce have forsaken the *apostolical* order and appointment. But, if the apostles, when they foresaw their own death approaching; that, in a few years, there would be no apostles, nor *evangelists*, to visit, and *præside* over, the *churches*, any more:—if, upon such a prospect, I say, they directed them to choose one of their own *bishops* to be their *fixed and stated præsident*; it is no wonder that the custom should prevail so quickly, and so universally.

2. “I reckon this the only way of making the *scriptures* and the *primitive fathers* agree.” For the writings of the *fathers*, in the second and third century, plainly testify the fact; and are the strongest proof, that can be alleged, upon this subject. And how they,
who

who had the *scriptures* in their hands; received them from the apostles; and read them every week, *publicly*, in their *churches*; could reconcile their own custom, or writings, with the *sacred oracles*;—is what I cannot account for, but upon this supposition.

And, that what the apostles, and *evangelists*, did (in this respect) occasionally, the *præsidents*, or *bishops*, did stately, may further appear, from the names and appellations given them by the antients. For instance. They styled St. Peter, *bishop of Rome*, and of *Antioch*; not because he founded those churches; (for they were founded by others;) but because he was reckoned to have been much at those places, and frequently to have *præsided* in those churches. Thus, they also styled St. James, the *bishop of Jerusalem*; which must have been upon the same account. And the *scripture* doeth, indeed, once call the apostolic office, τὴν ἐπισκοπὴν, *the episcopate*. [Acts i. 20.] Though, perhaps, only as that word may denote any *superintendency*, or *inspection*, whatever.

In like manner, the antients called *evangelists*, *bishops*. So Timothy was styled the *bishop of Ephesus*; Titus, the *bishop of Crete*; and Mark, the *bishop of Alexandria*;—because they were very much at those places, and frequently *præsided* in the churches there.

Nay; still further to confirm the matter, they have, on the other hand, called the *bishops*, [*the successors of the apostles*;] and have attempted to give lists of the names of such as succeeded the apostles, in some particular churches. Whereas; *bishops* could be the successors of the apostles, in no other sense, than as they *præsided over particular churches*. For, as the apostles were to convert distant nations, and *plant churches*, all over the world; the *bishops* of particular churches could not be *their successors*. Neither do I find that they pretended to be so.

There is a surprizing passage in *Clemens Romanus* his *epistle to the Corinthians*, [§ 44.] viz. “The apostles knew, by our Lord Jesus Christ, that contention would arise about the name of *bishop*, [or “of the *episcopate*.] Wherefore, having a perfect fore-knowledge “of this, they constituted the above-mentioned [*officers*, i, e, *bishops and deacons*.] And, then, gave direction; that, whenever “they should die, other chosen and approved men should succeed in their ministry.” [See on 2 Tim. ii. 2.]

Surely; *this prophetic* hath been fulfilled, if ever any was. And their fore-knowledge of the contention, [about the name, and office, of a *bishop*,] proved to be the *most perfect*. For this subject hath been the innocent occasion of many and warm controversies, in the christian church;—too many, alas, already, so that we should beware of increasing the number.

I have, therefore, endeavored to represent my opinion, in so meek and inoffensive a manner, as not to irritate any body; however their sentiments may differ from mine. And, I would further observe, that I am neither positive of being certainly and infallibly in the right: nor reckon the subject itself of that vast importance, as that what appeareth to be the truth, ought to be defended, in such a manner as is destructive of *charity*; that brightest and most momentous of all the virtues of the christian life!

Thus have I brought down my account so low, as to show how the *scriptures* may be reconciled with the antient *fathers*.—But, “That those *præsidents*, to whom the name of *bishops* came in time to “be restricted, were set over only *single churches*, *parishes*, or *congregations*, in the second and third century; and, that the other “*bishops*, or *elders*, of any one particular *church*, were as a council, or “assistents, to the *præsident* ;”—hath been made out, with so much learning and perspicuity, by the very judicious *author* of the *inquiry into the constitution, &c. of the primitive church*,—that I forbear proceeding any further; and would refer my reader to that labored and accurate performance, if he desireth to see how the facts appear, from the testimony of the *fathers* of the *second and third century*.

The End of the first part of the E S S A Y.

A N

E S S A Y.

P A R T II.

*Concerning the public worship of the christians,
whilest the spiritual gifts continued.*

I N T R O D U C T I O N.

I KNOW of no *treatise*, antient or modern, that hath been written, directly and immediately, upon this subject; though several have given brief and transient hints concerning it; when treating of other subjects, or explaineing particular texts of scripture.

This part, therefore, of the *Essay*, ought to be looked upon, as only a *rough draught*; or the outlines of a *discourse*, that may be filled up, and perfected, by such as come after me. For, whoever hath looked into this subject, will not expect a perfect account of the public worship of the christians, whilest the extraordinary gifts continued: because the *new testament* itself affordeth us only some broken and transient hints, which were chiefly occasioned by the disorders of the *lately planted churches*.

The *twelfth* and *fourteenth chapters* of the *first epistle to the Corinthians* must be our *text*. For there we have the largest and most particular account. But we shall, also, take notice of the other shorter and more general intimations, which are to be found in several of the *epistles*.

C H A P. I.

The spiritual gifts and miraculous powers, (mentioned 1 Cor. xii. 8, 9, 10; 28, 29, 30.) explained.

A view of the order, in which St. Paul hath ranked the gifts of the spirit, 1 Cor. twelfth chapter.

Verſes 8, 9, 10.	Verſe 28.	Verſes 29, 30.
(1.) <i>The word of wiſdom.</i>	(1.) <i>Apoſtles.</i>	(1.) <i>Apoſtles.</i>
(2.) <i>The word of knowledge.</i>	(2.) <i>Prophets.</i>	(2.) <i>Prophets.</i>
(3.) <i>Faith.</i>	(3.) <i>Teachers.</i>	(3.) <i>Teachers.</i>
(4.) <i>Gifts of healing.</i>	(4.) <i>Miracles, $\delta\upsilon\alpha\mu\acute{\alpha}\tau\epsilon\varsigma$.</i>	(4.) <i>Miracles, $\delta\upsilon\alpha\mu\acute{\alpha}\tau\epsilon\varsigma$.</i>
(5.) <i>Working of miracles, $\epsilon\pi\epsilon\gamma\gamma\acute{\mu}\alpha\tau\alpha \delta\upsilon\alpha\mu\acute{\alpha}\tau\epsilon\omega\upsilon$.</i>	(5.) <i>Gifts of healing.</i>	(5.) <i>Gifts of healing.</i>
(6.) <i>Prophecie.</i>	(6.) <i>Helps.</i>	} (6.) <i>Speakers of tongues ^a.</i>
(7.) <i>Discerning of ſpirits.</i>	(7.) <i>Governments.</i>	
(8.) <i>Divers kinds of tongues.</i>	} (8.) <i>Divers kinds of tongues ^b.</i>	(7.) <i>Interpreters of tongues.</i>
(9.) <i>The interpretation of tongues.</i>		

BEFORE we ſhow how thoſe *ſpiritual gifts* were made uſe of; it will be neceſſary to give a brief account of the *gifts* themſelves;—referring the reader, who is willing to examine this ſubject more accurately, to the more large and particular account of them, in *the hiſtory of the firſt planting the chriſtian religion*, vol. 1. p. 38, &c.

At preſent, we ſhall follow the order, in which St. Paul hath ranged them, [1 Cor. xii. 8, 9, 10.] After we have obſerved that *this part of the epiſtle* was occaſioned by contentions among the *chriſtians* at *Corinth*, about the exerciſe of their *ſpiritual gifts*; and perhaps,

^a *Speakers of tongues*, in the third liſt, may comprehend *prophecie*, *discerning of ſpirits*, and *divers kinds of tongues*, in the firſt liſt; in aſmuch as theſe were generally the ſubjects, treated of, by thoſe who had the *gift of tongues*. For, beſides exerciſing the *gift of tongues*, they propheſied, ſpoke the wonderful things of God, or magnified God. [See *Miſcellan. ſacr.* Vol. 1. over againſt p. 74. Mark xvi. 17. Acts ii. 11. and x. 46. and xix. 6.]

^b Perhaps the apoſtle makes *divers kinds of tongues*, in the ſecond liſt, answer both to *tongues*, and *the interpretation of tongues*, in the firſt.

perhaps, by a letter from the *Corinthians*, inquiring in what order they should exercise them.

The body of *that church* was collected from among the *idoltrous gentiles* : [1 Cor. xii. 2.] but there were also some *jewish converts* ; [Acts xviii. 4.] and particularly a *false apostle*, who valued himself greatly upon his being a *jew*. “ As to spiritual persons, or *persons* “ who had the *gifts of the spirit*, the apostle telleth the *gentile* “ converts, or the body of that church, that they had been former- “ ly *idolators*, and led away by such dumb *idols*, as could neither “ speak and *prophecie* themselves, nor indue them with the *gifts of* “ *tongues and prophecie*. Notwithstanding which, God had, out of his “ free-grace, given them *his spirit*, since they had imbraced the *gospel*.

“ The *Jews*, who gloried in being *the antient people of God*, “ pretending to have the *spirit of God*, and that it was *peculiar to* “ *their nation*, [Acts x. 45.] had no preference, upon that account, “ under the *gospel*. For, upon the *believing gentiles*, the *holy spirit* “ was conferred ; whilst the *unbelieving jews*, who called *Jesus ac-* “ *curfed*, did not partake of the *gifts of the spirit* ; whatever pre- “ tences they made thereto.

“ As, therefore, both *jews* and *gentiles* had received the *holy spi-* “ *rit*, from mere undeserved favor ; there was reason for all of “ them to be modest and humble ; and not to assume any undue “ superiority over other christians ; nor to slight them who had the “ *spirit*, as well as they. Whatever *gifts* they had, they were all “ communicated, *by one and the same spirit, through one and the* “ *same Lord*, and *from one and the same God*. And, though they “ were various, they were all fitted, and designed, either for found- “ ing, or building up, the *churches*.” For instance. Unto one sort of *persons* was given, by the *spirit*.

I. *The word of wisdom*, i. e. the whole scheme of the *gospel-doctrine*. So we find [*wisdom*,] and [*the wisdom of God*,] used in this *epistle*, [1 Cor. i. 24. and ii. 6, &c. compare Ephes. iii. 10.] And St. *Peter* saith, that his brother, *Paul*, wrote his *epistles*, according to [*the wisdom given unto him*.] 2 Pet. iii. 15.

This was the *highest spiritual gift*. And, as it is placed the first among the *gifts of the spirit*, [1 Cor. xii. 8.] it answereth to apostles [1 Cor. xii. 28, 29.] who are there placed, the first in order, among the persons, who had the *gifts*.—From their having this *gift*, they are called *wise men*, [Luke xi. 49. compared with Matt. xxiii. 34.]

This

This *word of wisdom* was communicated to them, by *immediate revelation*, from our Lord, or from *the spirit*: (and is therefore called by the name of *revelation*, 1 Cor. xiv. 6.) For they received their *gospel*, “neither from man, nor by man, but by the revelation of the Lord Jesus Christ.” [See Gal. i. 1; 12.] Whereas; even *superior prophets*, and *evangelists*, (not having the *word of wisdom*) were to impart what they had learned, of the apostles, “unto faithful men, who should be able to teach others also.” [See 2 Tim. ii. 2.]

But, under *the word of wisdom*, I would also include the *greater prophecies*; i. e. the knowledge of the *mysteries*; or of the grand events, relating to the christian church; and of the remarkable revolutions, that would happen therein. For, (1.) Our Savior speaketh of it, as a thing peculiar to the apostles, that *unto them it was given to know the mysteries of the kingdom of heaven*. [Matt. xiii. 11. Mark iv. 10, 11. Luke viii. 10] (2.) The whole scheme of the gospel doctrine is called the *mystery of godliness*; [1 Tim. iii. 16.] and *the wisdom of God in a mystery*. [1 Cor. ii. 7.] (3.) The mystery of God’s calling the *gentiles* to be his people, without any subjection to the *law of Moses*, is called *wisdom*: as may be seen, by comparing the following texts, [Eph. i. 8, 9, 10. Col. i. 9; 12, 13; 26, 27, 28. and ii. 2, 3.] (4.) These *mysteries* are said to have been communicated *by revelation*, [Gal. i. 12. Eph. iii. 3. Rom. xvi. 25.] just as the former branch of *the word of wisdom* is intimated to have been given. [1 Cor. xiv. 6.] (5.) None but apostles appear to have had the revelation of those *grand mysteries*. For unto St. Peter was it first reveled, that the *devout gentiles* should be taken into the christian church, without any further subjection to the *law of Moses*, than that, to which they were formerly obliged. [Acts x, xi.] and to St. Paul; that the *idolatrous gentiles* should be received, without any subjection to the *Mosaic law*. This was one of *the mysteries of God*, of which he was a faithful steward. [1 Cor. iv. 1, &c.] And he often calleth it *a mystery*. [Rom. xvi. 25. Eph. i. 9. and iii. 3,—9. and vi. 19. Col. i. 26, 27. and ii. 2. and iv. 3. 1 Tim. iii. 9.] To him was also reveled the *mystery of God’s casting off, the jews*; *the mystery of iniquity*, or of the *revelation of the man of sin and son of perdition*, who would introduce a most amazing apostasie and corruption into the christian church; [2 Theff. ii. 1, &c.] the *mystery of recalling the jews*, and of the complete fulness of the *gentiles*; [Rom. xi. 11, &c.] and the *mystery* that the last generation shall not die at all.

[1 Cor.

[1 Cor. xv. 51.] And finally; unto St. *John* was reveled *the mystery of the seven stars*; [Rev. i. 20.] *the mystery of God*; [Rev. x. 7.] and *the mystery of Babylon, the woman, the beast, and the false prophet*. [Rev. xvii. 5; 7, &c.] But I have not found any clear and certain intimation, in the *new testament*, that such *mysteries* were reveled immediately, to any of the *superior prophets*, or *evangelists*; much lesse to any of the *christian brethren*. (6.) The order, in which things are ranged, [1 Cor. xii. 8; 28, &c.] requireth that the revelation of the *mysteries*, or grand events relating to the christian church, should be reduced under the head of *the word of wisdom*; and looked upon, as peculiar to *apostles*. For, as the *word of wisdom*, ver. 8. is placed first among the *spiritual gifts*; it must, of course, answer to *apostles*, who are ranked the first, among the persons, who had the *gifts*; [verses 28, 29.] And, consequently, under *the word of wisdom*, we ought to reckon all the branches of *the gift*, which was peculiar to apostles. Whereas; if we place the *revelation of such mysteries*, under the second head; viz. *the word of knowlege*, it must answer to *superior prophets*, who (as hath been observed) do not appear to have had *such revelations*.

II. By the Spirit, was given unto some of the christians, what St. Paul hath called *the word of knowlege*; [1 Cor. xii. 8.] i, e, *a full and clear comprehension of the scope and design of the law and the prophets, and a thorough understanding of the confirmation which the old testament gave to christianity*.

St. Paul hath used the word [*γνῶσις*, knowlege,] in this sense. [Rom. ii. 20. with which compare 1 Tim. vi. 20.]

This is reckoned the second in order, of the *spiritual gifts*, [ver. 8.] as *superior prophets* are the second among the persons who had the *gifts*. [verses 28, 29.]

And it appeareth that this *word of knowlege* was communicated not only to apostles, but to *superior prophets*, also; witnesse St. Stephen's speech, Acts vii.

III. Another spiritual gift was *Faith*, or a *stedfast belief, and firm persuasion, of performing what they were going about*. So the word, [*faith*,] is used. [Matt. xvii. 20. and xxi. 21. Mark xi. 22. Luke xvii. 6. Acts vi. 8. 1 Cor. xiii. 2.] But, as this gift of *faith* is, [1 Cor. xii. 9.] placed the third in order, and answereth to (*doctors*, or) *teachers*; [verses 28, 29.] I take it there to signifie
“ that

“ that satisfactory evidence, and full persuasion, in preaching the
 “ *christian doctrine*, which became [*Διδάσκαλος*, *doctors and teachers* ;]
 “ such a stedfast belief, and full assurance, of their *teaching* agree-
 “ ably to what they had learned of the apostles, as that they could
 “ teach with authority and without hesitation.” That proceeded,
 very probably, from the *spirit*’s strengthening their faculties, and
 particularly their memory.

IV. By the *spirit*, was imparted unto many of the first christi-
 ans, the gift of healing diseases, i, e, “ a power of cureing diseased
 “ persons, in a perfect, immediate, and, miraculous, manner ; by
 “ only speaking a few words ; or using some common action ; such
 “ as touching the diseased persons, anointing them with oil, laying
 “ their hands upon them, raising them up, or the like.”

This *gift* I take to have consisted in an *impulse from the spirit*
 upon their minds, that, upon their speaking, or acting, so and so,
 the *divine power* would be exerted, in this, or that, manner ; and
 that all, that the *christians* had, was such a *prophetic impulse*. The
power was not theirs, but God’s.

V. By the *spirit*, several of the first christians were inabled to
 do other mighty and miraculous works ; *that is*, besides healing
sick, or diseased, persons. Such was St. *Peter*’s striking *Ananias* and
Sapphira dead, and St. *Paul*’s punishing *Bar-Jesus* with blindness.
 Of this sort was the apostles conferring the *gifts of the holy spirit* up-
 on *christians*, by the laying on of their hands. And finally, of
 this sort, also, was raising the dead.

We have here followed the order, in which these two *miraculous*
powers are mentioned, 1 Cor. xii. 9, 10. Whereas ; verses 28, 29,
 30. *δυνάμεις* *miracles*, or *mighty works*, are twice placed before *heal-*
ing diseases. Possibly, St. *Paul* might think it indifferent which of
 the two were placed first. Though I rather think that he did not
 regard the order, in which he placed them, verses 9, 10. but mind-
 ed the order exactly, ver. 28, &c. and intimated that he did so, by
 saying, that God hath set some in the church, *first* ; others, *secondly*,
 &c. And what confirmeth this, is, that, Mark vi. 5. and xvi.
 17, 18. *other* [*δυνάμεις* *mighty and miraculous works*] seem to be pre-
 ferred to *healing diseases*. Nay ; and such [*δυνάμεις* *mighty works*,] as
 conferring *miraculous gifts* upon others, and raising the dead, evi-
 dently appear to have been superior to the mere *healing diseases*.

Perhaps,

Perhaps, it will be wondered, why these two powers, [*of healing diseases, and doing other great miracles,*] are brought in among the *spiritual gifts*, that were exercised in their churches; or why they were, at all, brought in among the *spiritual gifts*.

I think it may remove the difficulty, to observe, that the *Corinthians* had not ranked the *spiritual gifts*, and *miraculous powers*, in their proper order; but esteemed those *gifts* and *powers* most, that struck mankind most, and made the greatest show. Whereas; the apostle directeth them to prefer the most useful *gifts* and *powers* to those that were less useful. And, accordingly, he seteth himself, on purpose, to rank each *gift* and *power*, in their proper order; at least, such as they had misplaced, or contended about.

The distinction between *spiritual gifts*, and *miraculous powers*, seemeth to have been this; viz. By the *spiritual gifts*, some knowlege was communicated to the minds of those persons, who were favored with them, By the *miraculous powers*, no knowlege was conveyed; but they could do great and mighty works, to awaken men's attention, and prove their own divine mission. When they worked miracles, they had an impulse of the spirit, to direct them to set about such mighty works. And when, by *miraculous operations*, they had roused men's attention, and proved their own divine mission; then, by the *spiritual gifts*, they communicated some useful knowlege to the world.

What use might be made of the *miraculous powers*, in the church, shall be shown, when we come to speak of their *public worship*.

VI. *Prophecie* was another *spiritual gift*, which St. Paul hath defined, [1 Cor. xiv. 3.] to be "a speaking unto men, for edification, and exhortation, and comfort."

I have never found *propheying* used, in the *old* or *new testament*, for mere explaning the *scriptures*; or teaching, without *inspiration*. But it appeareth to me to be always meant of speaking, or acting, by *inspiration*. Sometimes it is to be understood of *foretelling future events*, such as no human sagacity could have foreseen. But that is not always it's signification: though the word [*propheying*,] in our language, seemeth generally to signifie the giving forth such *prædictions*.

But, in *scripture*, *propheying* is sometimes to be understood as a *delivering*, by *inspiration*, some *doctrine*, *direction*, or *exhortation*, more peculiarly suited to the state of that church, or of some part

of it. At other times, *praying by inspiration*; or *singing psalms*, and *hymns*, and *spiritual songs*, come under the general name of *propheying*. For all these were performed, in the *primitive church*, by *inspiration*; and were a speaking, not only unto God, but unto men also; and that *for edification*, or *exhortation*, or *comfort*. Nay; thus we actually find *singing*, or celebrating the praises of God, called by the name of *propheying*; [1 Sam. x. 5, 6; 10.] though possibly some *prophetic discourses*, or actions, might accompany that singing the divine praises.

Again; *propheying* doeth, in some *texts*, include *discerning of spirits*, and *the interpretation of tongues*. But, as these two last gifts are here mentioned distinctly, by the apostle; we shall consider them under distinct heads.

The persons, who had this gift of *propheying*, are called [*helps*,] 1 Cor. xii. 28. For, by their *discourses*, *prayers*, *hymns*, and *psalms*, they *helped* the *christians* very much, in the carrying on of their *public worship*.

VII. To some of the first christians was imparted *the gift of discerning spirits*.

This consisted of three branches. (1.) A being able to distinguish, or *discern*, by what *spirit* any man spoke, who pretended to *propheying*; i, e, whether he spoke only from his own private suggestion, or from the *spirit* of God. This must have been, at that time, a very useful and necessary gift. For the *canon* of the *new testament* (by which doctrines may, and ought now to, be tried) was not then complete. And it often happened that they had no apostle present, to give them his judgment of such things as were pretended to be *divine revelations*. And yet many *false apostles*, and *false prophets*, did (even in that age) go out into the world; and acted with so much subtilty, that (if possible) they would have deceived the very elect. But the christians had an unction from the holy one, and knew all things. And, therefore, they were advised, very justly, not to believe every spirit; but to try the spirits whether they were of God. [1 John ii. 20; 27. compared with chap. iv. 1.] And (though they were not to despise *propheys*, yet) they were to prove all things, and then to hold fast that which is good. [1 Thess. v. 20, 21, 22.] This gift's being so common was the foundation of St. Paul's giving that rule, [1 Cor. xiv. 29.] "Let the prophets speak
"two or three, and let the others judge: Καὶ οἱ ἄλλοι διακρίνουσιν."

(2.) Under

(2.) Under this head of *discerning spirits*, there seemeth to have been included, “ An ability of knowing, with what intention, un-
“ believers, or such as were ignorant of the christian religion, came
“ into the *christian assembly*; and sometimes the secret intentions of
“ professed christians, also, were thereby discovered.”

Thus St. *Peter* detected the fraudulent designs of *Ananias* and *Sapphira*, and laid open their secret intentions. [Acts v.] St. *Paul* detected the wickedness of *Bar-Jesus*, the *magian*; who secretly endeavored to turn away *Sergius Paulus*, the *Roman consul*, in the island *Cyprus*, from embracing the christian faith. [Acts xiii. 6, —12.] and perceived that the same man at *Lystra* had faith to be healed. [Acts xiv. 9.] And St. *Paul* speaketh of the christians at *Corinth*, as capable of telling a stranger, who came accidentally into their church, the secret thoughts of his heart, so as to make him fall down on his face, and acknowledge (with great surprize) that God was among them of a truth. [1 Cor. xiv. 24, 25.] (3.) Under this head of *discerning spirits*, may most properly be comprehended, “ A knowing the temper and future behavior of some of the
“ christians; and consequently their fitness for such and such offices, or stations, in the christian church.” So the *holy spirit*, by the mouth of the *prophets* at *Antioch* in *Syria*, said, “ Separate me *Barnabas* and *Saul*, for the work, unto which I have called them.” [Acts xiii. 2.] And *Timothy*, who entered very young upon the work of an *evangelist*, was pointed out, to St. *Paul*, by *prophecy*. [1 Tim. iv. 14.] And, [Acts xx. 28.] it is said that the *holy spirit* had made the *elders* of the church at *Ephesus*, *bishops*; [i. e. such of them as then met St. *Paul* at *Miletus*.]

In like manner, *Clemens Romanus*, in the passage already cited, saith, “ that the apostles appointed the first-fruits of their conversion to be *bishops* and *deacons*, having first [tried, or] proved
“ them, by the spirit.” *Ignatius* [*Proem. Ep. ad Philadelph.*] speaketh of the *bishop*, *presbyters*, and *deacons*, at *Philadelphia*, as appointed by the counsel of *Jesus Christ*, and confirmed by his *holy spirit*. [See also §. 1. and *Ep. ad Eph.* § 1; 3; 6.] And *Clemens Alexandrinus* [as quoted by *Eusebius*, *H. E. l. iii. c. 23.*] saith, “ That St. *John*, after his return, from *Patmos*, to *Ephesus*, went
“ about, among the churches, in the neighboring provinces: and
“ (among other things) chose such men into the number of the
“ clergy, as were pointed out to him by the spirit.” τῶν ὑπὸ τοῦ πνεύματος
μαρτυρουμένων.

Divines have been at a losse for the sence of the word, κυβερνήσεις, 1 Cor. xii. 28. which we translate [*governments.*] Many have taken it for the *bishops*, or *præsidents*, of the churches. And the word, considered by itself, is capable of that signification. But take it in the connection; and according to that order, in which it is here placed; and it rendereth that *interpretation* dubious; nay, (I think) intirely overthroweth it. For it cannot be supposed that the *præsidents* should be set so low in the order of *persons*, who had *the gifts of the spirit*, i. e. after *doctors* or *teachers*, *workers of great miracles*, and such as had the gift of *healing*. The *præsidents* were to direct such persons in the use of their *spiritual gifts*; and, consequently, must have been superior to them.

Suppose it should be objected, “that, if the word, [*κυβερνήσεις governments,*] doeth not signifie *præsidents*; then here is no “word, in this place, that relateth to them.”

To this I would answer, I suspect that the *false apostle*, the *judaiser*, who so violently opposed St. Paul, and the pure christian doctrine at *Corinth*, had, himself, assumed the office of *præsident*. And, therefore, the apostle doeth, neither chap. xii. nor chap. xiv. say any thing directly about *præsidents*, and the respect which was due to them; because he thought the *false apostle* deserved no respect; though he had a great deal paid him, especially by his own faction. And yet St. Paul would not say so, in plane terms; but passeth him by in silence, in order to break the faction gradually, and with lenity. Though I reckon that he addresseth that *false apostle* obliquely, chap. xiv. 37, 38.

Dr. *Lightfoot* hath, indeed, led the way to the right interpretation; by making [*κυβερνήσεις governments*, ver. 28.] to answer to *the gift of discerning spirits*, [ver. 10.] For so the order and connection requireth. But the *Doctor* hath been unhappy in his endeavors to support that sence; and hath been too implicitly followed by men of great learning and sagacity. For he hath made *κυβερνήσεις* to signifie [*deep and profound reaches:*] and would confirm it from the *Septuagint's* using the word in that sence, [Prov. i. 5. and xi. 14. and xxiv. 6.] Whereas; κυβερνήσις doeth properly signifie *the steering of a ship*, or *the skill of a pilot*. And, by a very strong and beautiful figure, it is put for *governing*, *directing*, or *managing with judgment*. These are the usual and proper senses of the word. And Dr. *Lightfoot* has mistaken the sence of *κυβερνήσις*, in all the three places alleged. In the LXX, Prov. i. 5. runeth thus, —

ὁ νοῦμαν κυβερνήσιν κλησεται, *A man of understanding shall obtain the skill of a pilot, or be able to steer right.* And, accordingly, the *vulgate* (which hath generally followed the LXX) hath rendered it, *intelligens gubernacula possidebit.* Prov. xi. 14. is in the LXX, οὐκ ἔστι κυβερνήτης κυβερνήσεως, *πῶς ἔστι, in the vulgate, Ubi non est gubernator, populus corrueat.* *Where there is no steering, [or no pilot, i. e. none to govern and direct,] the people will perish.* And, chap. xxiv. 6. μετα κυβερνήσεως γίνεσθαι πόλεμον, *in the vulgate, Cum dispositione initur bellum.* Which doeth not, indeed, come so near the LXX, as in the two former places; but cometh nearer their sense than Dr. *Lightfoot*. For the LXX do here speak in the same figurative manner; viz. *War is made by steering right, or with good government and skilful direction.*

The LXX have, therefore, used the word κυβερνήσεως in it's common signification; and have thereby very justly expressed the proper sense of the *hebrew* word, [תַּחְבֻּלוֹת *tachbuloth.*] St. Paul hath, also, used the word with the greatest propriety, [1 Cor. xii. 28.] and Dr. *Lightfoot* had no occasion for such a far-fetched interpretation, in order to make governments, [ver. 28.] to answer to discerning of spirits, [ver. 10.] For, if they could try the spirits, and discern whether a man, who pretended to prophesie, spoke by private suggestion, or divine impulse, they could skilfully govern, or direct the judgments of, the christians; and show what regard they were to pay to such prophecies, or doctrines.—If they could know the secrets of men's hearts; when a jew, or heathen, came into their assemblies, they could inform the christians, with what views such persons came among them; whether as spies, to betray them to their enemies and persecutors; or with a sincere desire to be acquainted with christianity, in order to imbrace it upon sufficient evidence. And so, likewise, they could discover, whether professed christians joined with them, in order to partake of their alms and charity; or with sincerity and uprightness of intention.—From such a knowledge of men's hearts, they, to very good purposes, sat at the helm; and could direct the church to steer right, in her behavior towards them, and treatment of them.—And finally, as they could prove, or try, persons, by the spirit, in order to fix them as officers in the churches; they could govern the judgment of the churches, or direct them to a right management, in a matter of very great moment. For, as the apostles were but fourteen in all; and the superior prophets and evangelists but a few, compared with
the

the great and extensive work of gathering, and settling, so many churches, and those at so great a distance;—this first *proving them* who were to be *bishops* and *deacons*, by the *spirit*, was of great service, in that infant-state of the church: considering what, and how many, enemies they had; and to what disorders such raw and lately-formed assemblies were subject. For upon the behavior of the *bishops* and *deacons* a great deal must have depended.

Thus, I think, I have fully and clearly settled the signification of *νεφθησεν*, in this place: though I desire no body to assent to my interpretation, further than they themselves shall apprehend it to carry light and evidence along with it.

VIII. By the *spirit*, were given to some of the *primitive christians* divers kinds of tongues; or “An ability to speak, by inspiration, “one or more languages, which they had never learned in the “common and ordinary way.”

IX. The *intepretation of tongues* was another *gift of the spirit*; i, e, “a power of understanding, and intelligibly turning into the “native tongue, what another had spoken in a dead, or foreign, “language.”

For instance. As several of the *christians* had the gift of but one or two languages; and some of them could speak none but their own mother-tongue; though they had some other *spiritual gift*, or *miraculous power*: Suppose, therefore, one of them to have spoken *hebrew*, in a church, where the body of the christians understood only *greek*; and that the person, who spoke in *hebrew*, was unacquainted with the *greek* language; or, at least, that he could not speak it readily and intelligibly (which I suspect to have been the case of the *false apostle*, in the christian church, at *Corinth*) then there was a necessity, for some, that understood both the languages, to interpret in *greek*, what he had spoken in *hebrew*; that all the church might understand and profit. And so, at any time, when the auditory consisted of persons of different nations; it was highly proper and desirable that some should interpret what any of the persons, then present, did not understand; that all might learn, and all might be edified.

In the synagogue, the *interpreter* was inferior to the *reader*. [*Vid. Vitring. de vet. synag. p. 1020.*] And so, in the christian church,

church, he, that *interpreted*, was looked upon as inferior to him, who *spoke in an unknown tongue*.

To make the three places agree, [1 Cor. xii.] we may justly suppose, that *divers kinds of tongues*, [ver. 28.] answer both to *tongues*, and the *interpretation of tongues*, [verses 10, and 30.] For the expression is of sufficient latitude to take in both:—And that *speaking with tongues*, [ver. 30.] doeth answer to *prophecie*, *discerning of spirits*, and *the gift of tongues*, [ver. 10.] For (though they might sometimes, perhaps, only repeat part of the *old testament*, in the *original language*; or speak to foreigners what they had learned of christianity from the apostles; yet) they, who exercised *the gift of tongues*, did, generally, at the same time, *pray also*, or *prophecie*, *sing psalms*, or *hymns*, or *discern spirits*;—as well as *speak in an unknown tongue*. [See Acts x. 46.]

These are the *gifts*, which, by *the spirit*, were distributed among the *christians*, in the *apostolic age*.—The first appeareth to me to have been always communicated, by an *immediate effusion of the holy spirit from heaven*; and without the laying on of the hands of any man. And, I suppose, the second was, generally, (if not always) communicated in the same manner. But the other *gifts* seem to have been communicated, to whole churches, I mean to all the adult persons, by *the laying on of the hands of the apostles*.

C H A P. II.

The primitive christians were, many of them, illiterate persons; and many churches collected chiefly from among the idolatrous gentiles;—which things show the necessity of the gifts of the spirit, in that first age of the church.

TO have the more clear idea of the *public worship* of a *primitive christian church*, such a one, for instance, as that at *Corinth*; we must suppose great numbers of them unacquainted with the *writings* of the *old testament*, and without the *gospels*, *acts*, or many of the *epistles*, in their hands; as well as without any other *books of christian divinity*;—without any *forms of prayer*, and *psalms*, or *hymns*, set to tune, or put in metre; I mean such as contained the *gospel-revelation*, or were peculiarly suited to the state of a *christian church*. And yet, most of the *primitive christians* were, themselves, illiterate persons; and many of them had been *idolatrous gentiles*; unacquainted with the *true God*, and exceedingly ignorant in the affairs of *religion*. They were, therefore, wholly incapable of carrying on public worship; i, e, of making *discourses*, or *sermons*, drawing up *prayers*, or composing *psalms* and *hymns*, for themselves, or for the *church*.

All, that we can suppose such an assembly to have done, without the *gifts of the spirit*, towards the carrying on of their *public worship*, would be only, that some of them might have read some parts of the *old testament*, if they had had it in their own language. But, as *printing* was not then invented; the *translations* of the *old testament* into other languages very scarce, and difficult to be come at; and *learning* itself not half so common as it is now;—we cannot suppose that *many* of the *primitive christians* could have done so much as to have read a *chapter* in the *old testament*. And, as to the *new testament*, little or none of it was committed to writing, when the *churches* were first gathered.

To illustrate this ; let us consider with what difficulty the *Indians*, near *New England*, have been formed into *churches* ; and what a length of time and pains have been made use of ; and yet the progress hath been small. At the rate they have proceeded, it would require several ages to plant and settle as *many churches*, among them ; as *St. Paul* himself, in the space of twenty years, planted and settled. Or, let us reflect upon the state even of the *clergy*, at the *reformation*. They had been educated in *schools*, and *colleges*, and had had books and leisure, and many opportunities for conversation and reflection : and yet they were (most of them) so far from being able to compose *sermons*, or *homilies*, *liturgies* and *psalms*, set to tune and put in metre ; that, when their most skilful superiors had præpared such *helps* for them, they had much ado to read, and make use of, them, with any tolerable propriety and decency. And the *primitive christians*, without such an education, and such *helps*, must have been much more unable to carry on their *public worship*. The greatest disorder, and utmost confusion, must unavoidably have filled the assembly ; if they had not had some, at least, of the abovementioned *gifts of the spirit*. But, with these *gifts*, they could worship decently, and to edification.

C H A P. III.

Some general observations, concerning the persons, who regulated, or carried on, the public worship, in the primitive churches.

S E C T. I.

Who præsidèd in their public worship, and wherein that præsidèd consisted.

IN a church, where every adult person, men and women, had one, or more, of the *spiritual gifts*; whenever they came together, they were able to carry on the *public worship*; some one part, and some another.

But, as so many *inspired persons*, who had all been lately converted, may be supposed to have been, each of them, wonderfully surprized, and pleased, with his new gift; and in danger of ranking it above it's due order; and of exercising it sooner, or longer, than was regular, and to the hindering of others from the exercising *their gifts*:—In such an assembly, I say, one, or more *præsidents* was highly requisite, not to say necessary;—such *præsidents*, as have been taken notice of, *Part I. chap. III. § 2, 3.* Men, who had prudence and authority, who knew mankind, and the state of that particular church; and to whom the *persons*, indued with the *gifts of the spirit*, would pay deference, and a proper regard.—These, then, are the *first* sort of persons, of whom we shall take notice, in considering the *christian worship*.

Why the apostle took no notice of the *præsidènt* of the church at *Corinth*, hath been hinted already. For that church appeareth to have been in it's primary, imperfect state, when *St. Paul* wrote his *epistles* to it, and not then settled with *bishops* and *deacons*. The *judaizing christian*, therefore, who seemeth to have assumed the *apostolic* character, [*2 Cor. xi. 13, 14.*] was admitted to *præsidè*, as long as he stayed there; and that as a thing of course;—at least,
until

until St. Paul had shown him to be a *false apostle*, and one who did not deserve so much regard.

The apostles did of course *præside*, wherever they came. Sometimes they also taught, in a manner superior to all other *doctors* and *teachers*. And they spoke dead, or foreign, languages; whenever there was occasion. At other times, they *prophefied*, *prayed*, or *fung*, by *inspiration*. And, I think, they sometimes did also *lay their hands* upon *new converts*, publicly, in the *church*; and thereby impart *the gifts of the holy spirit*. [See Acts viii. 15,—18. and xix. 1,—7. 1 Tim. iv. 14. compared with 2 Tim. i. 6.] But, when the apostles themselves were silent; such, as had *spiritual gifts*, spoke; according to the order and method which they appointed and directed.—In the absence of an apostle, an *evangelist*, or *superior prophet*, *præsided*. And they, sometimes, *taught* what they had learned of the apostles. At other times, they *prophefied*, *prayed*, or *fung*, by *inspiration*; for the benefit and edification of the church.—But, when neither *apostle*, *superior prophet*, nor *evangelist*, was present; then some of the *elders* of that church *præsided*: I mean, until the church was settled with *fixed officers*. And then, I suppose, the *bishops* did always *præside*, and either carry on the *public worship* themselves, or direct in the management of it.

CHAP. III. SECT. II.

What part of the public worship the women might perform.

AS the case of *the women* differed from that of *the men*; we shall, in the next place, inquire what the apostles ordered, concerning their carrying on of the public worship.

In that truly primitive age of the church, the *spirit* was given unto *women*, as well as unto *men*. So the prophet Joel had foretold; [Joel ii. 28, 29.] viz. “that their daughters should *prophefie*, “as well as their sons; and maid-servants, as well as men-servants, should have *the spirit* poured out upon them:” which

prophecie (as St. Peter hath assured us) began to be fulfilled, on the ever-memorable day of *pentecost*. [Acts ii. 16, 17, 18.] And *Philip*, the *deacon* and *evangelist*, had four daughters, virgins, who did *prophecie*. [Acts xxi. 8, 9.]

The *apostolic* rule, therefore, was, that, when they were under *immediate inspiration*, the *women* might *pray*, or *prophecie*, in the church. [1 Cor. xi. 5, &c.] But, when they were under no such *inspiration*, then they were not to speak; i. e. neither to *pray*, nor *read*, *teach*, nor *ask questions*, there. [See 1 Cor. xiv. 34, 35. 1 Tim. ii. 11, 12. and Dr. Lightfoot's works, vol. 2. p. 788.]

They were also directed, when they had an *impulse of the spirit*, to behave with all modesty and subjection; and not to speak *open-faced*, like the heathen *priestesses*; but to keep on their veils, as a token of their inferiority and respect to the men in general; but especially to the *angels*, whom I take to have been the *presidents* of the churches. [1 Cor. xi. 10.] Publicly to ask questions, or to enter into any sort of conference with the men, in the church, showed a sort of an equality; and was, therefore, prohibited. But to be the mouth of the congregation, or to assume the personage of *doctors*; and to speak, in the church, as *teachers*; carried with it such an air of superiority, as tended to confound that *subordination*, which was pointed out by *creation*, and increased by the *fall*. [See note ^b, 1 Tim. ii. 8.]

CHAP. III. SECT. III.

The primitive christians *could either stir up, or quench, their spiritual gifts; and could, even when under an impulse of the spirit, speak, or hold their peace, as the præident directed.*

IT will further help us to understand the nature of their *public worship*, to remember that they could *stir up, or quench, the spirit*; and that, even when under an *impulse*, they could *speak, or refrain from speaking*.—They *quenched the spirit* in others, when they would not allow them to exercise their *gifts*; and they *quenched the*

the spirit in themselves, by forsaking the christian assembly, neglecting to make use of their *gifts* for the public good; or by a disorderly, or insolent, and uncharitable, use of them, in the *church*; or an undue preferring their own particular *gifts* to those bestowed upon others: but especially by wickedness, or *apostasy* from the *christian religion*.

But, when they, with charity and candor, allowed others in their turn publicly to exercise their *gifts*; and spent their hours of retirement in reading the scriptures, meditation, and prayer, or other acts of devotion; when they lived pious and virtuous lives; frequenting the public assembly; and there, in their proper time and order, made use of their *gifts*, either for converting unbelievers, or building up the *christians*;—then, *they stirred up the gift which was in them*; and unto them, who had some measures of *the spirit*, more was given, and they had in abundance. [See on 1 Theff. v. 19.]

Hence it is, that St. Paul advised the *Corinthians*, “to be zealous in exercising the best, or most excellent, spiritual gifts; but chiefly such as were most for edification;”—though, at the same time, they were to account the moral virtues, and particularly, charity, or *love*, more excellent than all their *spiritual gifts*; how much soever they might affect, or edifie, mankind. [1 Cor. xii. 31. and xiii. 1; 8,—13. and xiv. 1; 12, 13.]

They could likewise *speak*, or *refrain from speaking*, even when under an *impulse* of the *spirit*; i. e. the *gifts of the holy spirit* were not like the possessions of the *heathen priests*, who (at least, as they pretended) were not masters of the *spirit* that possessed them. Whereas; the *christians*, however *filled with the holy spirit*, remained masters of their own actions. *For the spirit of the prophets was subject to the prophets. And the true God was not the author of confusion; but of peace and order*; and that not in one church only, but in all the churches of the *christians*.

By this mean, it came to pass that the *spiritual gifts* of the *inferior prophets* could be regulated by the *presidents* of the *churches*: and that the *christians*, who had the *gifts of the spirit*, could, each of them, in their turn, either speak, or hold his peace; as he was ordered, or permitted. For, suppose they had all come together into the *church*, and each of them had been impatient to be heard first, or to speak longest; and the motions of the *spirit* had been so ungovernable, as not to leave a man master of himself; they would

would have been in danger of speaking all together; or of quarrelling who should be first heard, or who should speak most. But, as none of them was under a necessity of *speaking immediately*, "They could all *prophezie*, one after another; that all might learn, and all might be comforted."

CHAP. III. S E C T. IV.

Concerning the continuance of the gifts of the spirit, in the christian church.

IT is evident, from the new testament, that several of the first christians had *the extraordinary gifts of the spirit*: and that they could *stir up those gifts*, or *quench the spirit*; according as they behaved. It may, indeed, be supposed that some *quenched the spirit*; but we have no reason to think that all did so. Now they, who behaved well, would, most probably, have their *spiritual gifts* continued; and be, at certain times, capable of exercising them, to the end of their lives.

Accordingly; we find, from the apostolic epistles, that there were several persons, in the christian church, who had *extraordinary gifts*, or *miraculous powers*, for many years after the several churches were planted. St. Paul has often taken notice of them, in his epistles. And there are intimations of the like kind in the epistle of St. James, the first of St. Peter, the first of St. John, and St. Jude.

It has, indeed, been said, "That *the apostolic fathers* have "taken no notice of the continuance of those extraordinary gifts." To which it has been answered, 'Suppose it to be true, The same thing might be observed of some epistles in the new testament, particularly of the epistle to the *hebrews*, which were written before the destruction of *Jerusalem*; when St. Paul and some other apostles were living, and preaching the gospel in various places; *the Lord working with them*, and (as we may justly suppose) *confirming the word with signs following*.' [See Mr. *Jortin's remarks on ecclesiastical history*, p. 332.]

Before I passe on, I would observe, that, in *the epistle to the hebrews*, there is a plane intimation of the continuance of *the spiritual gifts*, and *miraculous powers*. [Heb. vi. 4, 5, 6.] though I have not found any clear and expresse testimony of that kind, in *the second epistle to the Thessalonians*, in *the epistle to Philemon*, in *the second epistle of St. Peter*, nor in *the second and third epistles of St. John*. But, then, it ought to be remembered that most of those epistles are very short. And that the apostles had no occasion to mention the *extraordinary gifts*, in those brief epistles; as having already mentioned them in their former epistles to the same persons.

However; all do not allow that *the apostolic fathers* have passed over *the extraordinary gifts of the spirit*, in utter silence. *Clemens Romanus* was the companion of *St. Paul*; and is mentioned by that apostle, with great honor, among his *fellow-laborers*, whose names are in *the book of life*. [Phil. iv. 3.] He was afterwards bishop of the christian church at *Rome*, and wrote an epistle to the christian church at *Corinth*, in the name of the whole church at *Rome*. This epistle he is supposed to have wrote, about the year of our Lord 96. And in it, [§ 2.] he puts *the Corinthians* in mind that a plentiful effusion of the spirit was upon them all. And again; [§ 46.] *There is one spirit of grace, which was poured out upon us*. For *Clemens* himself, as he was the companion and fellow-laborer of *St. Paul* had, most probably, received the spirit, as well as the *Corinthians*.

Hermas was another, who was acquainted with *St. Paul*, and is mentioned by that apostle, *Rom. xvi. 14*. He wrote a book called *The Shepherd*, about the year of our Lord, 100. And [l. 2 § 11, 12.] he speaks evidently of persons, as then having the spirit of God. “For (says he) the spirit of God does not speak to a man; when he will; but when God pleases. When, therefore, a man, who has the spirit of God, shall come into the church of the righteous;—he speaks in the congregation, as he is moved of God.”

Ignatius lived in the days of the apostles, and is said to have conversed familiarly with them. He was bishop of the christian church at *Antioch* in *Syria*, in the latter part of the first, and the begining of the second, centurie. He was sent, in chains, attended by a guard of soldiers, from *Syria* to *Rome*, to be devoured by wild beasts, for the testimonie of Christ. And, as he passed through *Asia minor*, he wrote several epistles to the christian churches, to
guard

guard them against the hæresies then springing up, and to recommend it to them to adhere to those bishops, presbyters, and deacons, who held the pure apostolic doctrine. Those epistles he is reckoned to have written about the year of our Lord, 107. And [*ep. ad Ephes.* § 20.] ‘ he tells the *Ephesians*, “ that he had a design ‘ to write them another letter, and to instruct them in some points, ‘ *μόλις αἶψαν ὁ κύριός μοι ἀποκαλύψῃ, especially if the Lord shall revele any ‘ thing to me.*” Whence it seems not improbable, that he had ‘ been favored with some revelations. The same inference may be ‘ made, from those words to the *Philadelphians*, [§ 7.] “ When I ‘ exhorted you to adhere to your bishop, presbyters, and deacons, ‘ some of you suspected that I had been informed of dissensions ‘ among you. But he is my witnesse, for whose sake I am ‘ bound, that I knew nothing from any mortal man: *but the spirit spoke*, saying, *Do nothing without the bishop, &c.*” [*See Mr. Fortin’s remarks on ecclesiastical history, p. 355.*]

Justin Martyr is reckoned to have been borne about the year of our Lord 89. at *Sickem in Palestine*; but he was not converted to christianity ‘till the year 132, or 133. when he must have been above forty years of age. In his dialogue with *Trypho*, the jew, [*p. 308. edit. Paris. 1636.*] he saies expressly, *παρεσὶ γὰρ ἡμῖν καὶ μέχρι νῦν προφητικά χαρίσματα ἐσὶν For with us, [christians] there are, unto this time, the prophetical gifts.* And again; [*ibid. p. 315.*] having mentioned some of the old testament prophecies, concerning God’s pouring out *the spirit*, he adds, *καὶ παρ’ ἡμῖν ἐσὶν ἰδοὺν καὶ θηλείας, καὶ ἀρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ Θεοῦ ἔχοντας You may see among us, [christians,] both women and men, who have gifts from the spirit of God.*

Irenæus was cotemporary with *Justin*, but wrote somewhat later, and lived much longer. He himself tells us “ that he was acquainted with several, who had conversed familiarly with the apostles.” From his name, he is reckoned to have been a *greek*; and it is probable, that he was of *Asia minor*, from his early acquaintance with *Polycarp*. [*Vid. Euseb. Hist. Eccles. l. 5. c. 20.*] He was afterwards bishop of the christian church at *Lyons in Gaul*, and is thought to have wrote *his books against hæresies*, about the year of our Lord, 178.

As he was, most probably, borne a few years after the death of *St. John*, he could not have received *the gifts of the spirit* from the hands of any of the apostles. But, as he was *acquainted with several who had conversed familiarly with the apostles*, he must have
known

known whether or no *the extraordinary gifts* were continued among them.—Agreeably to these observations, *Irenæus* does not, himself, lay claim to *the extraordinary gifts*; but he expressly affirms that other christians, in his days, had *the prophetic gifts*, and that he had heard them exercising of them. His words are, “As we, also, “hear many of the [*christian*] brethren, in the church, who have “*the prophetic gifts*; and who speak, by the spirit, various languages; and who bring to light the secrets of men, for the public good; and revele [*or publish*] the mysteries of God.” [*Vid. Iren. adversus hæres. l. 5. c. 6. Euseb. Histor. eccles. l. 5. c. 7.*]

I will not undertake to vindicate all the miracles, which are reported to have been worked for several hundreds of years after the death of the apostles. But, as, during their lives, none but *apostles* could impart the miraculous gifts; there is no reason to think that any had that power conferred upon them, after their deaths. However; whilst the persons lived, upon whom the apostles had laid their hands, and conferred *the gifts of the spirit*, one may rationally suppose that so long *the gifts of the spirit* continued in the church. And that when they were all dead, then those gifts ceased.—This, I think, is the period, at which one may very naturally suppose them to have ceased.—All the books of the new testament were written, and the sacred canon finished, before this period. Christianity had taken root among *jews*, and *devout*, and *idolatrous*, *gentiles*. The churches were settled according to that model, which was of *apostolic* institution; and the means of continuing this excellent revelation fully granted unto mankind. Here, therefore, would I suppose that *the prophetic gifts* ceased in the church. The testimonies produced show that so long they did actually continue. And *Chrysostom* declares that, in his days, they were ceased long ago. [*See on 2 Thess. ii. 6.*]

C H A P. IV.

The several branches of the public worship, when spiritual gifts did most abound in the church.

WHEN a christian church, consisting of persons, who had the gifts of the spirit, was assembled; their worship consisted of the following parts:

I. They had some *sacred writings* read among them:

I confesse, I have not yet found any clear proof, from the *acts of the apostles*, or their *epistles*, that the *scriptures* of the *old testament* were read in the *christian churches*. They were evidently read in the *jewish synagogue*; from whence the *christian churches* borrowed several rules and customs. Our Savior read a part of the *prophets*. [Luke iv. 16, &c.] Paul and Barnabas attended upon the reading of the *law*, and the *prophets*, in the *synagogue*, at *Antioch* in *Pisidia*. [Acts xiii. 14, 15.] And that the *writings* of the *old testament* were read in the *synagogue*, will further appear, even to them that are not acquainted with *jewish antiquities*; from consulting Acts xv. 21. 2 Cor. iii. 15. Luke xvi. 29; 31.

The *christians* also might read the *old testament*, in *their churches*, even in the days of the apostles. And (as there was no dispute about it) the apostles might have no occasion to take notice of it, in their *epistles*. Possibly, they, who were so fond of *speaking in an unknown tongue*, and who are reproved by St. Paul, [1 Cor. xiv. 2, &c.] might either *read*, or *repete* without book, some part of the *old testament*, in the *original languages*^a, i, e, in *hebrew* or *chaldee*. For Dr. Lightfoot hath made it appear highly probable that the *hebrew tongue* was what the *Corinthians* were then peculiarly fond of. And, when we consider that the *false apostle* was a *jew*; and, particularly, that he gloried in his eloquence; it greatly confirmeth the Doctor's observation. For what tongue was a *jew* so likely to glory

^a I call them *languages*, because a part of *Daniel*, and *Ezra*, are reckoned to have been written originally in *chaldee*; though the rest of the *old testament* was written in *hebrew*.

glory in, as the *hebrew*? And what was he so likely to speak in *hebrew*, as some parts of the *law*, or the *prophets*? *Books*, which the *jews* had in the highest veneration!

The apostles, themselves, did evidently repete some parts of the *old testament*; and often appealed to *those antient and sacred writings*, when they preached to *jews*, or *profelytes of the gate*.

And *Justin Martyr*, [*Apol. 2. p. 98. Paris. edit. 1636.*] who flourished in the second century, and not very long after the death of *St. John*, speaketh of the *christians* reading some parts of the *scriptures of the old testament*, in their churches, in his days; as well as those of the *new testament*; as the time would allow. And he doeth not mention it as a custom, that had been lately taken up, by the *christians*. [*Vid. etiam apostol. constitut. l. 2. c. 57.*]

But whether they read the *old testament*, or no; we find orders from the apostles, themselves, that they should read some parts of the *new testament*, as soon as they were written, and sent among them. [*Col. iv. 16. 1 Cor. xiv. 37. 1 Theff. v. 27. 2 Theff. iii. 14.*]

II. There were *discourses* made to the people, futed to the state of that church, or of some part of it.

When an *apostle*, *superior prophet*, or *evangelist*, was present, I have observed that they *taught* the people. [*Acts xx. 20. 2 Tim. iv. 2.*] In their absence, the *doctors*, or *teachers*, may be supposed, most usually, to have *taught*;—sometimes, what of the apostles doctrine they could remember, without *inspiration*, (a thing which *St. Paul* prohibited to the women!) and, at other times, by the *holy spirit's* bringing to their remembrance what the apostles had taught; or by *inspiring* them with some *immediate revelation*, futed to the present case.

But, besides the discourses of *apostles*, *superior prophets*, *evangelists*, and *teachers*, the *inferior prophets* (both men and women) *said*, or *sung*, by *inspiration*, something, that might instruct, reprove, or comfort, the christians; and support and animate them, more especially under persecution, or the prospect of it.—For it was necessary that the *first christians* should be frequently *instructed*; considering the slow and gradual progresse of the *human understanding*; and, especially, in the common people, who are not used to think closely, to apprehend things quickly, or to retain any thing long, unlesse it has been frequently inculcated.—It was necessary

cessary that they should often be *exhorted* to leave those wicked habits, which had grown up with them; and which their *idolatrous neighbors* still retained, and thought to be no crimes:—And that they should be *exhorted*, also, to *persevere*, in the profession, as well as practice, of *christianity*; notwithstanding the numberless difficulties and discouragements, which then attended such a profession. And, finally, that they should be *reproved*, when they transgressed; and *comforted*, when they lived according to the rules of the *gospel*.—But I cannot find that ever any of the *inferior prophets* made *discourses* to the people, when they were not under an *impulse of the spirit*.

In the *synagogue*, any man, who had a mind, might *ask questions* of his *teachers*, and demand a further explanation of what had been said. And this *custom* was also transfered into the *primitive christian church*, and that with the approbation of *St. Paul*. Only, he would not permit the *women* to do so;—as the *judaizers* at *Corinth* would have had them. No! if they wanted to have any further instructions, they were to ask their own parents, or husbands, at home; and not to enter into such conferences publicly in the church.

III. *Some great offenders were publicly reproved.* [1 Tim. v. 20, &c.] and others fell under a *church-censure*, and were publicly cast out of the society, and disowned by the other *christians*. [1 Cor. v.] It hath been questioned, whether what the apostle calleth [*a delivering incorrigible offenders over to Satan, &c.*] was a *church-censure*, or *some disease*, inflicted upon them, by the *apostolic rod*. *Answer.* I look upon them to have been two distinct things; though they might both have been inflicted, at the same time, upon the same person. The church passed a censure upon an offending brother; the apostle inflicted a disease upon him, by miracle. The last was, according to the language of the jews, *the delivering the offender over to Satan*.—And, as to the *apostolic rod*, or the power of the apostles to punish bold and daring offenders;—Our Lord's striking *Ananias* and *Sapphira* dead, upon *St. Peter's* reprimand and prædiction; and *Bar-Jesus*, the *Magian*, blind; to support the authority and dignity of the apostolic character of *St. Paul*;—are unquestionable proofs that such a *power* was sometimes exerted. And the expressions of *St. Paul*, [1 Cor. v. 4, 5. 2 Cor. x. 6. and xiii.

xiii. 2,—10.] are so strong; that I know not how to understand them, unless they refer to such a power.

But, besides St. Paul's threatening to deliver the incestuous Corinthian over to Satan, it is evident that the church was to pass a censure upon that offender. For the church was to come together; [1 Cor. v. 4.] and to purge out that old leaven, that they might be a new lump; [ver. 7.] and to put away from among them that wicked person; [ver. 13.] And, accordingly, [2 Cor. ii. 6.] it is called [the censure, or] punishment, inflicted by many.

What, therefore, a church could do, to a professed christian, who was a notorious offender, was, to pass a public censure upon him, and shun all society and familiar conversation with him, until he became penitent: to testify to the world, that they disapproved of his ways, and did not own such a wicked person for a christian brother. And, as there were but two families, or kingdoms, that of God, and that of Satan: he, that was cast out of the family of God, was of course looked upon as belonging to that of Satan. But to deliver him over to Satan, to destroy, or mortify, his flesh, in order to reduce him to repentance, and prevent his final destruction; could proceed only from the power of our Lord Jesus Christ: which doeth not appear to have been committed to any persons, but to apostles only.—When such offenders, as were censured, became penitent, the church received them in again: I suppose, as publicly as they had cast them out.

IV. Though I have not found any plain instance, in scripture, of their baptizing persons in the church, and when they were assembled for public worship: yet it is sufficiently evident that they celebrated the Lord's Supper, as a part of their religious worship.

As this ordinance was appointed to keep up the memory of Christ's death, and to place his love to men in the strongest point of view;—in the first fervors, all, who had imbraced the christian religion, seem to have observed it every day. [Acts ii. 42; 46.] But the first day of the week, which (from Christ's rising on that day) was called the Lord's day; and was known among the primitive christians, by that name; [Rev. i. 10.] was the day, on which they more solemnly and statedly assembled for public worship. Accordingly; we find the disciples gathered together, that day, on which our Lord arose from the dead. [Luke xxiv. 33. John xx. 19.]
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The next *Lord's day*, they were assembled again, and *Thomas* with them. [ver. 26.] On the day of *pentecost*, which was the *Lord's day*, they were all with one accord in one place; and then received a most plentiful effusion of the holy spirit. [Acts ii. 1.] So again, [Acts xx. 6, 7.] we are informed that, on the first day of the week, the disciples came together to break bread; and that St. Paul tarried seven days at *Troas*; (as on purpose to have an opportunity of assembling with the whole church;) being ready to depart on the morrow. And then he instructed them, in a long discourse, as well as broke bread with them. [Acts xx. 5.—11.] From whence we may gather that the *Lord's day* was the usual time for the whole church to assemble: and that one principal design of their assembling, on that day, was to celebrate the *Lord's supper*; which was, generally, a part of their religious worship.

That the first day of the week was observed, by the christians, in distant countries, may further appear, from 1 Cor. xvi. 1, 2. where it is intimated that the churches in *Galatia*, and the church at *Corinth*, usually held their assemblies, on that day. And, from that text, we may gather another particular also, which accompanied their public worship; and especially, their celebrating the *Lord's supper*; viz. that, as they laid aside some of the money, which they had gained that week (in proportion as they had thrived in their particular business, or calling,) so each of them did, on the *Lord's day*, put that sum into the common treasury of the church^b; for the use of the poor, the fatherless, the stranger, and the widow; to support such as traveled about, to preach the gospel; or for any other expences, which might conduce to the public interest of christianity.

V. They had public prayers, as a very considerable part of their religious worship. I think, they prayed, generally, by inspiration, i. e. that not only the matter, but even the very order, and expressions, were dictated by the spirit. [Rom. viii. 26, 27. 1 Cor. xiv. 15. Jude, ver. 20.] But, if any prayed, without being under an impulse of the spirit; it was the men only. [1 Tim. ii. 8, &c.] And that

^b Παρ' ἑαυτοῦ τισέτω, seems to imply that they were, each of them, to lay up something privately, or by himself. But then συναρπίζων must signify the putting it into the common treasury of the church. For (as Mr. Locke very justly observes) "if they only laid it aside at home; there would, nevertheless, be need of a collection, when St. Paul came." [See Mr. Locke on 1 Cor. xvi. 2.]

that they sometimes prayed so, appeareth not improbable, from St. Paul's directing them, for whom they ought to pray. [1 Tim. ii. 1, &c.] For, if they had always prayed by *inspiration*, they could not have needed such a direction. The *spirit* would have directed them, for whom to pray, as well as how to perform that duty.

In their *public prayers*, "they were to offer up supplications, intercessions, and thanksgivings, for all men; for kings, and all in authority; and for persons of *different nations and religions*, as well as for *all christians*. They were to pray against evil, and for all sutable good; that God might be honored; the true religion spread; and they themselves be happy, after a life spent in piety and virtue." i. e. They were to calculate their *prayers*, as well as *discourses*, to promote peace and benevolence, piety and universal righteousness.

At the conclusion of their prayers, and praises, the people did all, aloud, and with one voice, say, *Amen*^c; thereby signifying their consent and approbation of what had been said, [1 Cor. xiv. 16.] That was according to a very antient custom among the jews. [Deut. xxvii. 15, &c. 1 Chron. xvi. 36: Neh. v. 13.]

VI. They had also *psalms*, and *hymns*, and *spiritual songs*, as part of *their worship*, whilst the *gifts of the spirit* abounded in the church.

The *psalms* and *hymns* were, perhaps, such as they found in the *old testament*, or such as had been composed by *poetical persons*, who had been much conversant in those *sacred writings*. But the *spiritual songs* were, very probably, such as were dictated by the *holy spirit*. And, therefore, the *singing them* might be very properly called, [*singing in, or by, the spirit*.] The matter of them was (like that of their *discourses*, and *prayers*) some useful truths, which tended to instruct, reprove, or comfort, them; to praise God, and to excite the love of piety and benevolence among men.

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^c Ἰδιώτης the unlearned. [1 Cor. xiv. 16.] The word is used by Josephus, [Ant. l. iii. c. 9. § 1.] for a *private person*, in opposition to a *priest*, or the whole body of the people; and for a *private person*, in opposition to the general of an army, by Xenophon. [Cyræd. p. 86. Edit. Hutchinson, 4to. Leunclav. 8vo. p. 31. & Hutchinson. p. 600. & Leunclav. p. 200. Hutchinson. p. 622. Leunclav. p. 207. Vid. etiam Herodian. L. i. p. 1.]

The persons, who had, and exercised, *spiritual gifts*, were looked upon, as in a *public capacity*, or station; and the *private christian*, who fate by, was not to say, *Amen*, to any thing; unless he understood what had been said.

The manner appeareth to me to have differed very much from what is now in use among *christians*. For (instead of reading a line, in singing which the whole congregation joineth) they seem to have had no lines read, nor any singing, in which the whole congregation joined with their voices. The way was, I suppose, to chaunt, or speak, in a quick and tuneable manner; something like that, which the *jews* still retain in their synagogues. And I can find no proof of any more than one person's singing, at a time, or at the utmost two, and that alternately; whilst the rest of the congregation continued silent ^d.

The grounds I go upon, are, that [1 Cor. xiv. 15.] St. Paul speaketh of his *praying*, and of his *singing*, alone, and by himself; though the congregation were present. And that they did not all speak at *prayers*, is, I think, evident. Whereas; he puteth them upon a level, in this respect; intimating that the congregation no more joined with their voices, in *singing*, than in *praying*. And, [ver. 26.] he doeth not speak of the whole church's having a *psalm* ready, but some particular persons only.

Again; it was not usual for the *spirit* to *inspire* two persons, at the same time, with exactly the same thoughts and words. Whereas; the whole congregation must have been *inspired* with the same thoughts and words, if they had all joined with their voices, in *singing spiritual songs*; or songs, in, or by, the *spirit*.

Indeed, [Acts iv. 24.] the apostles and their company, seem to have been all, at once, *inspired* with the same thoughts; and enabled to say, or *sing*, them, in the very same words. But I can find no other instance of more than one, or two, persons being

^d It is plane that only one sung at a time, as that only one read, when the *Apostolic constitutions* were written. [Vid. l. viii. c. 13. *ad fin.*] But the people are represented as answering, in the close; or repeting and singing the last words. [Vid. *Apostol. constit.* l. 2. c. 57.] Which *Eusebius* [*H. E. L.* 2. c. 17.] expresses thus, "When one has begun to sing a psalm, harmoniously and gravely, the rest, silently hearkening, do, after, sing out, in *chorus*, the later parts only of the "verses." [See *Patrick's pref. to the Psalms.*]

Moses and all *Israel* sang, [Exod. xv. 1.] And there was a great number joined their voices, along with others that used musical instruments. [2 Chron. v. 13.] In *Ezra's* time, the priests and levites among the *jews* are said to have *sung together by course*, in praising and giving thanks unto the Lord. And the people shouted with a great shout, when they praised the Lord. [Ezra iii. 11.] Christ and his apostles sang an hymn; [Matt. xxvi. 30.] and *Paul* and *Silas* prayed and sang praises. [Acts xvi. 25.] ὕμνον τὸν Θεῷ.

being inspired, at one time, with the same prayer, or hymn of praise.

I suppose St. James's advice refereth to private devotion, and not to public worship. [James v. 13.] And so appeareth that of St. Paul to do. [Eph. v. 19. Col. iii. 16.] For they are charged "not to be drunk with wine, wherein there is excess," not to seek diversion in the noisy, intemperate, jollity of drinking; which was so common among their *beatben* neighbors: But, when they were disposed to converse chearfully, and to entertain one another, in their private houses, it was "to be with the exercise of the gifts of the spirit, with which they were filled; λαλοῦντες ἑαυτοῖς, &c. "speaking to one another, or alternately, in psalms, and hymns, and "songs of the spirit. For that would raise real and solid mirth in "their hearts; and was melody, well-pleasing and acceptable unto "God."

From hence, I think, we may gather that they sung *alternately*, or *by turns*, at home; as well as ἐν χάριτι, *by the gift of the holy spirit*. But there is no clear proof that they did so, in the church. However; there is nothing to the contrary asserted, or intimated, in the *new testament*. And, from Pliny's account, [Ep. ad Trajan. l. x. ep. 97.] they seem to have sung *alternately*, in the church, in his time; i. e. in the very beginning of the *second century*. His words are, [*carmenque Christo, quasi deo, dicere secum invicem.*]

I have intimated, once and again, "that they sung *by the spirit*."

If the *spirit* directed them to such *psalms*, or *hymns*, as were futable, and to a decent performance of that worship; it was all that was necessary. But, in *spiritual songs*, the thoughts and words, the matter and the manner, were, perhaps, all suggested to them. Though (if we may judge from the *apostles* and *prophets* using their common style; even when under *inspiration*) we may suppose, that, if they delivered themselves in an intelligible and tuneable manner, it was enough, and tended sufficiently to edification: i. e. exquisite language, or music, were not regarded, in comparison of the affection and sincerity of the heart, and the instruction and edification of themselves and others. However; I am satisfied that both the *music* and *language of inspired prayers*, and *hymns*, were far above contempt and ridicule.

Such of the *jewish* converts, as understood the manner of *singing* in the *synagogue*, and could decently perform it, would need no *inspiration* for the manner. And other christians might, in time,

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learn of them. But the converts, who had been *idolatrous gentiles*, must have been, for some time, at a loss. And, therefore, they wanted extraordinary assistance.

VII. Some of the primitive christians (when the *church* was assembled for *public worship*) did exercise the *gift of discerning spirits*.

What the gift was, hath been already shown at large. We are, now, to show that it was exercised; when they were assembled for *public worship*. The first branch of it, was, “to *try the prophets*, or by *what spirit* they had spoken.” That this was exercised publicly, appeareth very planely, from 1 Cor. xiv. 29. For, after two or three of the prophets had spoken, οἱ ἄλλοι διακρινέτωσαν, *the others were to judge, or to discern by what spirit they had spoken*. Before they had the *canon of the new testament* to try doctrines by; “the *christians* were not to despise prophesyings. But those, that had “this *gift*, were to try them all; that the whole church might “hold fast such as were good.”

The *second branch* of this *gift*, was, “to revele the secrets of men’s hearts, and discover their most hidden designs.” That this was sometimes exercised publicly, may appear, from Acts v. 1, &c. and xiv. 9. as well as from 1 Cor. xiv. 24, 25.

That the last branch of *this gift* was, also, publicly made use of, will appear, from Acts xiii. 1, 2, 3. For it was, “whilest they “were fasting and ministring to the Lord, that the *holy spirit* “said, *Separate me Barnabas and Saul, for the work, unto which “I have called them.*” And, perhaps, *Timothy* was as publicly pointed out, to be an *evangelist*, by the *prophets*, at *Lystra*. [1 Tim. iv. 14.]

VIII. “Some of the primitive christians *publicly* foretold future events.”

The christians at *Antioch* seem to have been assembled, for public worship; when *Agabus* rose up, in the midst of them, and *prophefied* of an approaching famine, which would peculiarly affect the *christians* in *Judæa*. Upon which, the *christians*, at *Antioch*, determined to make a collection; and to give, every man according to his ability; in order to supply them in that exigence. Acts xi. 28, &c. And, when the same *Agabus* prophesied, at *Cæsarea*, of St. *Paul’s* being apprehended, and bound by the *jews*, at *Jerusalem*;
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it seemeth to have been publicly, and among all the *christians* there. [Acts xxi. 10,—14.]

IX. Some of the *primitive christians* seem to have worked *miracles* publicly, and when they were assembled for *religious worship*.

The *power* of doing such things is here reckoned among the *gifts of the spirit*, which were exercised in religious worship.

It is evident that our blessed Savior worked miracles publicly; and, more than once, in the jewish synagogues; when they were assembled, on the sabbath day, for religious worship. St. Paul, also, healed the lame man, at *Lystra*; when the people were assembled to hear that apostle preach. [Acts xiv. 7,—11.] And he broke off the public worship, to go down and raise *Eutychus* from the dead. [Acts xx. 10, 11, 12.] And, afterwards, the assembly was composed; and proceeded in *their worship*. These are plane and evident proofs.

But there are other hints, which may be confirmations. For (though the persons spoken of, James v. 14. were probably, so very weak, and under such great disorders, as not to be able to go to *public worship*; yet) they, of whom the apostle speaketh, [James v. 16.] do not appear to have been, all of them, under such great disorders; but that they might (at least, some of them) be present at *public worship*, and *bealed there*. And it is possible that the persons, spoken of, by St. John, [1 John v. 16.] might be miraculously cured, in the public congregation.

Those *miracles* were not, properly speaking, a part of their *religious worship*. But *miracles*, worked so publicly, deserved to be taken notice of. For they would, without all question, greatly conduce to the spread of *christianity*.

X. "There were some *christians*, who, in the *primitive churches*, "*prayed, or prophesied, sung psalms, or hymns, or spiritual songs, in a language, which they had never learned, in the common and ordinary way.*"

For instance. They recited some part of the *old testament*, in *hebrew*, the original language. Or, if a stranger came into the church, they could readily and intelligibly speak to him, in his own country language. But, in none other cases, except these two,

doeth St. Paul seem to have approved of *their speaking dead, or foreign, languages*, in the public assembly.

This was a *gift*, which greatly forwarded the conversion of the several nations. A *gift*, which made a great show! And, therefore, the *lately converted christians* were very fond of exercising it; more than they ought to have done.

This is what I take St. Paul to have reprov'd, in the *Thessalonians*, as well as in the *Corinthians*. [See 1 Theff. v. 19, 20.] *Quench not the spirit, despise not prophesyings*. i, e, "Do not quench the spirit, by speaking what is unintelligible to a great part of the church. But let *prophesying*, which is the most useful and edifying gift (though not the most ostentatious) be most highly esteemed, and most exercised in your public worship." [See on 1 Theff. v. 20.]

1 Cor. xii. xiii. xiv. *chapters*, he more evidently reproveth the *Corinthians*, for ranking *this gift of tongues* so high.

And such *christians*, of later ages, as have described this, as the *greatest gift*, that was given on the day of *pentecost*, have never sufficiently attended to the order, in which St. Paul hath placed it. For he hath set it the last of all *the gifts*, except only that of the *interpretation of tongues*.

XI. In the *primitive churches*, some of the christians *interpreted*, in the *mother-tongue*, what they themselves, or some other person, had spoken, in a *dead, or foreign, language*.

In the *jewish synagogues*, when the *old testament* was read in *hebrew*, and interpreted in the *mother-tongue*, the *interpreter* was a distinct person from the *reader*, and reckoned inferior to him. [Vid. *Vitring. de vet. synag. p. 1020.*] Accordingly; the apostle has ranked this the last of all *the gifts of the spirit*.

But, in the *christian church*, the person who had spoken a *dead, or foreign, language*, could, and did frequently, *interpret* it himself. [1 Cor. xiv. 13.] Though sometimes, he, who spoke in an unknown tongue, was not able to interpret: i, e, he could not, intelligibly and readily, repeat, in the mother tongue, what he had been enabled to speak, in a *dead, or foreign, language*. And then another, who *had the gift of the interpretation of tongues*, was to *interpret*; for the benefit and edification of the whole church.

C H A P. V.

The RULES and METHODS, observed in their public worship.

S E C T. I.

Charity [or LOVE] *preferable to all the gifts of the spirit. The most edifying gifts were to be exercised most. Only one to speak at a time. Unknown tongues to be interpreted.*

AS we have given a sketch of their *worship*; it will be proper to take some notice of the *orders and regulations*, which they were to observe, in the exercise of their *spiritual gifts*. One of the grand and general rules was;

I. "To reckon *the moral virtues*, and especially *charity*, [or *love*,] more excellent than all *the gifts of the spirit*."

They were not to contend and quarrel about the use of *their gifts*; not to think too highly of themselves, and their own *gifts*; nor too meanly of other *christians*; and the *gifts*, which God had bestowed upon them. They all came from God, and were given (not to exalt particular persons, who *had nothing but what they had received*: and, therefore, *had nothing of their own to glory in*; but) to mortify *the works of the flesh*; and to promote the *fruits of the spirit*; such as *love, peace, righteousness, humility, meekness, and the like*.

For this purpose, St. Paul gave the *Corinthians* that glorious description of *charity*, [or *love*,] 1 Cor. xiii. chapter. We have, indeed, divided his discourse, about the regulation of their worship, and the exercise of *their spiritual gifts*, into three chapters; and so caused the connection to be less attended to, by common readers. But 1 Cor. xii, xiii, xiv, chapters, ought to have been all thrown into one single chapter. And, then, every reader might more easily have

have seen the beauty and design of that whole discourse, concerning *spiritual gifts*, and the proper use of them.

II. "They were to exercise those *gifts* most, which tended most to the advantage and edification of the church."

For that reason, they were not to despise *prophecys*; but prefer them to the *speaking in an unknown tongue*; i, e, such as could *discourse*, *pray*, or *sing*, by *the spirit*, so as the *church* could understand them, and receive instruction, or comfort; were to speak first; and to continue to speak more, or longer, than they, who had *the gifts* that made more show; but were in reality less edifying.

III. *There was only one person to speak at a time.* The contrary would have thrown all into confusion and disorder.

IV. "Suppose any of them *spoke in an unknown tongue*; it was only to be two, or three, at the most; and that one after another."

For instance. One might read, or repeat, some part of the *old testament*, in *hebrew*; another might *speak* to a foreigner, in his own country-language, if such an one happened to come into their church; and a third might *make a discourse*, *pray*, or *sing*, in *hebrew*. And one single person was to *interpret* all, that the three had said; for the use and edification of the church. For all the christians had not, either *the gift of tongues*, or of the *interpretation of tongues*. And, consequently, without an *interpreter*, they could not all have understood what was delivered in a *dead*, or *foreign*, language.

V. When he, who *spoke in an unknown tongue*, could not *interpret*, himself; and no other *interpreter* was present; he was to be silent; and not to speak into the air, or what could not be understood by the audience:—unless (as hath been hinted) a foreigner happened to come into the church, who did not understand the language of the country; which, I suppose, was a very rare and uncommon case.

CHAP. V. SECT. II.

A Digression concerning Mr. Emlyn's prævious question relating to baptism.

I HAVE intimated several times, that, though *the primitive christians* copied after some of the customs of the *jews*, and of the *synagogue*; yet they did not follow them closely, in every particular. To which I may easily add more instances, viz. "There was evidently some similitude between the government of the primitive christian churches, and that of the synagogue. But, who ever hath read such as have treated of that subject, and particularly that elaborate work of *Vitringa*, [*de vet. Synag. &c.*] will easily see that the conformity did not reach to all, though it did to many particulars."

Again; it was the rule in the *synagogue*, "That, in the law, one should read, and one interpret; and not one read, and two interpret. In the prophets, one read, and two interpreted; but there two were not to read, and two interpret. In the book of *Esther*, and in the *Hallel*, or great song of praise, (which was the cxiii, cxiv, cxv, cxvi, cxvii, and cxviii, Psalms; which were usually sung by the *jews*, at the *passover*, and at the feast of tabernacles;) ten might read, and ten interpret." [See Dr. *Lightfoot's* works, Vol. 2. p. 785.] Whereas; in the christian churches, St. Paul ordered that only two or three should speak in an unknown tongue, and that one should interpret to them all.

From hence, I would (*en passant*) propose the following query, viz. "Whether this observation doeth not take away the foundation of Mr. *Emlyn's* argument, concerning the ceasing of baptism, among such as are descended from christian ancestors?"

The argument appeareth to me to be intirely grounded upon this supposition, viz. If the christians followed some of the jewish customs, they followed them, in all the particular circumstances.—Whereas; the contrary doeth evidently appear. For the primitive christians partly copied after the customs of the jews, and partly deviated from them. And, therefore, no argument can be drawn from their imitating of the jewish customs, in some measure,

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to their following them throughout, and in every circumstance and punctilio.

Suppose it should be asked, "Where do we find any reason to think that the *primitive christians* were to deviate from the *jews*, "as to some of the circumstances relating to the *baptism of proselytes*?" I would answer, if it had not been for the factions and contentions of the *christian church* at *Corinth*, I am apt to think, we should not have had the orders, which *St. Paul* hath given, concerning their deviating from several of the *jewish* customs, in the carrying on of their *public worship*. And there might, in the case of *baptism*, be such a deviating from the *jewish* customs, as we are now contending for. And yet (as there was no dispute about it, among the *primitive christians*,) there might be no occasion for the apostles to write any thing about it.

Whether there was such a deviation, must be deduced from the *practice* and *writings* of the *primitive christians*; as far as there is any thing mentioned concerning this particular. For they might also be silent, for the same reason, which hath been alleged, for the silence of the apostles. And for the very reason, that we daily omit the taking notice of customs, which are common and well known. However; one remarkable variation from the *jewish* manner of baptizing proselytes readily occurs; viz. that their proselytes are said to have washed, or baptized, themselves. Among the christians, the baptized person is always washed by another.

Mr. Emlyn himself doeth, in his *postscript*, in effect, allow what I here contend for; [viz. *that baptism was continued among the descendants of christians*.] And, from the testimonies, which he hath there alleged, as well as those quoted by the *learned author of the inquiry into the constitution, &c. of the primitive church*, P. II. p. 44, &c., it plainly appeareth, that none received the *Lord's Supper*, until they had been *baptized*. And, I suppose, it will not be disputed, whether the *descendants of christians* received the *Lord's supper*, or no?

Suppose it should be alleged; "That the descendants of christians were sufficiently baptized, as they descended from *baptized* parents, or ancestors; and therefore they needed no particular and personal baptism of their own."—I would answer, by inquiring, 'What proof is there, from the antient fathers, that ever any person was said to be himself *baptized*; because his progenitors were baptized?' Till I can find one clear instance of the word,

‘ word, [*baptized*,] being so used in the antient fathers, I must
 ‘ suppose that proper and personal baptism was insisted upon, by the
 ‘ primitive christians, as necessary to christian communion, and
 ‘ particularly to the being admitted to receive the Lord’s supper.’

And, finally, the primitive christians partly following the *jewish* customs, and partly deviating from them, hath not only led me to incline to what Mr. *Emlyn* hath advanced, in *his postscript*; but hath carried me one step further. And that is, “ If the *baptism* of such
 “ as are descended from *christian* parents be groundless, and irregular; according to the supposition, on which he goeth, in *his*
 “ *prævious question*; then we must of necessity keep *exact genealogies*. For, suppose *my progenitors* had been *baptized*, in the
 “ apostles days; and all their *descendants* had been *professed christians*,
 “ and no *apostates* among them, until this day; how shall I know
 “ this, without an *exact genealogy*? And consequently, how shall I
 “ know, whether it is my duty to be baptized? Without *genealogies*, this would throw all into confusion. And St. *Paul* hath,
 “ I think, sufficiently shown that *christians* ought to lay no stress
 “ upon *genealogies*, in religious matters; upon which (according to
 “ the *jewish* customs) the greatest stress used to be laid.”

So far I have argued, upon the supposition “ *that the jewish custom of initiating heathen profelytes, by baptism, is a certain fact,*
 “ and supported by undoubted authority.”

But, as I am not now fully satisfied about that fact, I would propose my difficulties, with a view to excite others to a further inquiry into that particular. (1.) I have not, in the old testament, found any instance of one person’s washing another, by way of consecration, purification, or sanctification; except that of *Moses* his washing *Aaron* and his sons, when he set them apart unto the office of priests. [Lev. viii. 6.] (2.) I cannot find that the jews do, at present, practise any such thing, as that of baptizing the profelytes that go over to them; though they are said to make them wash themselves. (3.) Where is there any intimation of such a practice among the jews, before the coming of our Lord? If any one could produce any clear testimony of that kind from *the old testament*, *the apocrypha*, *Josephus*, or *Philo*; that would be of great moment. (4) In former times, profelytes, coming over from heathenism to the jewish religion, used to wash themselves. [See Dr. *Lightfoot’s works*, vol. 2. p. 120] Which is a very different thing

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from *baptism*, or one person's being washed by another.—Though, I must own, I cannot see how *infants* could wash themselves.

To conclude : I do not absolutely deny that the jews initiated profelytes by baptism; neither can I answer all that Dr. *Wall* and Mr. *Emlyn* have said in support of it. But I mention these difficulties, and objections, with regard to that fact; and should be glad to see them cleared up, fully, and to intire satisfaction.

CHAP. V. SECT. III.

A Continuation of the Rules relating to their public worship, viz. Some of the prophets were to speak, and others to judge. Any of them were to give way to the more important, or further, revelation of another. If whole congregations of christians, or a great number, were, now a days inspired, they might justly follow that primitive model. Rules relating to the working of miracles.

AS we have finished the *digression* relating to *baptism*; we now return to the *orders* and *regulations* to be observed in the carrying on of their *public worship*.

VI. "Two or three of the *prophets* were to *speak*, what they had to say, by *inspiration*, (whether a *psalm*, a *prayer*, a *doctrine*, or a *revelation*;) and the rest of the *prophets*, by their skill in the *christian doctrine*; or rather by their *gift of discerning spirits*; were to judge; and declare whether they had spoken by *inspiration*, or no."

VII. "If whilst one of the *prophets* was speaking, any thing further relating to that subject, or to any other subject, of greater importance, was reveled to another *prophet*, who sate by him; the second was to declare that he had such a *revelation*;" and the first was to make an end, in order to permit the second to speak."

This

* This is, perhaps, what is meant by a *revelation*, 1 Cor. xiv. 26.

This appeareth to me to be the model, upon which some of our modern christians form some parts of their *religious worship*^f. And, upon the supposition, that they were many, or all, of them *inspired*; they appear to me, in this particular, to go upon a very good foundation; and to copy after the most primitive, and even *apostolical*, practice. But, upon the supposition, they are not *inspired*, they cannot reasonably attempt to imitate *the apostles* and *primitive christians*, in this particular part of their conduct. And, indeed, unless there had been more clear and evident proofs of the *inspiration* of the apostles and *primitive christians*, than I could ever discern among any modern christians; I am satisfied, *christianity* could never have been that *reasonable service*; nor made to swift a progress, and done such wonders, as it, at first, every where, did.

VIII. If any of them had an *impulse* upon his mind, that, upon his *speaking*, or *acting*, God would work a *miracle*, he was to declare it to the *church*, and to set about the working of it.

It appeareth to me, from 1 John v. 16. that some of the *primitive christians* did rashly attempt to work *miracles*, without knowing whether God would assist and succede them, or no. For St. John cautioneth them against attempting to work a *miracle*, upon such as *had sined a sin unto death*; that is, upon such *christians*, as had been guilty of *idolatry*, or any other great crime; and had thereby provoked God to send upon them a disease, which would end in *death*. Whereas; others had been guilty of lesser irregularities; and the diseases, which had, by way of chastisement, been inflicted upon them, were *not to end in death*. In which last case, when any of the *christians* had an *impulse of the spirit*, suggesting to them, that God would miraculously heal such, or such, a person; they were to set about it; and then God would miraculously heal him; or *give life unto such a christian brother, as had not sined a sin unto death*. [See the second dissertation annexed to 1 John.]

^f *Silent meetings* are, I think, intirely modern; and peculiar to some christians in later ages. However; there is no intimation of any such thing, in the *apostolical directions*, or in the practice of the *primitive christians*.

C H A P. VI.

The C O N C L U S I O N.

THUS have I finished what I designed in *this Essay*. What assistance I have had, especially in this second part, from Dr. *Lightfoot*, Dr. *Whitby*, Mr. *Locke*, and the ingenious *author* of *Miscellanea Sacra*; and wherein I have added to them, or differed from them; may easily be seen; by such as shall think it worth their while to compare what they have said, with what is here advanced.

I would conclude, with observing, that, though we may, and ought to, imitate the *primitive christians*, where there was nothing *supernatural* and *miraculous*; and where our circumstances and theirs are alike: yet it would be ridiculous to pretend to mimic them in what was *miraculous* and *supernatural*. And, therefore, *the anointing with oil*; which they did, sometimes, in *miraculous cures*; the pretending to give the *holy spirit*, by, in, or after, *baptism*; or by the *laying on of hands*, in *ordination*, or *confirmation*; or to *preach*, *prophesy*, *pray*, or *sing*, by the *inspiration of the spirit*;"—would (now the *spiritual gifts* are quite ceased) be as foolish and ridiculous, as an attempt to work other *miracles*; or to speak *languages*, which we had never learned; and would disserve *christianity*, and make sport for it's enemies.

Such *miraculous operations* were necessary to plant *christianity*, when the world was over-run with *ignorance*, *idolatry*, *superstition*, and *wickedness*; but not necessary to continue and preserve it; since it is planted, and hath taken root.—And, therefore, they are very reasonably and justly ceased.

The E N D.

I. An I N D E X

OF THE

HEBREW WORDS explained, or quoted, in this Volume.

- I. When a text is quoted, it refers to the note on that place.
 II. When the capital figures are quoted, [as p. xxiv.] it refers to the pages in the *Introduction*.

דבר *dabar*, 1 Theff. iv. 18.
 הַיֵּיר *beir*, 2 Tim. i. 10.
 הַנַּעֲרָה *kanachar*, p. xxiv.
 הַשְּׁבוּתָה *hasbatboth*, 2 Tim. ii. 19.
 זִנוּת *zenuth*, p. 484.
 יַשְׁבָּב *jasbab*, 2 Theff. ii. 4.
 יַסַּד *jasad*, 2 Tim. ii. 19.
 כָּבַד *chabad*, כְּבוֹד *chabod*, 1 Theff. ii. 6. 2 Tim. ii. 19.
 כְּרִיתִי *crethi*, כֶּרֶת *carath*, or *cerath*, p. 398.

נָא *na*, or אָנָּה *ana*, Philem. ver. 20.
 עֵיקָר *bikar*, 2 Tim. ii. 19.
 עֲלֵמָה *alma*, p. xxv.
 קְרִיתָה *keritha*, קְרִית *creth*, קְרִיתִים *crethim*, p. 397.
 רָדַד *radad*, רָדִיד *radid*, 1 Tim. ii. 8. 2 Tim. ii. 19.
 שְׁבוּתָה *sboth*, 2 Tim. ii. 19.
 תַּחְבּוּלוֹת *tachbuloth*, p. 613.

II. An I N D E X

OF THE

GREEK WORDS explained in this Volume.

ἀγαθία *beneficence*, 1 Theff. v. 15.
 ἀγάπη should have been rendered [*love*], 2 Th. ii. i. 3.
 ἄγγελος, *a man sent as a messenger*, 1 Tim. ii. 8. and iii. 16.

ἄνθρωπος, 1 Theff. iv. 3.
 ἄγγελος signifies, sometimes *an angel*, sometimes *a good man*, 1 Theff. iii. 13.
 ἄνθρωπος, 1 Theff. ii. 2.
 ἀντιλογία *the false doctrine which promotes vice*, 2 Theff. ii. 12. 2 Tim. ii. 19.
 ἀντιλογία

ἀδύκμιον, 2 Tim. iii. 8.
 ἀρεταίς, ἀρετικῶς, Tit. iii. 10.
 αἰὼν ἑτοῦ, αἰὼν μίλλων, ὁ γυναικῶν, 2 Tim.
 iv. 10.

ἀκαθαρσία, *not insincerity, but lewdness, or*
impurity, 1 Thess. ii. 3.

ἀλήθεια *the truth, meaning the gospel.*
 1 Tim. ii. 4. 2 Tim. ii. 19.

ἄλλῃως, Tit. iii. 3.

ἄλυσις, p. 384.

ἀνάγκη *necessity, 1 Thess. iii. 7.*

ἀναζωπυρέν, 2 Tim. i. 6.

ἀνανήλωσιν, 2 Tim. ii. 26.

ἀνεσις, 2 Thess. i. 7. and p. 386.

ἀνθ' ἑν *because, 2 Thess. ii. 10.*

ἀντίλυτρον, *the same with λύτρον, the ransom*
of a captive, 1 Tim. ii. 6.

ἀπαρχή, or ἀπαρχαί, p. 587, &c.

ἄπιστος *unfaithful, Tit. i. 15.*

εἰ ἀπιστῶμεν, *if we be unfaithful, 2 Tim.*
 ii. 13.

ἀπολλύμενοι *the lost, or abandoned, 2 Thess.*
 ii. 10.

ἀποφανισθέντες, 1 Thess. ii. 17.

ἡ ἀποστασία, 2 Thess. ii. 3. and p. 176.

ἀποτόμος, Tit. i. 13.

ἀργός *swift, Tit. i. 12.*

ἄσποροι, 2 Tim. iii. 13.

ἄτακτοι, 1 Thess. v. 14.

αὐτοκαταρσις, Tit. iii. 11

αὐτόπιστοι, p. 586.

B

βαθμός, 1 Tim. iii. 13.

βάρις, ἐν βάρει εἶναι *to be in honor, 1 Thess.*
 ii. 6.

βιβλία, 2 Tim. iv. 13.

Γ

γὰρ *certainly, as cbi in hebrew, 1 Thess.*
 ii. 20.

γενεά, p. xxviii, &c.

γῆρας, 2 Tim. iii. 13.

Δ

δέ *for μέν, 1 Tim. v. 6. 2 Tim. ii. 22.*

δέ *for τέ, Tit. i. 1.*

δέ *with elegance put after καί, 2 Tim. iii. 12.*

δήσεις *deprecations of evil, 1 Tim. ii. 1.*

δέχεσθαι *imports more than παραλαμβάνειν,*
 1 Thess. ii. 13.

διά among, 2 Tim. ii. 2.

διάβολος *an accuser, 1 Tim. iii. 6; 11.*

διαδόχοι, p. 588.

διαλογισμός *disputation, or contention, 1*
 Tim. ii. 8.

διδασκαλίαις δαιμονίων *doctrines concerning*
dæmons, 1 Tim. iv. 1.

δυνάμεις, p. 608.

Ε

εἶπεν *seeing that, 1 Thess. iii. 8.*

εἰ *seeing that, 1 Thess. iv. 14.*

εἰδέναι, 1 Thess. v. 12.

εἴπερ *seeing that, not always a note of doubt.*
ing, 2 Thess. i. 6.

εἰς *for ἐν, 2 Thess. ii. 4.*

ἐν *for εἰς, 1 Tim. iii. 16:*

ἐν *according to, 1 Tim. i. 18.*

ἐν *by, 1 Tim. iv. 2.*

ἐν *for σύν with, 1 Thess. iv. 16.*

ἐνδύοις, 2 Tim. iii. 6.

ἐνεργεῖται, 1 Thess. ii. 13.

ἐξουσία *a veil, 1 Tim. ii. 8. 2 Tim. ii. 19.*

ἐπὶ and ἐν, *in the same sentence, both sig-*
nify [unto,] 1 Thess. iv. 7.

ἐπιστρέψαι, *an active, and ought not to be*
translated as a passive, 1 Thess. i. 9.

ἐπεράνῃ, Tit. ii. 11.

ἐπιγινώσκω *to acknowledge, 1 Tim. iv. 3:*
 Tit. i. 1.

ἐπίγνωσις *acknowledgement, Philem. ver. 6.*
 Tit. i. 1.

ἐπιθυμία *used sometimes in a good, some-*
times in a bad, sense, 1 Thess. iv. 5.
 Tit. iii. 3.

ἐπιφάνεια, 2 Thess. ii. 8.

ἐναγέλιον *the reward for bringing good tid-*
ings, p. 473.

ἐνρακύναν [*a north-east wind,*] *the true read-*
ing, Acts xxvii. 14. p. 400.

Ζ

ζωγρεῖν, 2 Tim. ii. 26.

Η

ἡγέσθαι, 1 Thess. v. 13.

ἡδονή, Tit. iii. 3.

Θ

θάλαττα *sits brooding, 1 Thess. ii. 7.*

θεμέλιος, or θεμέλιον, 1 Tim. vi. 19 2 Tim.
 ii. 19.

Θεός *a god, ὁ Θεός the one true God, 2 Thess.*
 ii. 4. and p. 181.

Ι

ιδιώτης, p. 631.

ἰδοὶ ἐν τέτοις, 1 Tim. iv. 15.

Κ

καθαρός, Tit. i. 15.

καθένδω, 1 Thess. v. 10.

καθίσαι

καθίσαι *to sit upon a throne*, 2 Thess. ii. 4.
 καὶ *also*, 1 Thess. v. 6.
 καὶ *but*, 2 Thess. i. 7.
 καίρις *idiot*, 1 Tim. ii. 6. Tit. i. 3;
 καίρις and χρόνος, 1 Thess. v. 1.
 κακουργῶ, κακοποιός, p. 387.
 τὸ κατέχον the same with ὁ κατέχων, 2 Thess.
 ii. 6.
 κελεύσμα any loud shout, 1 Thess. iv. 16.
 κηρύσσειν, 1 Thess. v. 10.
 κοινωνία with a genitive, or dative, case af-
 ter it, Philem. ver. 6.
 κρίνω for κατακρίνω, 2 Thess. ii. 12.
 κυβέρνησις, p. 612, &c.
 διὰ τῆς κυρίας 'Ιησοῦ by the authority of the Lord
 Jesus, 1 Thess. iv. 2.
 ἐν κυρίῳ 'Ιησοῦ by the love which you bear to
 to the Lord Jesus, 1 Thess. iv. 1.

Λ

λόγος any declaration of one's mind, either by
 word or writing, 2 Thess. iii. 14.
 —ἐν λόγῳ κολαρίας γενέσθαι explained, 1
 Thess. ii. 5.
 —λόγος the same with *dabar*, 1 Thess.
 iv. 18.
 τὸ λοιπὸν for κατὰ τὸ λοιπὸν, 1 Thess.
 iv. 1.
 λύτρον the ransom of a captive, 1 Tim. ii. 6.

Μ

μεμβράνας a latin word, 2 Tim. iv. 13.
 μόνος, though in the plural number, signifies
 one person alone, 1 Thess. iii. 1.

Ν

νηλ a particle of beseeching, Philem. ver. 20.
 νέφυλος, 1 Tim. iii. 6.
 νη, or δνδ, sometimes understood, 1 Thess.
 v. 27.
 νηφαλις, Tit. ii. 2.
 νόμος a law, 1 Tim. i. 9.
 ὁ νόμος the law of Moses, 1 Tim. i. 8.
 νημικός, Tit. iii. 13.

Ο

ὀρφανός a child deprived of it's parents, or a
 parent bereaved of his children, 1 Thess.
 ii. 17.
 ὀρβύζομαι, 2 Tim. ii. 15.
 οὐράνιον, 2 Tim. ii. 20.
 ὀρελον to be supplied, 2 Tim. ii. 7.

Π

παθος passion, or vice, 1 Thess. iv. 5.
 παλληγενεσία, Tit. iii. 5.

πάντας all men, 1 Thess. v. 14.
 διὰ πάντων, scil. χρόνος, at all times, 2
 Thess. iii. 16.
 περιποιήσις obtaining, 2 Thess. ii. 14.
 πειθεύω to obey, as well as believe, 2 Thess.
 ii. 12.
 πιστὸι the faithful, 1 Tim. iv. 10; 12.
 πλάνη imposture, 1 Thess. ii. 3.
 πλεονεκτεῖν, 1 Thess. iv. 6.
 πληροφωρία, 1 Thess. i. 5.
 πνεῦμα the rational soul, 1 Thess. v. 23. the
 temper of mind, 1 Tim. iv. 12. 2 Tim.
 i. 14.
 πόλις a city, country-town, or village, Tit.
 i. 5.
 πορνεία, 1 Thess. iv. 3. and p. 484.
 ἐν τῷ πράγματι in this matter, 1 Thess.
 iv. 6.
 προΐσθαι, or προΐσθαι, Tit. iii. 8.
 πρόπεμψαι, Tit. iii. 13.
 πρὸς ὑμᾶς for παρ' ὑμῶν, 1 Thess. iii. 4.
 προσευχὰς supplications for good things,
 1 Tim. ii. 1.
 προσευχὴ thanksgiving, Philem. ver. 6.
 πρῶτος, not chief, but first, 1 Tim. i.
 15, 16.

Σ

σαίνεσθαι, 1 Thess. iii. 3.
 σέβασος and σέβασμα applied to the Roman
 emperors, p. 182.
 σεδόμενοι προσηλύτοι, p. 482.
 σημειῶν and σημειῶμαι, 2 Thess. iii. 14.
 σοφίαι has the force of the hebrew conjuga-
 tion *hiphil*, 2 Tim. iii. 15.
 σπένδομαι, 2 Tim. iv. 6.
 σύζων, 1 Thess. iii. 1.
 σέφανος καυχήσεως, 1 Thess. ii. 19.
 σῆκίε stand firm; a military term, 2 Thess.
 ii. 15.
 συζητοῖ, Tit. iii. 3.
 σώω, σώζω, 1 Tim. ii. 15.

Τ

τεκνογονία, 1 Tim. ii. 15.
 τέλος, εἰς τέλος, 1 Thess. ii. 16.
 τὴν for ταύτην, 1 Thess. v. 27.
 τῆς for ταύτης, 2 Thess. i. 11.
 τίνες some:—sometimes it signifies the major-
 ity, 1 Tim. iv. 1.
 τύπος, 1 Thess. i. 7. Tit. ii. 7.
 τῷ for εἰς τὸ, 1 Thess. iii. 3.

Υ

ὑπακοή compliance, Philem. ver. 21.
 ὑπέρ for παρ, 2 Thess. ii. 1.

ὑπερβαίνοντες

ὑπερβαίνειν, 1 Theff. iv. 6.

ὕπὲρ ἐκ περισσῆς, 1 Theff. iii. 10. and
v. 13.

ὑπομονὴ τῷ χριστῷ the patient waiting for
Christ's second coming, 2 Theff. iii. 5.

ὑποτύπωσις the same with τύπῳ, 2 Tim.
i. 13.

φωτίσαι, 2 Tim. i. 10.

X
χάρισμα a free gift;—often applied to the
gifts of the spirit; but never signifies faith,
hope, and charity, 1 Tim. iv. 14.
χρόνῳ and καιρῶς, 1 Theff. v. 1.

Φ
φελόν, 2 Tim. iv. 13.

Ψ
ψυχὴ the sensitive soul, 1 Theff. v. 23.

III. An I N D E X

O F T H E

T E X T S, which are occasionally explained.

Old Testament.

Deuteron. xxv. 4. p. xxxi, &c.
Psalm lxxii. 1, &c. p. xxii.
Isaiah vii. 14, &c. p. xxiii, &c.
Daniel vii. 13, 14. p. xxvii.
Hosea xi. 1. p. xxvi.

New Testament.

Matt. ii. 15. p. xxvi, &c.
— v. 17. p. 479, &c.
— xviii. 10. 1 Tim. v. 21.
— xix. 28. Tit. iii. 5.
— xx. 1, &c. p. xvi.
— xxiv. 1, &c. p. xxvii, &c.
John ii. 13, &c. p. xxv.

John iii. 3; 5. Tit. iii. 5.
— xi. 46, &c. p. xxx, &c.
— xiii. 21, &c. p. xxiv, &c.
Acts xi. 20. p. 392.
— xx. 17; 28. p. 592.
— xxvii. 14. p. 400.
Rom. iii. 29. 1 Tim. ii. 5.
1 Cor. iv. 9. p. 211.
— ix. 8, &c. p. xxxi, &c.
— xi. 10. 1 Tim. ii. 8.
— xii. 8, 9, 10; 28, 29, 30. p. 604,
&c.
— xiv. 32. 1 Tim. v. 17.
2 Cor. iii. 6. p. xvii.
Gal. iv. 21, &c. p. xxxii, &c.
Ephes. ii. 14, 15, 16. p. 458, &c.
Phil. iii. 20. 1 Theff. i. 10.

IV. An I N D E X

O F T H E

Most MATERIAL THINGS contained in this
Volume.

A

*A*Bernethy's sermons, referred to, 1 Theff. v. 11; 16.*Abraham*, called of God, and why, p. 165.*Acts of the apostles*, the second book; *St. Luke's gospel*, the first book. p. 324, &c.*Addison's travels*, referred to, p. 188.*Adjuraton*, one way of administering an oath. 1 Theff. v. 27.*Æons*, the generations of them. 1 Tim. i. 4; 7.*Æschines*, referred to, 2 Tim. iii. 13.*Æthiopic version*, referred to, 2 Theff. ii. 9. Tit. i. 15. and iii. 3.*Ages*.] The jews divided the duration of this world into three grand *ages*, or periods; that before the law, that under the law, and that under the Messiah. 1 Tim. i. 17.*Ainsworth*, quoted, or referred to, 1 Theff. v. 27. and p. ix; 485; 490.*Alexander the coppersmith*, *St. Paul's* enemy at *Ephesus*. p. 216; 218; 507.*All mankind* will be finally accepted; if they fear God, and work righteousness. p. 171, &c. and 1 Tim. ii. 4.*Alva* [the cruel duke,] p. 187. A proof of a future state. 2 Theff. i. 5.*Amen*, pronounced aloud, by the primitive christians, at the end of their prayers. p. 631.*Angels of the presence*, an allusion to the *Persian court*. 1 Tim. v. 21. and 6. 13; 16.*Antioch in Syria* honored, among the gentile churches, for having the gospel go out from thence. 1 Theff. i. 8.*Apollos*, the eloquent *Alexandrian*. p. 206, &c.*Apostasie*.] The grand apostasie prophesied of. 2 Theff. ii. 1, &c. 2 Tim. iii. 1, &c.*Apostles*.] An account of them, and of their extraordinary gifts and powers, p. 579, &c. They preached the gospel honestly and faithfully, 1 Theff. ii. 3, 4. Did not draw in converts by the bait of sensual pleasures, 1 Theff. iv. 7. They, who despised the *apostles*, despised God who sent them, and gave them the spirit, 1 Theff. iv. 8. *The apostles* did not expect to live, 'till Christ's second coming, 1 Theff. iv. 15. *Apostles* could not work miracles, when they pleased, 1 Tim. v. 23. *Apostles alone* received the plan of the gospel by inspiration, p. 318, &c. Consequently; no books to be admitted into the canon of scripture, but what they wrote, or approved, p. 330. They were *men*, as well as *apostles*: and, as such, could speak, or write, about common affairs, p. 327, &c. *The apostles* expected that christianity would continue after their decease; and desired that it might do so, 2 Tim. ii. 2. Why *the apostles* were styled *bishops* of such or such a place, p. 601.*Apostles* could command nothing but what was right, *Philem.* ver. 8. *The apostles* were a long time before they were fully satisfied that the ceremonial law was abolished, p. 466, &c. 498, &c.*Apostolic canons*, referred to, *Philem.* ver. 21.

O o o o

Apostolic

Apostolic constitutions, quoted, or referred to, 1 Tim. iii. 13. Philem. ver. 21. p. 453; 487; 627; 632.

Apostolic decree, Acts xv. concerned *de-vout gentiles* only, p. 489, &c. That decree reconciled with what is said in the *epistles of St. Paul*, p. 499.

Apostolic epistles :] how far they concern christians in all ages, p. xxxviii,—xlii.

Arabic version, quoted, 2 Theff. ii. 9.

Arbuthnot,] his account of the value of a *jewish shekel*, p. 212.

Aristophanes, quoted, 2 Tim. ii. 11.

Aristotle, quoted, 1 Theff. v. 22.

Arnobius, quoted, p. xv.

The *Article*, in greek, is sometimes used, where several persons are intended, 2 Theff. ii. 3.

Articles.] Two articles, fundamental to christian communion: what number of articles are fundamental to salvation, cannot be determined, 1 Theff. i. 1; 10.

As :] That word is, in some places, understood; where it is not expressed, 1 Theff. ii. 13.

Asiarchæ.] Who, or what, they were, p. 209.

Athens :] The first epistle to the *Thessalonians* is, by some, said to have been written from thence, p. 9.

Augustin, or *Austin*, quoted, or referred to, p. x; xiv, xv. 2 Theff. ii. 7. p. 184; 189; 384.

B

Banck, *Lawrence* ;] Mr. *Bayle's* account of his, and several other, editions of a remarkable book, called, *The tax of the sacred, roman chancery*, p. 180.

Baptized :] No christian said, by the *fathers*, to have been *baptized*, because his ancestors were *baptized*, p. 640. If the baptism of our progenitors were sufficient baptism for us, then christians must keep genealogies, p. 641.

Barlow [*Bishop*,] referred to, Tit. iii. 11.

Barnabas ;] his epistle does not belong to the canon, p. 330.

Barnabas and *Paul* differ about *John*

Mark, and go different ways to preach the gospel, p. 203.

Baronius, [*Cardinal*,] his *annals*, referred to, p. 179; 221.

Baxter [*Richard*,] quoted, 2 Theff. i. 4. referred to, p. 175.

Beaufobre, quoted, 2 Theff. iii. 15.

Bentley [*Dr.*] his *Phileleutherus Lipsiensis*, quoted, or referred to, 1 Tim. iii. 16. and vi. 3. and p. 400.

Beræa :] the gospel preached there, by *St. Paul*; the jews at *Beræa* commended for their candor and free inquiry; several jews and devout gentiles, there, imbrace christianity, p. 6.

Beth-din :] the christian church answers to it, 2 Theff. iii. 15.

Beveridge [*Bishop*,] referred to, p. 331.

Beza, quoted, or referred to, 1 Theff. v. 25. 2 Theff. ii. 5. 1 Tim. i. 9. 2 Tim. ii. 25.

Bishops and *deacons*, not ordained, upon the first planting of a church. 1 Theff. v. 12. What *bishops* and *pastors* deserve love and honor, 1 Theff. v. 13. *Patience*, a great virtue, especially in *bishops* and *ministers*, 1 Theff. v. 14. More *bishops* and *deacons* than one, in one church; with the reasons thereof, p. 597, &c. No *bishop* had any power but in his own church, p. 598. The *bishops*, the præfidents of the church: and, from the second century, one of them was called *The bishop*, and became the stated præfident, p. 598, &c. *Bishops* and [*presbyters*, or] *elders*, not the same. Why *bishops* were ordained in *Crete*, and no *deacons*, Tit. i. 5. *Bishops* chosen with the consent of the whole church, Tit. i. 6.

Blackwall's sacred classics, quoted, 1 Theff. ii. 11.

Bochart, quoted, p. 397. referred to, p. 400.

Books :] different forms of them among the antients, 2 Tim. iv. 13. *Books of the new testament*; how far they concern christians in all ages, p. xxxviii, &c. they were inspired, as being written, or approved, by an apostle, p. 321, &c. The value of the magical

gical books burnt at *Ephesus*, p. 212.
Bower, [Mr. *Archibald* :] his lives of the popes, referred to, p. 179 ; 516. his escape from *Italy*, p. 187.
Brekell [Mr. *John*, of *Liverpool*,] quoted, or referred to, 2 *Theff.* ii. 15. and p. 454.
Brennius, referred to, p. xxviii. *Philem.* ver. 23.
Brethren :] The apostle often used that tender appellation, in writing to his converts, 1 *Theff.* ii. 17. By *brethren*, were meant christians, *Philem.* ver. 1. *Tit.* iii. 5.
Bucer [Martin,] quoted, p. xv.
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PAGE xxiii. l. 11. for [*that*] r. [*this*] p. xxxiv. l. 8. r. [*discourses*] *ibid.* l. 31. after [*senfes*] put a note of interrogation. p. 38. at the beginning of the note on ver. 12. add, [*Worthy of that God. Vid. Gataker. in Marc. Anton. p. 346. b. A.*] p. 53. l. 16. in the notes; r. [*and* iii. 1; 10.] p. 56. in the notes; at the beginning of l. 12. put [9.] At the beginning of l. 14. put [10.] p. 62. l. 3. in the notes; after [*Jesus*] put the close of a bracket. p. 64. l. 4. from the bottom; after [*juven*] put an hyphen. p. 71. at the beginning of l. 4. in the notes, put the letter [*d*] p. 93. l. 8. from the bottom: after [*sais,*] put a comma. *ibid.* l. 3. from the bottom, r. [*αἰτιασά*] p. 98. l. 20. of the notes, r. [260.] p. 135. l. 8. of the notes, put the word [*adversary*] in roman letters. p. 153. l. 8. r. [*ἐλπίδος*] p. 154. l. 7. from the bottom, d. [*has*] p. 165. l. 2. for [*were*] r. [*was*] p. 210. l. 8. from the bottom; after [*But,*] put a comma. p. 232. l. 6. from the bottom; after [*patriarchs,*] put a comma. *ibid.* for the catch-word, r. [*There*] p. 245. l. 5. in the notes; for [*and*] r. [*et*] p. 250. l. 3. for [*truth*] r. [*true*] p. 257. l. last; for [*then*] r. [*than*] p. 258. l. 11. r. [*salvation*] p. 268. l. 11. of the notes, r. [*deaconesses*] p. 280. l. 4. in the notes; r. [*croffe*] p. 307. l. 6. from the bottom, d. the close of a parenthesis. p. 308. l. 8. after [*order*] d. comma. p. 352. before l. 6. in the notes, put [5.] p. 355. at the beginning of l. 4. from the bottom, put [7.] p. 373. at the beginning of l. 12. from the bottom, put [24.] p. 394. l. 9. from the bottom, r. [*years,*] p. 397. l. 11. after [*Phœnicians,*] put a comma. p. 400. l. 5. in the note; after [*reading.*] add [*Acts xxvii. 14.*] p. 423. put l. 6. of the notes, after l. 11. p. 424. l. 4. from the bottom; after [*ἀδελφότητων,*] put a comma. p. 435. l. 3. in the notes; after [*principle,*] put a comma. p. 466. l. 14. r. [*as well*] p. 484. l. 26. d. [*the*] p. 509. l. 2. after [*that history;*] put a semicolon. p. 524. l. 2. in the notes; after [*Ec.*] put a period. p. 526. l. 7. in the notes; after [*judaizers,*] put a comma. p. 542. at the beginning of l. 6. from the bottom; r. [*concealing or corrupting*] p. 549. l. 15, 16. in the notes: put the close of the parenthesis after [*requires;*] and d. after [*excluded;*] p. 559. in the margin, at the top: for [64.] r. [67.] and for [10.] r. [13.] *ibid.* l. 3. in the text, r. [*long-suffering,*] *ibid.* at the beginning of l. 4. in the notes, put [12.] p. 560. at the beginning of the first l. in the notes, d. [12.] p. 588. l. 6. from the bottom; r. [*διαδόχοι*] p. 600. l. 27. after [*cannot,*] put a comma. p. 605. l. 29. after [*spirit,*] put a comma. p. 606. l. 16. after [*Luke viii. 10.*] put a period. p. 607. l. 26. after [*ii.*] put a period. *ibid.* l. 29. after [*gifts,*] put a comma. p. 623. l. 27. after [2.] put a period. *ibid.* l. 28. after [*of*] r. [*some persons.*] p. 646. col. 2. l. 19. r. [*ἐπεστέλατε.*] p. 649. col. 2. l. 13. after [*God,*] put a comma. p. 655. col. 1. l. 15. after [*excellent,*] put a comma. *ibid.* l. 44. r. [*that what*] p. 657. col. 1. l. 23. for [*tho*] r. [*the*] *ibid.* l. 30. for [662:] r. [626:]

ERRATA omitted in the three epistles of St. *John*.

PAGE 76. l. 27. in the notes, r. [*affedisse*] p. 149. l. 12, &c. r. [*that out of those fifteen copies, which he consulted, eight had this disputed text. But, upon examining the matter more narrowly, it has been found, that none of those eight MSS. had any part of the first epistle of St. John: and that the other seven, which had this epistle, had, none of them, this disputed text. Vid. Millii prolegom. 1157, 1158.*]

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